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THE HERALD OF TRUTH.

A RELIGIOUS SEMI-MONTHLY PAPER

—DEVOTED TO THE—

*EXPOSITION OF GOSPEL TRUTH AND THE PROMOTION
OF PRACTICAL PIETY.*

JOHN F. FUNK, EDITOR.

VOLUME XXXII.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119:103—105.

Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—Ecd. 11:1, 6.



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"How beautiful are the feet of them that Preach the Gospel of Peace."

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JOHN P. FUNK, EDITOR.
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EDITORIAL NOTES.

A HAPPY NEW YEAR TO ALL!

ONCE more, by the grace of God, we embark upon a new year. God help us to walk by faith! God direct our steps, our thoughts, our actions, that the divine will may become our will, our joy and our delight.

BRO. M. S. STEINER of Canton, Ohio is spending the latter part of December visiting some of the congregations in Ohio and Indiana and the congregation in Chicago, Ill.

OWING to the unusual amount of work in our composing and press rooms several issues of the HERALD have been mailed late. We beg for a little patience and we will do our best to overcome the difficulty.

WE are informed that our ministering brother C. B. Brenneman of Elida intends to move to the city of Chicago in the near future. While his removal will be a loss to the church at Elida, we believe that he will find a large field of labor in the city. May God's blessing rest upon his efforts.

CORRECTIONS in the ministerial list in our Family Almanac are always in order, and when, upon looking over the list in your Almanac, you find an omission or error, you will confer a favor upon the publishers by reporting the same by postal card.

To many of our friends life's span failed to reach the pier marked 1895. To many more, no doubt, 1895 will be the last stepping stone, and their feet will touch the chilly waters before 1896 is in sight. But let us remember that the better prepared we are to die, the better prepared we are to live.

GOOD resolutions are good but let them be coupled with the prayer of David "Do thou for me, O Lord." To make and keep a resolution in our own strength is a work of our righteous self, and righteous self gets the honor for it, while the apostle says, "Whether, therefore, ye eat or drink, or whatsoever ye do, do it all to the glory of God."

OUR PREMIUM LIST.—We inclose in this number our Annual Premium List and trust that our readers will avail themselves of the last opportunity to secure a very fine Teacher's Bible for a very little money.

These liberal premiums will remain open for a limited time only, therefore it will be well to act promptly.

WE THANK our readers for the many hearty expressions of good will, made practical in nearly every case, by the accompanying subscription price of the HERALD for 1895. We are thankful also for such a prompt response in sending us names and addresses of persons who do not take the HERALD. By these means we have been able to send out many sample copies, which will, no doubt, result in a

number of new subscriptions in due time. We are always glad to send free to any address sample copies of the HERALD.

CHURCH OR WORLD?—A few days ago, in one of our Indiana towns a minister was forced to resign his pastorate because he objected to having a church fair in his church. The fair was held, and we suppose the test question put to the next minister who asks for employment as a pastor there will be whether he will allow the church to be used as a house of worship or a house of merchandise. The spiritual status of a congregation usually accords with the use they make of, as well as the appearance of their church edifice.

BRO. Samuel Yoder of Elkhart who is at present on a visit in Pennsylvania is one of those who believes in the effectiveness of tracts. He makes it a practice to preach as he goes, by loading himself well with tracts and distributing them on his travels. No doubt in this kind of sowing much seed falls by the wayside, but there is abundant reason to believe that some falls on good ground and bears fruit to the glory of God. We believe a vast amount of good can be done by Christians, as they go here and there, by the distribution of tracts.

THE SOCIETY OF FRIENDS has always occupied a prominent position, on all matters of social and moral reform, and in this respect has accomplished much good. It was but recently that Josiah W. Leeds, by his untiring efforts, succeeded in moving the city government of Philadelphia to enact laws prohibiting the sale of certain periodicals and the exposure on the city bill boards and show windows of vile pictures of all kinds. By a committee appointed by the Indiana Yearly Meeting of Friends, held alternately at Richmond

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Ind., and at Waynesville, Ohio, the following excellent paper was drawn up and is being sent to the publishers in general: "Respected Friends—The increasing interest in the subject of a pure literature within our homes has been made manifest in various ways, and we have been pleased to note the sympathy expressed in many of the leading papers of the day for this good end.

As representatives of Friends we turn again to the press, wishing to share the great responsibility which rests with it in the right education of the young. We know that through its daily and weekly columns seed is sown which brings forth fruit for good or ill. As a mighty factor to this end it has scarcely a limit to its power, and that which it has already done for good proves its great influence to elevate and guide the thousands of its readers whose weak aims it serves to strengthen and direct.

Let nothing hinder or retard its work. Cast out the evil that the good may reign. Advertisements which point to gilded crime, details of most unholy acts, personal and pictorial notices which are incentives to the violation of the higher law—let all of these be thrown aside, giving their space to better things.

May not the cheering fact that journalism has already done so much lead to the hope that more and more it may become the faithful friend of those whose bleak lives are so much controlled by what its columns present?

Let us together hail the advent of that day which will produce a bright, unsullied sheet for every home."

Let us hope that this appeal may be the means of bringing about an improvement of the general tone of the average secular publications.

for the Herald of Truth THE NEW YEAR.

Again, in the Providence of God, we have arrived at the period that marks the division of time into years—at another milestone on the highway of life—at another station on the railway (time swiftly speeds along) to eternity. Another annual volume, with its chapters of months, sections of weeks, pages of days, paragraphs of hours, lines of minutes, is completed, in which are recorded our thoughts, words and deeds, and the hand of time has written *finis* at the end, and it has borne away to the Judge of all, the record of our lives.

Sister, brother, what is our record of the past? have we obeyed Christ in all He has asked or commanded us to do? Have we visited the sick, poor and needy and administered to their wants, fed the hungry, clothed the naked, comforted the afflicted, poured the oil of consolation in the heart of the wounded traveler? Have we sought for those stray sheep who have wandered far away from the fold, and with kind and loving words tried to win, and bring them back, or have we left them out on the dreary moor to wander about and be lost? Or if a sister or brother erred or was overtaken by a fault, have we done as the German Poet says,

"Sollst wohl ein Schwacher fallen,
So greif der Starkere zu."

or have we censured them instead, turned from them and "passed them by on the other side?"

We are influencing our fellow-beings on all sides. They are affected for good or evil by what we say and do. "No man liveth to himself and no man dieth to himself." Others are built up and strengthened or wrenched out of place and thrown down by our unconscious deeds and influence. Let us never forget that wrong influences, like wasted opportunities, can never be recalled. Lost wealth may be restored by industry, forgotten knowledge restored by study, alienated friendship smoothed into forgetfulness, and even forfeited reputation may be won back by penitence and virtue, but who ever again looked upon his vanished hours—recalled his slighted years—stamped them with wisdom, or effaced from heaven's record the fearful blot of *wasted time*? But, dear reader, as we who have been spared to see another New Year, and another volume is opened before us with its fair pages upon which we are to write our daily conduct, let us resolve on a better record in the future, a record of truth and righteousness, for nothing but these will stand the test of time.

Let us learn wisdom from reviewing our past experience, and show it by manifest improvement in the future. Let the errors, failings, and short-comings of days gone by stimulate to greater caution, zeal and perseverance in the right in time to come, so that no dark blots on the pages of our life-book be found on the day of accounts.

Let works of charity, justice, virtue, mercy, love, truth and righteousness which bless the world and make it better, be inscribed on all the pages of the New Year, so as to call forth in the end the Divine plaudit, "Well done, good and faithful servant." Then we shall enter upon such a glad New Year that it is impossible for us, as long as we are in this world, to have a conception of, or to realize its gladness.

Let us take Christ for our teacher, learn of Him daily, imitate His example, obey His commands, above all, have Him as a daily Friend, a Brother, a Father, in our homes and hearts, then the New Year will indeed be a happy one for all.

"Now let us all resolve anew
That love and zeal shall ne'er grow cold,
But strive henceforth what each can do
A better record to unfold
Each coming year that we may be
Found faithful and may hear the word
Of the great Judge and hear Him say,
Come in, ye blessed of the Lord."

Breslau, Ontario. BARBARA SHERK.

For the Herald of Truth.

SHOW YOUR COLORS.

It is said that the influence of the national flag in battle is something marvelous. The sight of it fires the soldier with courage and enthusiasm. Its absence causes consternation, confusion and dismay, hence the colors are never allowed to fall to the ground. If the color-bearer is shot down, another seizes the standard and bears it aloft. Is it related that Lord Nelson, in a famous naval battle, nailed his colors to the mast head so that he could not surrender if he would.

In the battle of life many a one falls because he cannot see the colors because there is no one near to encourage, no one whose clear strong convictions make the truth seem truer, right more righteous, and Jesus Christ more real. Many have opinions concerning various moral, social, and religious questions, good ones too, but they are not sufficiently interested in the causes to identify themselves with them, or to have convictions about them because it costs something to have them, as we are bound to defend them. Women, to a large extent, are the natural color bearers of society. Their home-life is shielded from many dangers to which men are exposed. Here, then, is a great part of your mission, to study the moral, social, and religious questions of your day until you have convictions concerning them, then *show your colors*. Let your voice give no uncertain sound on these subjects. Many a one who may be on the point of yielding to the tempter may be influenced by your showing your colors. For instance, in the use of liquor and tobacco; in the former what a host of evils follow in its train, while in the latter, how many could be clothed, and fed, with the money that is blown in the air or spat upon the ground, while thousands are starving for the necessities of life. Girls, why tolerate in your gentleman friends a habit for which they would discard you in a moment if the case were reversed? Why should you not require of them the same cleanliness of person and purity of life they expect of you? So long as you countenance or tolerate immoral

or low habits, they will continue them, but if you withhold your sanction many will abandon it. Here I would say, "Turn to the right and keep straight on." Show your colors, hoist them aloft; by so doing you will help to raise the standard of social and moral purity much higher than it is now.

Women naturally desire to be beautiful, but, if the beauty is to be lasting, don't look for it only in face, feature or form, but as Burns says, "Worth of the mind that will flourish without a decay." If at forty, sixty or even eighty they still want to be so, and still have in their personal presence that certain something which makes many at that age so attractive they must live outside of themselves.

Take an interest in that which helps to raise fallen humanity. Mission work has an ennobling effect upon any person's character. There are so many ways in which this can be done, we need not even go to foreign countries for there is a great deal to do nearer home, in our large cities, for instance. Is it nothing to you, especially you who have given your hearts to God, that millions of your sisters are living in darkness and degradation while you have the light of the Gospel? Christ alone can save the world, but He will not save the world alone. Great forces of evil are at work and Christ needs all our help. Above all, have true convictions concerning Jesus Christ; in Him alone is redemption and eternal life. Open all the windows of your soul to His spirit. Never allow any one to come between you and your Saviour. Never identify your life closely with any one who does not love your Lord. "Be not unequally yoked with unbelievers." A lady declined an offer of marriage on the ground that her friend was not a Christian. When he pressed his suit, she urged the claim of her Master upon him, brought her Bible, showed him the way until he was convinced and converted. If all Christian girls would show their colors in this way, there would be more happy Christian homes and family altars.

There are millions of women in this country; what a power for good they would be if all were defenders of truth and righteousness. Again I say show your colors, especially you who follow Christ. Carry with you an atmosphere of purity and power, which makes it easy for others to do right in your presence and in the presence of God.

"Ye are called with a holy calling—
The light of the world to be,
Then lift up the Gospel standard
That all its colors may see."

B. S.

Oh for a feeling of security in danger, the result not of a calculation of "probabilities," nor of a blind confidence in the "stability of things," but of a child's loving trust in its Father!

OUR INFLUENCE AND RESPONSIBILITIES.

If every word we utter, and every act of our lives is a seed which will bear good or evil fruit, and will result in joy or sorrow to the sower of the seed, how careful we ought to be in all we say or do, that our influence may be for good. We are all forming characters for eternity, all throwing out an influence for good or evil whether we intend to or not. We are either a blot radiating our dark influence, or a blessing spreading benediction over all our surroundings, but a blank we can never be. We are either the sower that sows and corrupts, or the light that shines and illuminates. All our words and actions, all our thoughts are open to the eyes of our Heavenly Father. God deals with us singly, therefore let us live, and think, and speak, and act, as if we and God were alone, and as if the whole responsibility of His work upon earth lay upon us, as it does to the full reach of our power to bear it. Ah, dear Christian friends, what a different state the Church and the world would be in, if every one who calls himself Christian had his heart filled with *Divine love*, and like the Christians of Apostolic days, "went everywhere preaching the word." I do not mean speaking in public to many. This is the gift and calling of a few, but I mean, by precept and example, and unaffected speech and action, thereby showing forth that the love of God is shed abroad in our hearts.

Were every Christian thus to act, what an influence, what a power would there not be for good, and what blessings might not be expected, yea, and imparted to us from above. Does not God mean us to be and do what He puts in our power to be and do? Surely, the Creator, who created nothing in vain, has not given to man—His noblest handiwork, created after His own image,—time, talent, money position, influence, to be thrown away or wasted. We are responsible for that which He has committed to our care; are we putting these talents to usury like the good and faithful servant, or are we imitating the slothful one? Are we laying up treasure in Heaven, where moth and rust doth not corrupt nor thieves break through and steal, or are our treasures here on earth, to be consumed by the fires of the last days? "for where our treasure is there is our heart also." If our treasure is not in Heaven, our hearts cannot be there as they cannot be separated. Sister, brother, let us lay out all for Christ. I do not mean by this to give all our worldly substance away in charity, nor do I mean only money, though that is a large part, but, I mean, our time, strength, labor, and particularly our influence, and our earnest prayers. Every one of these laid out for God is so much

treasure laid up in Heaven. Every moment spent for Him is so much treasure laid up in Heaven. Every farthing expended for Him is so much treasure laid up in Heaven. And for agents, or opportunities, to lay up these treasures there are many. "The poor ye have always with you," etc. "He that giveth to the poor lendeth to the Lord." The souls of those that are perishing for the lack of knowledge, *they* are our agents, and money, labor or time expended for them is all clear gain. Thus going on from day to day laying out all for Christ we shall always be adding to our treasure in Heaven where it will be safe and secure from moths, rust and thieves. It is the safest of all investments and our returns are absolutely and eternally sure, for our success is founded upon the unchangeable promises of God, confirmed and sealed to us by the blood of His own Son. Nothing of all that we lay out in this way—not even a cup of cold water—shall lose its reward.

Oh think of it, dear Christian friends; think of those precious promises, and let the thought spur us on to more zeal, more earnest efforts, more self-sacrifice, more willingness to use all our substance for laying up treasure in Heaven. For just in proportion as we use our talents and influence so shall our reward be. Oh for more of that earnest agonizing spirit, and more of that deep love of God in our hearts, that will not shrink from duty or self sacrifice, but will make a full and complete surrender to God, trusting in His precious promises, knowing He is able to sustain us.

I often feel and think that the life of a true Christian ought to be, and certainly should be, a bright and happy one. For the light which illuminated the world nearly nineteen hundred years ago still shines with undimmed lustre, and lights up the Christian's pathway through life, shedding its rays through the valley of the shadow of death, and beyond the grave, up to the throne of Him who bore our sins, died, rose again victorious over death and the grave.

Sisters, brothers, let us obey all His commands, then we can also claim all His promises, then we shall also, if we are faithful to the end, receive the victor's crown. Let us take God at His word in all things, trusting Him fully, nothing wavering, then when the uneven journey of life is o'er, He will take us safely home to glory.

"'Tis so sweet to trust in Jesus,
Just to take Him at His word,
Just to rest upon His promise,
Just to know thus saith the Lord."
Breslau, Ont. BARBARA SHERK.

A KIND heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—*Washington Irving*

OFFENCE.

In Matthew 18:6—10, and elsewhere our Savior gives warnings against offending His little ones. Paul in many places urges us to be careful not to offend the weak brother. What is offence against a brother? Surely to do anything by reason of which another should be eternally lost would be committing against him the greatest possible offence. We are our brother's keeper notwithstanding Cain's haughty and indignant question. We are keepers not only of our brothers in the flesh, not only of our brethren in the church of Christ, but of our brethren in humanity, no matter how widely we may be removed from them by "social lines." We shall certainly be held responsible for the treatment the least of God's creatures receive at our hands. We are especially warned against putting a hindrance or stumbling block in the way of the weak—those who would be led astray by a wrong example. We are generally ready enough to see a brother's fall, and we may be ready to help him rise again, but we often lose sight of the fact that if we knew all the causes which led to his fall, down at the bottom of it all was some act of our own which caused all the trouble.

Some people act as if they thought the offence we are so gravely warned against means "to hurt one's feelings" or "make one angry." Christ never sought to offend any one even in this limited sense of the word. He told Peter to pay tribute lest they should offend the rulers. He often avoided a direct issue so as to avoid giving offence to His opponents. But when there was a principle to be maintained, a line of duty to be pursued, He never deviated one step from His course no matter who would be offended by it. His example was followed in this by His apostles. Stephen did not entirely avoid offence or they would not have stoned him. James did not avoid it or Herod would not have killed him. Peter, Paul, and the other apostles did not avoid it or they would not have suffered martyrdom. Our Savior did not avoid it or He would not have been crucified.

But notice that in none of these cases was the offence given to the weak—to the earnest inquirers after truth. The offence was given to the proud and presumptuous—to those who thought they knew all about the law that was worth knowing. So long as such persons remain in the world it will be impossible to do any good without giving offence. If you hear of a person "who hasn't an enemy in the world" you may be sure that that person is not very active in the conflict for Christ's kingdom.

These same passages which warn us against giving offence will, if viewed from the other side, be equally strong against

the taking of offence. There is a vast difference between a grievance and an offence. A person may feel grieved at the conduct of a brother and Christ gives plain directions as to the course to pursue in such a case; but no one has ever a right to feel offended at the conduct of a brother Christian. The person who claims to be offended either admits himself weak and lacking Christ's strength to support him, or else in opposition to Christ altogether.

Let it be understood once for always that it is ours to obey the word of God. It is ours to obey the Savior's commands. If the obeying of these commands gives offence to any one, small or great, we have abundant reason to believe that the person offended is not one of Christ's "little ones." Christ's little ones are never offended, that is, drawn away from the Master, by obedience to His commands but by disobedience. Let us prayerfully avoid giving offence and have peace with all men "so much as lieth in us." Let us also remember that "Great peace have they which love thy law, and nothing shall offend them."

Renss., Pa. Dec. 8, 1894. J. A. RESSLER.

BEWARE OF FAMILIARITY WITH EVIL.

It is natural for us to have little fear, even of dangers, when we become very familiar with them. See the carpenter stand erect at a dizzy height, with tools in both hands, working as unconcerned as though he were on the ground; or the sailor among the masts of the ship, taking in the sails or fixing the rigging in the midst of a raging storm; or the workman in a dynamite shanty where that explosive is manufactured; or the soldier in the midst of a battle where bullets are whizzing past him, dealing out pain and death to thousands around him. See how seemingly unconcerned these men become, even when surrounded with all these dangers. They hear of and even see persons fall into the cold embrace of death from the place where they are now standing. It does not terrorize them. It is soon forgotten and they go right on even in the very face of death, seemingly unconscious of danger, all because they have become familiar with it. This is a law that holds good with the dangers of sin as well as with those mentioned. If we would keep free from the dangers of sin we must be careful not to become familiar with it. Satan presents a thought of some sin. We flee from it in terror. He is not dismayed. Finally he presents it again. We look at it repulsively, but do not flee. Next time we rather admire it and next we accept and cherish it. We have become too familiar with it.

What is the trend of the secular news paper of to-day? If a daring deed of wickedness is done it is telegraphed to the farthest shore and then with what wondrous head-lines it is introduced. Just as though it were of the utmost importance that the public knew all about it. It matters little how vile or sensual, the details must be given. Take up the daily papers and note their contents—murder, scandal, deeds of vice and sin at whole sale. But how about those that read them? The mind is stored with sin which in turn will produce original sinful thoughts; thus step by step taking possession of the heart. Beware "for as he thinketh in his heart, so is he." This goes to show that man can not indulge in that kind of reading without reaping a terrible harvest. But it is not only the daily papers which produce such results. Many of the books found in some of the home libraries will produce results equally bad. How can parents expect their children, who are furnished with literature of the Jesse James kind, to settle down to a quiet, peaceable, godly life? While such children will not always become bandits, they have certain sinful knowledge which is detrimental to their joy and peace here and in very many cases in eternity. Ye fathers, what kind of books are filling your libraries? What kind of papers deck your center-tables? Are they of the kind that produce noble thoughts and fill the hearts of your children with praise to God, or are they of the kind that familiarize them with sin and lead to atheism and anarchy? You had better be looking after this matter now or eternity may have some demands of you that will cause you to weep. J. S. HARTZLER.

THE BIBLE. WHAT IT WILL DO FOR US AND ITS STUDY.

1. Its word is able to make us wise unto salvation. 2 Tim. 3:15.
 2. Its word is able to build us up. Acts 20:32.
 3. Its word is able to save our souls. James 1:21.
- "Search the Scriptures; for in them ye think ye have eternal life." John 5:39. It is essential, then, for us as Christians that we read the Bible: (and not only read it) but that we study and search out the truths contained therein.
- "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Prov. 4:7. We should not strive for that carnal wisdom spoken of in 2 Cor. 1:12, but should set our aim higher: "to that wisdom that comes from above." In order to obtain an understanding, we must study God's word, search it carefully, and prayerfully, and meditate therein day and night, as did the Psalmist David. Whenever you

have spare time study your Bible, study it fifteen minutes night and morning; study no other book that will not enable you to gain a fuller knowledge of the Bible. Study it consecutively. In this way you can grasp the "whole counsel of God." But this does not constitute real Bible study: this fifteen minutes will not suffice; but try and secure at least two or three hours daily, and sit down to your Bible, with your concordance, text book, pen, ink, and ruler. (Mark your Bible as you read, it will enable you to gather the cream of the page to the surface at once.) Determine that you will not be diverted from your purpose, and you may expect a "feast of fat things." This has been my experience. Don't be impatient; light from God does not break over the sacred pages in a moment; so wait, ponder, and pray—compare scripture with scripture—and as you dig God will unfold to you "precious things." And as God reveals the truth to us we should be willing at all times to accept it: "and be not a forgetful hearer, but a doer of the word;" as the Apostle James says. The doer, then, is not a forgetful hearer. Many people remember nothing because they do nothing.

It is therefore necessary for us to strengthen our memory by meditation, on what we hear and study. Let the holy truths be as a nail well fastened, as the expression of the wise man is, and set home with many strokes that they may not come out again.

Let us therefore treasure up the truths of God in our hearts and meditate upon them, "lest at any time we let them slip." Heb. 2:1. "Then opened he their understanding that they might understand the Scriptures." Luke 24:45.

Cullom, Ill.

L. J. L.

For the Herald of Truth.

WHAT IS PRIDE?

Although Paul does not mention pride in his seventeen works of the flesh found in Galatians 5:19-21, yet the Savior gives it as proceeding from the heart of man and defiling him.

But what is pride? Webster says—"Inordinate self-esteem." But how is it manifested? In unnecessary display in dress? Yes; but is that the only way? Are not those who are satisfied with nothing but the finest material, or the most exquisite fit, even though the cut be plain, or who must be as near the latest style as possible in all they have except their dress, or who sacrifice God's day of rest, catering to visitors rather than have a less sumptuous dinner than some one else, actuated by precisely the same spirit as those who dress in a more fashionable garb?

But even these are a very few of the different manifestations of pride. It is impossible to define pride as existing

only under a definite form or forms. Pride is an attribute of self; a characteristic of the old man of sin, existing in every sphere of life, and cropping out in a hundred different ways.

We very often make the mistake of calling those whose actions bring them into prominence, proud, forgetting that it is the principle that is prominent, and its advocates are brought into prominence through having the courage to support the principle they believe to be right, regardless of public opinion. A proud man doubtless loves prominence. But there is a great difference between *loving* prominence and being *forced into* prominence through courage of conviction.

It would have been blasphemous to accuse Christ, while on earth, of pride. But He was prominent, extremely so. So were the apostles. So were the reformers of all ages. But they became so only when they opposed Jewish, pagan, papal, popular or traditional actions and opinions, teaching reform at the expense of self. They wounded their enemies' *pride of opinion*, teaching doctrine contrary to the "traditions of the fathers."

Pride of opinion has shown itself openly in opposition to reform in all ages. Facts will warrant the statement that there is no more stubborn, no more dangerous form of pride than pride of opinion; and that "The proudest man is the man who will not learn." Sacred and profane history proves that pride of opinion has caused more national and individual disaster than any other one form of vice in existence. Let us see: It drowned the antediluvians, slew the first-born of Egypt, "overthrew Pharaoh and his host in the Red Sea," and destroyed the rebellious Israelites in the wilderness. It cost Saul his kingdom, Rehoboam the greater part of his, led Israel and Judah into captivity, and brought about the final destruction of the Jewish nation by the Romans, whose empire in turn it overthrew as well as many more ancient and modern Asiatic and European nations; and it is the cause of the present bloody war between China and Japan.

It nailed the Savior to the cross, and persecuted His followers in all ages since. And at the present time being unable in most civilized countries to come as a roaring lion, it comes as an angel of light and it is impossible to estimate the harm it is doing. The Church of Christ truly needs to be on its guard against pride; to shun it not only in a few forms but in *essence* as a deadly foe, which with all its kindred evils can be overcome only by the daily crucifying of its source, namely, self.

Ronks, Pa.

It is the inner, not the outer life that is the real bond between us and our brethren.

THE CHRISTIAN'S HIGH CALLING.

Regarding "The Christian's High Calling," on which our friend or brother J. M. Shenk has written in the Dec. 1 number of the HERALD, my heart says yea and amen, but I kindly wish to ask a few questions. The first is this: He tells us that the thorn in Paul's flesh was not sin. Will he kindly tell us what it was? It was certainly something that the apostle desired to get rid of. Paul tells us that in his flesh "dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." And he also tells us,

"It is no more I that do it, but sin that dwelleth in me," and, "lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh," (mark, he says) "the messenger of Satan to buffet me, lest I should be exalted above measure," and he called upon the Lord three times to have this taken from him, and the answer was, "My grace is sufficient for thee; for my strength is made perfect in weakness." Now I wish the dear brother would kindly tell us through the HERALD what the thorn was if it was not sin, as Paul tells us it dwelleth in his flesh.

Secondly I would ask, Are we so much farther advanced in the high calling than the highly enlightened apostle Paul, that it is no more sin that dwelleth in us (or in our flesh)? The brother calls it trials and temptations, and Paul calls it sin that dwells in us. There is a great difference between trials and temptations and sin. If we yield to temptations we surely fall into sin, therefore let us watch and pray that we fall not into temptations. I think temptations will not cease as long as we live. A BROTHER.

Oregon, Lancaster Co., Pa.

For the Herald of Truth.

DOUBT.

"O thou of little faith, wherefore didst thou doubt?"—Matt. 14:31.

These words were spoken by Jesus to one of His disciples, whom He had bidden to meet Him on the waters. But seeing the wind boisterous Peter gave way to doubt and fear and began to sink, saying, "Lord save me," and immediately Jesus stretched forth His hand and saved him. What a beautiful illustration this is of the need of a Savior in our daily lives, as followers of Christ. How often could we be rebuked with the words, "O thou of little faith, wherefore didst thou doubt?"

How often would we sink in doubt and despair, if we would have to depend upon our own strength. But thanks be to God, the same hand which rescued

that disciple is ever extended toward us, and is still as ready and willing to save a sinking soul as it was at that time. Should we not, then, strive to trust more fully in our Redeemer, to give less way to doubt and fear? Although the way may seem dreary, our trials be many, yet by the help of God we may be able to overcome all, and to say with the psalmist of old, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Dear followers of Christ, whenever the temptation of doubt is before us, let us overcome it by drawing nearer to our blessed Redeemer, and committing all into His care and He will cause it to vanish like mist before the sun.

I should also like to say a few words to those who are yet away from Christ. I would ask you, Have you never doubted the God who rules over you? Have there never been times when He knocked at the door of your heart and you had been almost persuaded, that you turned away with the thought, "God's grace may after all not be sufficient for me, I may after all be tempted above that which I am able to bear"? Have you never doubted Him thus? If you have, you have lost an opportunity which you may one day long to recall. No doubt our heavenly Father will gaze upon such a scene with pity and compassion. On the other hand the devil will stand by with a look of triumph, rejoicing over the victory which he has once more gained, that another precious soul, instead of yielding to the will of its God, is still on the downward road to ruin and destruction, and as you go on from day to day, sinking lower and lower in doubt and sin, he will stand by you urging you to go on, blinding you from the mercies of God, holding up to you naught but sinfulness and worldly pleasure, and when the Spirit of God returns to you once more in all its tenderness and love, pleading with you, entreating you to yield, telling you that "to-day is the day of salvation, to-day if ye hear my voice harden not your hearts," it is then that Satan will be on guard again, ready to crush every yielding thought within you, ready to blight the last withering hope, though faint it may be. In mocking disguise will he point out to you the lowliness and humility to which you would have to stoop. He will also try to convince you that there are yet many days in the future in which you may repent, that life is yet before you in all its bloom and vigor. But he always fails to remind you of the fact that life may be extinguished in the twinkling of an eye. No doubt some poor souls are led astray by the thought that they may wait to repent until their very last hour, that they may wait to call upon their God until

the eleventh hour. May God have mercy on the soul that cherishes this thought. You may have an opportunity to repent on your deathbed or you may not. God only knows. Even if you should it would be with regret and remorse. It is through some experience that the writer can partly express in words the awfulness of a deathbed repentance. When you are standing face to face with death while accepting your Savior it is not with joy alone that you hail Him, but with sorrow also. A mis-spent life will reveal itself unto you, and the thought that you have so long denied and rejected Him will pierce your very soul. It is then that you will long to recall those wasted years, so that instead of spending them in the service of Satan you might spend them in the service of your Redeemer. "But all is in vain; you must go and empty handed." A sad sight, indeed, is a deathbed repentance; but sadder yet than this is the thought that millions of souls are not even then launched into the life-boat, but are hurled over the precipice of destruction where mercy is known no more. Oh sinking souls, take a warning, for the love of Christ, and for your soul's salvation do not let Satan bind you down any longer with the chain of doubt and sin.

You who have already found the Savior precious to your souls, who are already guided by His hand, when your days on earth have ceased and you are called to your reward, would you share those glories alone? Is there one soul in the whole wide world that you would have banished from that home? No. Then, strive to rescue souls who are sinking around you. Warn them of their danger, that they may flee from the wrath to come. Walk before them as a shining light, offering daily supplications to your God in their behalf. So that when the judgment day shall dawn upon us we may all hear the summons, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

SARAH STINEMAN.

Waukegon, Ind.

SUNDAY SCHOOL LESSONS.

LESSON II.—JANUARY 13.

FEEDING THE FIVE THOUSAND.

Mark 6:30-44.

Golden Text.—He hath filled the hungry with good things.—Luke 1:53.

INTRODUCTION.

Time.—April A. D. 29. Immediately following the last lesson, and just before the Passover (John 6:4).

Place.—The plain of Butaiha belonging to Bethsaida, (Luke 9:10), "a desert," that is an uncultivated, uninhabited place, on the northeast shore of the Sea of Galilee.

PARALLEL SCRIPTURES.—Matt. 14:13-21; Luke 9:10-17; John 6:1-14.

RULERS.—Tiberius Caesar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea; Herod Philip, Governor of Trachonitis.

TEACHINGS OF THIS LESSON.—Three principal lines may be suggested, but one thing only at a time should be taught, (1) The teaching of the miracle concerning the supply of our bodily wants, (2) The teaching of the miracle concerning the supply of our spiritual wants, (3) The teaching of the miracle concerning the work of the Christian teacher.

DAILY READINGS.

M. Feeding the 5000.	Mark 6:30-44
T. Four thousand fed.	Mark 8:1-9
W. A lad's store consecrated.	John 6:5-14
T. The widow's morsel.	1 Kings 17:8-16
F. Enough and to spare.	2 Kings 4:38-44
S. The Lord's unusual providings.	Psa. 104:14-48.
S. Satisfied.	Psa. 107:1-9

LESSON III.—JANUARY 20.

CHRIST THE BREAD OF LIFE.

John 6:25-35.

Golden Text.—He gave them bread from heaven to eat.—John 6:31.

INTRODUCTION.

Time.—A Sabbath early in April, A. D. 29, the day after our last lesson. The latter part of the discourse was given in the synagogue, v. 59, which shows that it was the Sabbath day.

Place.—Capernaum, on the north-west shore of the Sea of Galilee.

THE EFFECT OF THE MIRACLE OF FEEDING THE FIVE THOUSAND.—It produced such confidence in Jesus' power, that the people sought to make Him their king by force. He was just the leader they needed, who could at a word supply all the needs of an army, and had all divine power at His command. Their mistake was in interpreting God's plans.

THE NIGHT OF PRAYER.—When Jesus had fed the multitude, He retired to the mountain and spent the night in prayer. The reasons probably were (1) He needed rest. Communion with God is rest. (2) In all spiritual work there is need of constant communion with God. (3) Jesus was standing alone against the current that was rising against Him. The action of the people to make Him king may have been one of His greatest temptations.

JESUS WALKS ON THE SEA.—While Jesus is praying among the hills, the disciples have taken a boat to cross the sea. On the way they are overtaken by one of the sudden and violent storms so common on the sea of Galilee. In the fourth watch, between three and six o'clock (Matt. 14:25), when they had gone a few miles (v. 19), Jesus appeared to them walking upon the boisterous waters. Jesus was watching them (Mark 6:48). The disciples were soon to sail on a world's stormy sea. Here they learned that they were continually within His love and protection. It was on this occasion that Peter learned his entire dependence on his Savior.

DAILY READINGS.

M. Christ the bread of life.	John 6:25-35
T. Misunderstanding.	John 6:36-46
W. Bread from heaven.	John 6:47-55
T. Spiritual teaching.	John 6:56-63
F. Christ the water of life.	John 4:7-13
S. Manna.	Ex. 16:11-18
S. Eternal life by faith.	1 John 5:9-13

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CORRESPONDENCE.

FROM ARAPAHOE, FURNAS CO., NEB.—On the 2d of November, 1894, Pre. D. D. Augspurger of Aurora, Neb., and Bro. Chr. Engel of Decatur Co., Kan., came here. We had two very edifying meetings. We thank the brethren for their visit and their encouragement. We would like to be visited oftener.

CHR. HIESER.

FROM SHELBY CO., MO.—We have again been encouraged by a ministerial visit. Bro. J. H. Hershey, of Olathe, Kansas, came to us on the 1st and remained until the 6th of December, during which time he preached to us four times. Although the weather was not very favorable the meetings were well attended. He admonished us earnestly to stand firm for the Lord. May God bless his labors wherever he may go.

C. M. B.

NEW DUNDEE, ONTARIO, DEC. 7, 1894.—On the 20th of November Bro. J. S. Coffman came to Canada under the auspices of the Mennonite Evangelizing Board of America and at once began to labor in the Blenheim District continuing the meetings until Dec. 3rd. As a result eleven precious souls became willing to confess their Master. Many more were deeply convicted, but have so far not decided to throw in their lot with God's people. Bro. C. commenced to labor in the Hagey district on the evening of the 3rd inst. May God abundantly bless his efforts at that place.

COR.

FROM YORK CO., PA.—On Saturday, December 1, at the Codorus church our spiritual brother H. H. Loose of Menges Mills was chosen by lot to the ministry. Bishop Jacob N. Brubacher of Lancaster Co., conducted the ordination services which were of a very impressive character, many of the audience being moved to tears.

The prayers of the brotherhood are asked in behalf of our dear young brother that God may give him strength to bear up in his new and sacred calling and that he may become a shining light and a useful worker in the vineyard of the Lord and the means of bringing many who are still in sin and darkness unto salvation.

COR.

SOUTH CAVUGA, ONT., DEC. 9, 1894.—We were favored with a visit by Bro. Gilbert Bearss from Sherston, Ont., who had service here the 25th of November. We were ably admonished with blessed truths from the word of God. We hope the word spoken has fallen on good ground and will bring fruit to everlasting life. We had also another visit by Bish. Elias Weaver and Bro. Isaac Wam-

bold from Waterloo Co., at which time five precious souls were received into the church. May they be pillars in the church, known and read by all men. What we want in these days is a consistent Christian life. The poet says:

"There are many and many around you,
Who follow wherever you go.
If you thought that they walked in the shadow,
Your lamp would burn brighter I know."

We are here in the midst of discouragements and much opposition, but we have a strong helper if we are built on the rock Christ Jesus. I hope some more ministers will visit us shortly.

NANCY HOOVER.

MARKHAM, ONTARIO, DEC. 15, 1894.—On November 29th Bro. J. S. Shoemaker and his father from near Freeport, Ill., came into our midst and remained until Dec. 12th. Bro. J. S. Shoemaker, during his stay, preached 14 times in all in this vicinity. The meetings were not very largely attended but very good interest was manifested. God blessed the work. One soul became willing to forsake the world and accept the Savior. The brother gave the unconverted convincing illustrations of warnings in his sermons, and admonished the brethren and sisters that we may become more closely united together in the bonds of Christian love and work earnestly for the Master, and be a light to the world and a salt to the earth. He also encouraged the Sunday school by a few well chosen remarks, especially the children. May God bless the dear brother in the glorious work in which he is engaged, and may God direct his mission in gathering souls for Christ. From here the brethren left for Berlin, Waterloo Co., Ont.

A. B. RAMER.

MCVEYTOWN, PA., DEC. 11, 1894.—Again the Lord has blessed our congregation here inasmuch as He has permitted His servant Bro. John M. Shenk of Elida, Ohio, to come into our midst on Saturday, Dec. 1st. That evening he preached an impressive sermon to a small congregation at the Brick school house, the night being rainy. On the morning of the second the writer had the pleasure of taking Bro. Shenk across Jack's mountain to the Belleville Amish Mennonite M. H., where he preached in the forenoon and evening to a full house, staying in that vicinity until Friday the 7th, filling in all seven appointments at different places. On the morning of the 7th he came back to McVeytown and in the evening he preached at a school house in the east end of our district. The house being crowded our Dunkard brethren kindly offered us their church for Saturday night, but on account of the inclemency of the weather and the brother having a bad cold he was unable to fill

the appointment. On Sunday forenoon and evening he filled two appointments at the Mattawana Amish Mennonite M. H. These meetings were well attended and a good interest manifested, especially by the young and those of our members that do not understand German. May God bless the brother and his labors through the journey of life. On the morning of the 11th he took the early train for Canton, Ohio, where he expected to fill an appointment that evening. May the Lord bless the good work.

J. K. HOOLEY.

FROM TOPEKA, IND.—On Tuesday, Nov. 27, Bro. Michael Yoder and wife of Mattawana, Mifflin Co., Pa., in company with Bro. J. P. Blough and wife of Bristol, Ind., came into this vicinity and on Wednesday Bro. J. S. Lehman, of Elkhart, Ind., came. Had services on Wednesday evening, Thursday and Thursday evening at the Maple Grove M. H. Bro. Lehman returned home on Friday morning. On Friday evening we had services at the residence of Bro. John H. Yoder, Sister Yoder being an invalid for several years. On Saturday the brethren and sisters Yoder and Blough left for Pretty Prairie. Bro. J. P. Smucker of Nappanee, Ind., was with us over the following Sunday. These were refreshing times. May the encouraging words from the brethren arm us against the wiles of Satan and better fit us for the battles of life. May they have awakened thankfulness in many hearts. May it have been a Thanksgiving in spirit and in truth. May the Lord bless them as they go to other fields of labor and abundantly reward them for the good they have done us.

COR.

FROM STRONG, FILMORE CO., NEB.—On the 5th and 6th of December last we were favored by visits from the brethren Joseph Schlegel and Jacob Stauffer of Seward Co., Neb., and D. Lapp of Adams Co., Neb., and D. D. Zook of Harvey Co., Kansas. They held several meetings in the Town Hall. The hall was well filled at each appointment, and the people seemed to have an earnest desire to hear the word of God, sermons being preached in English and German. On the 6th Bro. Zook left for home. On the 7th we observed the communion at which all the members participated. Just before these services a brother and sister were received into church fellowship. Our congregation now numbers 29 members. God, through His ministers, has done great things for us, whereof we are glad, and thankful to Him and His faithful servants.

On the 8th Bro. Schlegel and Bro. Stauffer left for home. Bro. Lapp remained, and that evening spoke to a large congregation in the hall from the

words, "Is thine heart right?" On Sunday, Bro. Lapp addressed the Sunday school, and in the evening we again assembled for worship, when the brother spoke from the text Luke 14:17. The gospel invitation was extended with great earnestness at this as upon all the previous occasions and the truths presented will long be remembered. May our dear ministers, as they go out to proclaim the word to the lost sheep of the house of Israel, be accompanied by the presence and rich blessing of God.

JOS. KUHN.

EAST LYNNE, MO., DEC. 14, 1894.—On the 20th of November, 1894, Bro. J. M. R. Weaver of Harvey Co., Kansas, came to our neighborhood. He preached two sermons in the Sycamore M. H. and two at Bethel, with good attendance. The brethren wished the brother to stay longer and hold a series of meetings here, but arrangements were made to come to Hickory and Cedar counties. On the 22d inst. we went to Hickory Co., where Bro. W. preached eight sermons in all and also held a few Bible Readings. We visited most of the homes of the brethren here. They are without a minister but are taking interest in religious work. They appointed Bro. Lemon Miller as teacher to organize a Bible class, and to aid in evangelizing work for the Hickory Co. church. From there we went in a carriage to Cedar Co. on Friday the 30th, and had an appointment made for the same evening, but arrived too late to preach that night. On Saturday it rained so we failed to have meeting. We had a good sermon at Bro. Jac Kauffman's house with most of his children present.

On Sunday we had meeting in a school house close to Bro. L. D. Troyer's. In the afternoon we had preaching at Bro. Troyer's house, and the same evening in the same school house. On Monday we visited Bro. Christian Conrad, and in the evening had meeting again in same school house. The house was so crowded that not nearly all could find seats. We had very good attention. At this place there are 9 Amish Mennonite members, and there are a number of bright young people that do not belong to any church, but some have given themselves up and are now willing to confess Christ. May the Lord bless these congregations and strengthen them in the cause of Christ is our prayer.

L. E. YODER.

PRESIDENT Gates, of Amherst College, shows that when Christ cautions His followers as to the deceitfulness of riches the essential meaning of the word translated "riches" is *usable values embodied in material things*. The word lays no stress upon great wealth. It may properly be used for very small possessions.—Mrs. Joseph Cook.

SUNDAY SCHOOL ITEMS.

BOWMANVILLE, LANC. CO., PA., DEC. 11, 1894.—Our Sunday School closed for the second term on Sunday, Dec. 2, and will be re-opened in the spring, if the Lord will. Truly the harvest is great but the laborers are few. We hope that all the parents will take an interest in Sunday School work. It is a great pleasure to see children learn the word of God. But still some have an idea they may run around enjoying themselves at this or that as if that should be done.

COR.

FROM LIVINGSTON CO., ILL.—On the 25th of November our S. S. near Gridley, Livingston Co., Ill., was closed for the winter. Upon this occasion Bish. Joseph Schlegel of Colorado was present and took part in the exercises. We had a very pleasant meeting, young and old enjoyed the occasion in listening to the scripture verses which were repeated by those who had committed them. Our school, which had been held every Sunday during the summer, was faithfully superintended by Bro. Daniel Schlegel and his assistant Bro. Chr. Orendorff. May God bless the work done in His name.

COR.

A NECESSITY.

The religious newspaper we believe to be as much a necessity of the age as any other of its manifold institutions. It is more positively necessary, now that secular papers have found their way into all homes, than it ever was. No religious family should be without one. *And every family should have the paper of the Church with which its members are connected. No reasonable sacrifice should be considered too great that this might be Read what Thomas Kane says on this point. He wrote:*

"I am a thorough believer in religious newspapers. I may not doubt the piety of the head of a family who does not take and read one, but I certainly doubt his intelligence. *But simply a religious paper will not answer. If only one is taken, it should always be of his own denomination.* Enthusiasm is impossible without thorough knowledge of what is being attempted and done by our Church. *General knowledge is not sufficient. It must be special also, and that can be had only in a live paper of our own denomination.*"—The Church Advocate.

TRUE consecration puts the heart in the position where God can do His best work for it; where the Lord is served with all the man has, and the man is blessed with all the best God has.

MOTHER'S COLUMN.

MOTHER'S WISDOM.

"I often marvel," said a middle aged man, "at the way my mother used to work out the kinks and knots in our young lives. She had such a faculty for lowering the pitch of our indignations and of placing before us in the true light all sides of our troubles. Instead of fanning the flames of our unjust and unbalanced estimates of the wrongs we thought we had suffered, she calmly judged the case and showed us where we were at fault. She showed us the unwise results of jumping at conclusions, and the wrongs we did ourselves and others by forming unjust judgments of them. And I cannot remember that I ever heard her speak an unkind, uncharitable word of any one. What a pity that we cannot see these wonderful characteristics in our young days, and that they are not revealed to us until so many of our mothers have passed into the skies and we cannot tell them how they influenced our lives for good."

When my friend left me I found myself thinking of the wonderful influence of mothers. To the child what mother says and does is always right. Mother's estimate of people and things is conclusive. What opinions she has must be the right, for is not mother the wisest and best person in the whole world.

If the boy has a quarrel and come home to tell her that his mate is the meanest boy in the world, that he has injured him, and he hates him, and will not speak to him again—"never as long as he lives," the unwise mother will take her boy's part; she will depreciate his mate in his hearing and leave the impression on her son's mind that he is perfectly justifiable in his denunciation of his friend.

But the wise mother will listen calmly to her boy's statement of the wrong he thinks he has suffered, and then she will ask him what he did himself to bring about such a state of unpleasantness. She will not magnify the wrong but make it as light as possible, and convince her boy that he was somewhat to blame himself, and that it "always takes two to make a quarrel, but one can always end it"—s'owing that a forgiving, forgetting spirit is the right one to be fostered, and that it is no sign of weakness, but strength, to go more than half way in the making up of quarrels, and being good friends again.

Children often come in and tell some stories detrimental to their neighbors, which they have heard unwisely told over in some of their young companions' homes. Oh, how much trouble and unjust prejudices have come from gossip of this kind spoken before children, who

have not the discretion to keep it to themselves.

The wise mother never encourages such gossip. She deprecates it, and teaches her children that charity which makes the child and the man and woman so Christlike all through life. If we mothers could only, as Madam Swetchine says, employ heavenly forces to keep our balance amid earthly ones!"

Let us try to keep out of our own and our children's hearts all bitterness and irritation and the words that have stings in them and hurt so cruelly. Let us be careful not to talk too much of the burdens of life and estimate their weight in high figures—rather by patient bearing to show the strength that comes from the help given by the mother's God, in whom she trusts and on whose arm she leans.

The true mother has no time and strength to give to the vanities of life. "Blessed is the memory of a good mother. It floats to us now like the beautiful perfume of some woodland blossom. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own. When in the fitful pauses of our busy life our feet wander back to the old homestead, and crossing the well-worn threshold we stand once more in the low quaint room so hallowed by her presence, how the feeling of childish innocence and dependence comes over us as we kneel down in the evening hour just where we long years ago knelt at mother's knee lisping 'Our Father.' How many times when the tempter lures us on, the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the abyss of sin. Years have piled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love."

—Susan Teall Perry, in *Christian Work*.

For the Herald of Truth.

SERMON.

By D. H. BENDER, TUB, PA.

Text, "And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke 22: 19, 20.

Our Lord Jesus Christ has given us but one institution with a command to expressly keep sacred to His memory. It is the institution of the Holy Communion. In baptism we show our relation to the trinity, Father, Son and Holy Ghost, in feet-washing we show our relation to each other in regard to position,

but in the communion we show our relation directly to God the Son.

This new and significant ordinance was instituted by our blessed Savior the same night He was betrayed into the hands of sinful and jealous men and unjustly condemned to the ignominious death of the cross. The time and circumstances of its institution make this memorial all the more solemn and sacred to us. As a literal means of perpetuating the memory of this important event, Jesus chose bread and wine and after having broken, blest, and given to His disciples, He gives the command, "This do in remembrance of me." Now as God gives grace and understanding we shall endeavor to see what Christ wants us to remember in our relation to Him as we partake of these sacred emblems this morning.

1. We are to remember our salvation by His suffering and death.

God has always required blood, innocent blood, to cover up sin. We have this demonstrated in God's shedding the blood of innocent animals in order to obtain skins to cover the shame of Adam and Eve, caused by the first sin committed on earth.

We see it in the sin offerings of God's people all down through the old testament scriptures. The Lord says in Lev. 17:11, "It is the blood that maketh an atonement for the soul." In Hebrews we find the inspired writer telling us that "without shedding of blood is no remission."

Again, it is a seal of security against destruction. It was only when the Lord saw the blood on the posts of the houses of the Israelites that the first born in them were not destroyed, and just as the Israelites were safe under the blood of the slain lamb, so are we safe under the blood of the "Lamb of God." Peter says, "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ," and John says, "The blood of Jesus Christ, his Son, cleanseth us from all sin." We are to remember this, we are to remember how we are saved, not by our good works, not by our moral conduct, not by our special creed, or outward doctrines, but wholly and solely by the precious blood of Christ. And by faith in the power of that blood do we become heirs of this "great salvation." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Dear brethren and sisters, let us remember this morning what it cost the Son of God to redeem us from the curse of sin and the doom of eternal destruction. Let us remember His leaving the shining courts of glory, His humble birth and childhood, His wearisome, foot-sore, and heartsick journeys among a perverse

and wicked generation, His agonizing in the garden of Gethsemane, His cry of anguish to the Father imploring Him to remove the bitter cup of suffering from Him "if it be possible" (the only time in His life that He prayed for deliverance from His own sufferings), the mockery, shame and torture He endured at the hands of the soldiers while under the high priest and Pilate, His denial by the most ardent of His disciples, the crown of thorns, the excruciating pain of nailing hands and feet, and the awful cry of anguish from His broken heart when the Father also forsook Him, "My God, my God, why hast thou forsaken me?" And all this for you and me! Should we not come in holy reverence and solemnity on this occasion and partake of the emblems of the broken body and shed blood of our Savior and Redeemer? But let us not forget the triumph wrought over nature and in providence when He finally shouted, "It is finished." The sun refused to shine, the rocks rent, the graves were opened, the veil of the temple rent, exposing to all worshippers, for all time, the "holy of holies, and that He now sits, triumphantly, at the right hand of the Father Almighty, from whence He shall come to judge the "living and the dead."

2. We are to remember in this institution, the new covenant

"This is my blood of the new testament." Matt. 26:28. Testament means covenant, agreement, will. We are to remember "as oft as we drink this cup" that we are no longer under the blood of "bulls and of goats" nor in the "shadow of good things to come," that we are no longer keeping the passover feast of the old covenant, the type of Christ, but that "Christ our passover is (has been) sacrificed for us" and we are commemorating the fulfillment of that type, the *real*, therefore we need no longer slay, or sacrifice the natural lamb, for Christ "the Lamb without blemish and without spot" has been sacrificed and so the type is no longer needed. It belongs to the old testament, the old "covenant." We find the Corinthian church was sharply reproved by Paul for a disorderly observance of the Lord's Supper. He reproves them for eating a meal with this sacred ordinance. "What, have ye not houses to eat and drink in, or despise ye the church of God and shame them that have not?" What shall I say unto you? Shall I praise you in this? I praise you not." 1 Cor. 11:22. And then he gives an account of what he had "received of the Lord," that Jesus "took bread, gave thanks, and brake it and said: Take, eat; this is my body which is broken for you," and then He took the cup and said: "This cup is the new testament in my blood." These two emblems are all that Paul says we are to take "in remembrance" of Christ, and he says he re-

ceived his authority "from the Lord." So under the new covenant all that is required is the bread to represent the body and the wine to represent the blood of Christ. But let us remember that both of these elements are required. When Christ had supped He gave the cup to the disciples and said, "Drink ye all of it." The Romish priest certainly sets himself against Christ and the scripture when he gives to the laity the "wafer" only, and drinks all the wine himself.

3. We are to remember our union with Christ and a "common" union with each other. Paul says 1 Cor. 10:16, 17, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body." So in taking this sacrament we show a compact union, first with Christ, He our elder brother and God the common Father of us all, and second with each other as a brotherhood, a church, a compact body. Paul says of the Corinthian church, "Ye are the body of Christ and members in particular," and of the Roman church, "We being many are one body in Christ and every one members one of another." This union is not only to be general, but "common," as the word communion expresses. There is to be a common agreement and concord in faith and practice throughout.

In Christ's using bread and wine as an expression of this union, He beautifully and forcibly demonstrates this fact. Did the question ever occur to you, Why did Christ choose bread and wine? Why did He not use fish to represent His body? and thus make the type conform more nearly to the real, as the Jews did, they used the flesh of the lamb. And why did He not use water to represent His blood? It is a good type of purity. If we cannot grasp the mind of Christ and give an indisputable answer, let us at least draw a lesson that will be very illustrative of the subject under consideration. Bread is made of many grains, ground, kneaded, and baked together in such a manner that it is impossible to separate the particles into the original grains. Likewise is the wine composed of the juice of many grapes so blended and mingled as to render a separation into the original parts impossible. Such an inseparable "communion" we declare to God and the world when we eat and drink together at the Lord's table. Brother, sister, how is your heart toward your individual brethren and sisters? Do you love them as you love yourself? Is there a schism among you that you have not dealt with according to our Lord's teaching in Matt. 18? Have you come to the level of your brother or sister, who is looked upon as being less favored in gifts, deeds, or accomplishments? Can

you stoop and wash his feet and say in heart as you express in act, "I and my brother are one, we must both, and all, come to the feet of Jesus and take salvation from the same cup and on the same conditions, our repentance and His grace."

There is no reason for a child of God to feel otherwise, much less act the opposite, for we find only that one humble, submissive, loving, forbearing spirit in all of Christ's teachings and example. May God grant that none may come in an unworthy manner and eat and drink condemnation to himself.

For this understanding of God's word some churches practice what is called "close communion." While I do not intend to go into a discussion of that subject this morning, I do want to say a few words in explanation for the benefit of those who do not understand our Lord's teaching, in this particular, as we do, and in vindication of those who believe and practice this faith. I have already endeavored to show that in this communion we declare a perfect unity, no discord, no dissimilar beliefs, and consequently no different understanding about vital points of Christian doctrine. But we find that there is a difference of opinion and practice on these points among churches. I see no necessity in its being so, but it is so, and why this state of affairs exists and what the outcome of it will be, I am glad it is neither my duty nor privilege to explain.

Here is a church that maintains that the seventh day is the only hallowed of the Lord and those not observing that day "to keep it holy," are transgressing God's holy law and living in open rebellion to His most sacred commands. Again there is a sect that teach the universal salvation of all, both good and bad. Here is a body of believers that claim immersion as the only mode of baptism that has any claim to scripture, all other forms are, to them, unscriptural and consequently unchristian and there is another denomination that accepts only the "reasonable" part of God's word, rejecting the working of miracles, as also the incarnation of Christ. Would you say all these and their opposites in belief could go to the same table of the Lord and express a "communion"? Reasoning from the standpoint of our own faith: Here is a member of another denomination, he and I think of communing together to day, but before we partake of these emblems as a unit, we compare our faiths to ascertain whether we can consistently do so. He says, "I believe it is right to take the sword in war, to sue at law, to swear oaths, to unite with secret organizations, etc. I answer, 'My Bible teaches me, 'Thou shalt not kill.' If any man take thy coat, let him have thy cloak also.' 'Swear not at all,' 'Have no fellowship with the un-

fruitful works of darkness." He says, "I do not believe it necessary to observe feet washing as an ordinance," "to dress plain," etc. I say "The word teaches me, 'If I your Lord and Master have washed your feet, ye also ought to wash one another's feet,' and 'That women adorn themselves in modest apparel, not with braided hair, or gold, or pearls, or costly array.'" Now after we had learned how we differ and how divided we were on these points of faith, could we consistently "commune" together and say in actions, if not in words, "We are of one faith, there is a common union between us"? Or would we not rather play the part of hypocrites? I leave this for your consideration.

Now let us not get the mistaken idea that the "close communions" would bar all others out of heaven. I am glad that the record of the Mennonite church proper, thus far, is clean in this respect, and should she ever, as a church, take up the axe of condemnation and wield it upon other churches, I shall deliberately leave her ranks. We simply practice what we believe Christ and His gospel teaches us, and "condemn no man." That is a prerogative that belongs to God only. May we ever live true to the teachings of our blessed Savior here, and when the angel, with one foot on the land and the other on the sea shall declare that "time shall be no longer," may we gather in one grand "communion" around the Lord's table in heaven. Amen.

INCITEMENTS TO PRAYER.

This beautiful Sunday afternoon, in looking over a paper we find the following production. It seems so helpful that we feel like passing it on to the many readers of the HERALD. May God bless it to the hearts of many weary and troubled ones. L. Z.

"God greatly delights to have all men pray to Him. Nothing pleases Him better. So great is His desire that He should pray to Him that He not only urges us by every possible argument and encouragement, but He brings trial, trouble, sorrow and calamity to bear upon us that we may feel constrained to pray.

Significant are these words of the Psalmist: 'I found trouble and sorrow. Then called I upon the name of the Lord, O Lord I beseech thee, deliver my soul.'

Trouble and sorrow drove the Psalmist to great earnestness in prayer. He could not be tame in prayer then. He was not then contented to rest in the mere formality of prayer. Trouble shook his indifference out of his heart. Sorrow thawed out his spiritual coldness, and sent him in hot haste to the throne of grace.

He prayed with a mighty purpose. He recognized anew his dependence upon God. He prized afresh the value of prayer. And this has been the experience of others.

It is true of many Christians. The prayer spirit has got low in their hearts. They have become formal and prosy. But trouble and sorrow have come into their homes. Their hearts have been deeply, stingingly wrought upon. They have "called upon the name of the Lord" with unwonted earnestness, and have besought Him to deliver their souls from the burden which lay so heavily upon them.

They have bowed themselves in their closets and poured out their hearts in anguish which could not fully be uttered. How they prayed for the recovery of their sick child threatened with death! In tears and sighs they have pleaded with God to restore him. All formality was banished. All indifference was dispelled. The whole soul was aflame with passionate appeals to the God of all power and limitless grace.

What a difference it makes in one who is thus incited to prayer, or is allowed to move along in the current of ordinary, easy circumstances!

Thank God for trouble and sorrow, when they urge men to the Bethel of prayer!

And it is by such incitements that the ungodly have, in many instances, been led to become praying men and women.

But for such things there are thousands who would not now be in God's kingdom. The sudden and great bereavement has driven them to seek God with whom only can be found salvation, and peace and comfort for sorrowing hearts.

Oh, the goodness of God in trouble!"

ALL GONE.

You may think that the church and the world, everything and everybody, except yourself and a few others who associate with you are "going to the bad," if they have not all, altogether, already reached there. "Everybody is queer but John and me; and I sometimes think John is a little off."

Even so good a man, and so great a prophet, as Elias, was caught in this pessimistic snare: "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life also."

Poor lonely Elias! Lonely in feeling, but not in fact. Not counting the horses and chariots of God thronging the skies, he thought every earthly friend and chance and hope were gone; and then he lost heart, if not head.

But God knew better: "I have reserved to Myself seven thousand who have not

bowed the knee to Baal." Observe the peculiarity of that expression: "Reserved to Myself." And now, you have turned into a modern pessimistic Elias. Now there is nobody left but you. Some were, in ancient days, conceited enough to be taunted thus: "Doubtless ye are the people; and wisdom will die with you." But you have gone a step beyond these in sublime religious and ecclesiastical conceit. You are "left alone." Out of God's elect, you are the only one spared, and they are hunting for your life, and when you are gone—alas! wisdom and goodness, courage and fidelity, holiness and hope, will have departed from the earth.

Nay, verily! Abate your self-conceit! Give God more credit for outwitting the devil. Listen!—Even so then at this present time also there is a remnant according to the election of grace." Nay, do not deceive yourself. Satan, sin and sinners have not "made away" with all the good people yet;—some as good and wise, courageous and faithful, holy and hopeful as you are, remain. Yes, some of them better than you are in the last regard; for, whatever other virtues you have retained, you have lost that prime quality of perfect love that "hopeth all things."

But you say: "Oh well, of course I believe there are some good people left in the world, but there are very few left in our church. I am left alone, or almost alone, and all the rest are bowing the knee to Baal."

Ah, you dear, good, faithful soul! let us be glad and rejoice and thank God that one representative of His administration, one illustration of His power to save, one tall oak of all the forest, remains unscathed by lightning. Perhaps, now, all the rest of your church, all the cowardly compromisers and blood thirsty persecutors of the prophets, satisfied with the havoc they have already wrought among the saints, will gather around you, and admit that God has reserved to Himself one of whom your church is not worthy. Persecuting as some in your church have proved themselves to be, perhaps they will not join any longer in the general chase to hunt down your one, poor, lonely life.

Keep on praying to the Lord! Doubtless He will take care of you and will comfort you, by showing you that there are a few more left, even in your church, that are not as bad as you thought they were, and that are still standing as erect before Baal as you are, and that are "overcoming" 'The Accuser of the Brethren,' by the blood of the Lamb, by the word of their testimony, and by not loving their lives unto the death." And, no doubt, if you have joined "The Accuser of the Brethren" in accusing them, "day and night, before God," they will overcome you in exactly the same way, and

call down a prompt vindication from heaven.

Fidelity is a good thing; but so is faith—faith in God and faith in other people. Holiness is a good thing; but so is hope—hope for ourselves and hope for others. Consciousness that one is right is a good thing; but so is confidence in some other people's righteousness beside our own. Figuring on results is sometimes a good thing; but so are the actual facts in the case—some of which facts may not be factors in your figuring. Truth in one's own inward parts is a good thing; but so is truthfulness concerning other people's motives and conduct. Calling upon God is a good thing, but mixing up unfavorable criticisms on others in our prayers may be a very mistaken thing. Patience under persecution is a good thing; but impatient pessimism may be a sin against God and man. Steadfastness even unto death is a good thing; but slandering people who are as steadfast as we are, even when we only slander them to God, may call down divine rebuke upon our plaintive but self-righteous censures. All too many of these Elias-like groans, in every age of the world, and in every decade of the Church, and in all branches of the Church, have rung in the ears of God and man; but they have always been promptly disallowed by God and man—as quickly and fully disallowed by God (who ought to know) as by man.—*Set by Annie Stauffer.*

A CONVERTED PURSE.

"Certainly. I am grateful to you for asking me. Put me down for twenty five dollars."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he and that twenty-five dollars was a generous fraction of his month's income.

"Oh! that's more than we expect, Frank—and than you can afford, too, I fear," he added, with the freedom of a comrade.

"Oh, no! Let me tell you how it is, Jack. You know I turned right-about-face when I became a Christian, last winter; and I resolved at the start not to enter into a junior partnership with the world, and a senior partnership with the church."

"You knew my habits. I was not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses a hundred dollars a year. Then I had a careless fashion, rumous to my digestion, of adding a bottle of claret, or some fancy, indigestible pudding or cream, at least twice a week, to a wholesome lunch. Looked squarely in the face, and given its right name, it was an indulgence of

unlawful appetite; so I made seventy-five dollars a year by stopping that. Sunday headaches, too, went at the same time."

"One day I was looking over my neckties to find some particular color, and I found I had thirty-seven, with at least ten scarf-pins. That made me run through my accounts next day—they weren't very well kept, but I guessed as nearly as I could—to see what there was in my wardrobe that would leave me better dressed, from a Christian and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found I had a hundred and fifty dollars worth of drygoods on hand that was the price, not of good taste, but mere caprice."

"Now I don't propose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church I've promised before God and man to support and increase."

"There, you have it all! I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that twenty-five dollars, especially when it is to rescue some other fellow deeper in than I was. Come to think of it, make it thirty! The other five is a thank-offering!"—*Sunday School Times.*

THE RUSSIAN MENNONITES.

The following is an extract from an article by J. G. Cassel, in the *Evangelical Visitor*, and may be interesting to most of our readers.

During my present stay at the "Home for Friendless and Homeless Persons," near Hillsboro, Marion Co., Kansas, I have had opportunity to learn some things about the Russian Mennonites who make up a large part of the inhabitants of this county. As is known to many of the readers of the *Visitor*, these people are Germans who formerly lived in Russia, but emigrated to America in order to enjoy the religious liberty of our free country. In their faith and religious practice, they are in many respects like us. Some things about them are not to be commended, while in other things we might learn from them.

Prosperity in the early years of their settlement here has brought the same evil upon them as upon many of our own people, namely, laying up treasures upon earth, and loss of spirituality. There are also divisions among them, so that in this vicinity there are three or four different sects.

Notwithstanding these things, there are many very spiritually-minded Christians among them. Of one particular sect, it may be said that they are free from tobacco. This is certainly com-

mendable. We wish as much could be said of our brotherhood. They also believe strictly in the doctrine of non-resistance, and take no part in political affairs.

A new house of worship was recently erected by them about ten miles west of here. It was my privilege to be present at the dedicatory services, which were held on Sunday, September the 30th. The meeting-house is not very large, and as very many people assemble on such occasions, a large tent was pitched beside the church in which the meeting was held. The capacity of the tent is at least one thousand persons, and it was well filled throughout the day. The services commenced at 9 a. m., and continued until 4 p. m., with an interval of an hour or more at noon for dinner. Many speakers took part in the exercises, each one speaking about fifteen minutes. It is a rule among these brethren that each one select a portion of Scripture as a text from which to speak. No matter how many preach, every one has a different text. This, I think, might with profit be practiced more among us. It is often the case that the first speaker chooses a subject and then two or three follow repeating much that has already been said, and not infrequently drifting off into aimless remarks which serve more to fill in the time than to edify the assembly. This might be otherwise if each one should bring some message from the Word.

I was glad to notice also that there is some interest in missions manifested by these people. The afternoon was devoted to mission services. A collection was taken, half of which was used for foreign missions, and the other half went for the Home for the Friendless. All the speaking was in German, except a short discourse which I was asked to give in English. The day was a very enjoyable one to me. The singing, which was mostly from the German Gospel Hymns, was very good.

Both dinner and supper were served for this large concourse of people. The meals were very plain, consisting of tea, coffee and a kind of biscuit which answered as bread. Perhaps we might learn something here. When we come together for soul food, a little less preparation for the body might be proper.

"THE CROSS OF CHRIST."

"Here hangs all human hope; this nail Supports the falling universe, this gone, we drop;

Horror unnerves us, and the dismal wish Creation had been smothered in her birth, That eternal darkness had been its shroud, And chaos its burial undisturbed—chaos Less dark, less disordered, and less confused

In her primeval state, than Earth disrobed Of Calvary's light."

GOD ONLY KNOWS.

Whither are going, with hurrying feet,
Forms that are passing to night on the street?

Faces all sunny, and faces all sad,
Hearts that are weary and hearts that are glad.

Eyes that are heavy with sorrow and strife,
Eyes that are gleaming with beauty and life;
Pictures of pleasure and crosses of care,
Going, all going, God only knows where!

Hands that have earnestly striven for bread,
Hands that are soiled with dishonor instead;
Lives that are tuned to a purpose sublime,
Lives that are discordant and jangled with crime.

Souls that are white and as pure as the snow,
Souls that are black as the midnight of woe;
Gay in their gladness or drunk in despair,
Going, all going, God only knows where!

Some to the feast where the richest red wine
And rarest of jewels will sparkle and shine;
Some in their hunger shall wander, and some
Shall sleep, nor awaken when morning shall come.

The robed and the ragged, the foe and the friend,

All of them hurrying on to the end;
Nearing the grave with a curse or a prayer,
Going, all going, God only knows where!
—Sel. by *Hettie W. Stoner, Ephrata, Penna.*

SUNDAY READING.

How easy it is for the parents to be careless about what the children read on Sunday. There is such a desire many times, for a rest day by the parents, that it seems as though they could not give such time as is necessary, to know what the children are doing. Consequently if they are quietly reading, that is very often all that is looked after. Many times children will accidentally get hold of the very worst books and read them on Sunday, and many times there will be books read that would take away every good impression that was made by Sunday School or church. Books of adventure, any kind of a book that has not for its main object and its strong feature, the precept of the Bible, the plans of the Gospel, is surely not what a boy and girl should be allowed to read on Sunday. The associations of the Sabbath are peculiar. The conscience is gradually stilled and by and by the children call for nothing but an exciting book or some exciting tale. There are plenty of good books, interesting books, books that children are glad to read on Sunday, and it is well worth while for the parents to take pains even at some sacrifice on their part, to see that the children have such books. Books, indeed, are so cheap now, free libraries so plenty, that there is scarcely an excuse for any one not to have the very best kind of helpful reading for the Sabbath.

"On the banks of Lake Nyassa, once the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars."

THE SIN OF MURMURING.

Many people would be shocked to be told that they were committing great sin every day by fretting and complaining. Murmuring and repining are not the trifles that some seem to imagine. God shut a whole nation out of the promised land and let their bodies rot in the wilderness because, instead of trusting Him, they murmured and found fault at His leadings.

1. *Murmuring shows a lack of faith.* It distrusts God. Such people ever look on the dark side of life and consult their fears just as the Israelites did, who were ever declaring that God had brought them out of Egypt to die in the wilderness. The guidance and great deliverances of the past failed to strengthen their faith in God. Reader, are you a murmurer? Has the kindness of God in the deliverances of the past failed to kindle your faith to a brighter flame? Has His goodness failed to lead you to trust Him in your present circumstances? If so, you have certainly ceased to grow in grace and are therefore spiritually dead, no matter what your profession may be before men.

2. *Murmuring displays a want of submission.* Whatever comes to our lives is either ordained of God or permitted by Him. Whatever is ordained is for the very best good to us, for God is good; His tender mercies are to all His creatures. Whatever He permits to come to us either from the devil, wicked men, or circumstances, He can overrule to His glory and our good. "The steps of a good man are ordered of the Lord." His grace can make us more than conquerors in any and everything. To murmur is to fail of this conquering grace. The breath spent in murmuring is lost for prayer and praise. The spirit that prompts it is rebellious, and if God sees that we need to learn lessons which we have failed to learn, our murmuring only makes still farther discipline necessary.

3. *Murmuring is a mark of discontent.* It is fault-finding. It is a reflection upon the providence of God. There never was a murmurer yet who did not have more blessings than he deserved. And he who has the fullness of the blessing of the Gospel has a satisfying portion with which he is abundantly content. A soul satisfied with Christ never murmurs at his lot. Like Madame Guyon, he sings, even in banishment imposed by wicked men:

"My Lord, how full of sweet content,
I pass my years of banishment."

4. *Murmuring is the expression of unhappiness.* He who murmurs thinks everybody and everything wrong except himself. Quite likely other people may be nearer right than he. An unhappy heart makes a complaining tongue. Oftentimes people complain most bitterly

at that in others that they are most familiar with in themselves. From these reflections we are led to the conclusion that they who murmur lack salvation. This is the great cure for all the ills of the soul. Let God cut murmuring out of the heart and it will not be found on the lips, for "Out of the abundance of the heart the mouth speaketh." Doxologies are better than whining; praise does more good than complaint.—*The Christian Witness.*

BROTHERLY love is one of the most beautiful designs in the monument, representing the development of our Christian character. This element wanting, the whole structure is a myth. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death;" and "whosoever hateth his brother, is a murderer."

Married.

TROVER—GUENGRICH. — On the 12th of December 1894, at the home of the officiating minister, Joseph Stuckey, Danvers, McLean Co., Ill., Hiram Troyer and Lizzie Guengrich, both of Anchor, Ill. May God bless this union with happiness and prosperity.

NAFZIGER—ROTH.—On the 5th of December 1894, in Lane Co., Oregon, Christian C. Nafziger and Magdalena Roth, daughter of Christian and Catharine Roth. May their course through life be a truly happy and prosperous one. May God bless them in their wedded lives.

DIED.

SHELLY.—December 1st, 1894, in Mount Joy, Lan. Co., Pa., Franklin W., son of Dan'l K. and Annie Shelly, aged 32 y., 11 m., 26 d. Funeral on the 4th. Text: Heb. 9:27. Buried at Erisman's meeting house.

OVERDORE.—Near Bergey, Montg. Co., Pa., on Nov. 25, 1894, of paralysis, John Overdore, aged 68 years, 1 month and 19 days. Deceased leaves a wife, 1 daughter and 1 son to mourn his death. Funeral was held on Nov. 29th, (Thanksgiving day). Buried at Lower Salford Mennonite meeting house where he was a member. Pre. Henry Bower preached at the house and Pre. Jacob C. Moyer at the meeting house. Deceased was highly respected by all who knew him.

RITTENHOUSE.—On the 4th of December 1894, near Campden, Lincoln Co., Ont., of bronchitis, Bro. Jacob F. Rittenhouse, son of John Rittenhouse, aged 60 years, 1 month and 10 days. He leaves a sorrowing wife, two sons, three daughters and five brothers to mourn their loss, but they need not mourn as those who have no hope, as he lived an exemplary life, in honesty and uprightness and Christian integrity. The remains were interred in the graveyard at the Mountain M. H. in the presence of a large number of friends and relatives. Funeral services by Solomon Gehman from Heb. 2:6. Peace to his ashes.

KULP.—On the 6th of December 1894, in Upper Salford Twp., Montgomery Co., Pa., Henry C. Kulp, aged 82 y. He was a deacon for many years in the Lower Salford Mennonite Cong. The exact manner in which he met his death will probably never be known, as he was found in the field, burned to death. He had gone out in the morning to burn some brush, and after dinner he returned to his work. When the family (he was living with his son Henry, his wife having died about two years ago) did not see him toward evening his son went out to the field, where he found his father within twenty feet of the still burning brush, his clothing all burned from his body except his boots, wristband and collar. His coat was found near by, from which the sleeves near the elbows had been burned, and it is supposed that his coat took fire, and in trying to save himself he had pulled it off. He leaves one son and two daughters. His remains were buried on the 9th at the Lower Salford M. H., where he had been for many years an esteemed member.

RISSE.—On the 8th of December 1894, Elizabeth, wife of Joseph Risse of Washington, Tazewell Co., Ill. Her suffering lasted for fourteen months. She leaves her husband, two sons, two daughters, one grandchild, two brothers and one sister to mourn her death. Her remains were interred on the 10th in the Washington cemetery. Funeral services by Michael Kinsinger in German from Isa. 38:12, 13, and V. Strubbar in English from John 20:30. About 600 persons were present. She was a faithful Christian and member of the Old Amish church, and was universally esteemed.

JANSEN.—On the 14th of December 1894, in Beatrice, Gage Co., Neb., of apoplexy, Bro. Cornelius Jansen, Sen., aged 72 y., 5 m., 8 d. In the evening Bro. and sister Jansen took a ride through the city. Upon coming home Bro. Jansen complained of dizziness and at once lay down. He rapidly grew worse and in a few short hours the spirit took its flight. His mourning wife and family have the assurance that he has passed onward and upward into the brighter joys of the celestial world. May God comfort them in their affliction. The funeral occurred from the home of the deceased on the 16th. The remains were laid to rest at the Mennonite M. H. at Beatrice.

HENRY YODER.

YODER.—On the 23d of Jan. 1894, of consumption, in Shore, Lagrange Co., Ind., sister Kuchel, wife of Bro. Levi Yoder, aged 38 y., 8 m. Funeral on the 25th at the Shore M. H. Services by A. S. Cripe and Benj. Leer.

"Where is my mother,
Gone from her children,
Tell me, my brother,
Where is she gone?"

She who so sweetly
Watched o'er our slumbers
She who so neatly
Dressed us at morn.

Home is so lonely,
Oft I am weeping,
Knowing this only,
Mother is gone.

All was so cheerful
When she was with us
Now all is fearful
Sad and forlorn."

RHEINHEIMER.—On the 4th of December 1894, near Pashan, Lagrange Co., Ind., of typhoid fever, Rachel Rheinheimer, aged 27 y., 5 m., 22 d. She leaves a husband (who is

also sick of the same disease, but is slowly recovering) and three small children, the oldest of which is also stricken with the same dread disease, and the youngest a mere infant only several days old. Truly this is a sorely afflicted family, but we remember that God doeth all things well. Services on the 6th at the Forks M. H. by A. Cripe and Y. C. Miller.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of ev'ning
When it floats among the trees.

Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

A. S. C.

NAFZIGER.—On the 1st of October 1894, Magdalena, wife of J. B. Nafziger, aged 40 y., 4 m., 3 d. She leaves her husband, five children and eight stepchildren to mourn their loss. The funeral services were conducted by Christian Zehr from Ecc. 12:6.

CHARLES.—A happy home made desolate by the dark angel of death, entering, and robbing kind and loving parents, brothers and sisters of the oldest of their family. On December 7, 1894, in Paradise Twp., Lanc. Co., Pa., Abraham, son of Hiram and Hannah Charles, aged 35 years, 8 months and 20 days. Deceased was a sufferer for several years of Bright's disease, but was not confined to bed till three days previous to his death. When a child he was taken seriously ill, the disease being so severe that it robbed him partly of his intellect, yet when death was approaching he seemed to realize his future happiness. A sorrowing family mourn his departure. It is hard to part with those we love, but God knoweth what is best. The beautiful words he expressed while on his death bed cause the sad hearts of the bereaved family to rejoice, knowing that their dear one has gone to everlasting rest. He bade them good bye and told them he was going home; that God was calling him, and he was going to join other members of the family circle who had departed this life in his infancy. A large concourse of friends and relatives gathered at Hesse's meeting house to pay the last tribute of respect to one whom they dearly loved.

"Sweetly sleep, then, dearest brother,
Since our Savior thought it best
Earthly life to change for glory,
Cares and trials for sweetest rest.

We'll not murmur though we miss thee,
Rest thee now from toil and care,
Soon we hope with wings celestial
To be borne thy joy to share."

S. R. L.

MUSSER.—On the 11th of Dec. 1894, near Bowmanville, Lanc. Co., Pa., of cancer, Sarah, daughter of David and Hannah Musser, aged 36 years, 1 month and 17 days. She was a member of the Mennonite church and a Sunday school teacher. Services by Benj. Horning and H. G. Good. Buried at Maple Grove. Text, Rev. 14:4.

EASH.—On Sept. 6th, 1894, near Pashan, Lagrange Co., Ind., of rheumatism, Bro. Tobias Eash, aged 59 y., 5 m., 26 d. He was much beloved by all who knew him. He leaves a wife and family of children to mourn their loss, but their loss, we trust, is his eternal gain. Services on the 8th by A. S. Cripe, Y. C. Miller and J. J. Weaver at the

Pleasant Valley M. H. where a large concourse of people met to pay the last tribute of respect. Peace to his ashes.

"Father, thou hast left us lonely,
Sorrow fills our hearts to day,
But beyond this vale of sorrow,
Tears will all be wiped away.

And again we hope to meet thee
When the day of life is fled,
Then in heaven with joy to greet thee
Where no farewell tear is shed."

GEHMAN.—Nov. 21st, 1894, near Adams-town, Lanc. Co., Pa., Joseph Gehman, aged 82 years. He was ordained, in his younger years, to the ministry, but never served in that capacity. He filled the office of deacon for a number of years and was looked upon as a model Christian. The funeral services were conducted by Andrew Mack, Benj. Horning and H. G. Good. Buried at Gehman's M. H.

SHEPP.—On the 16th of September 1894, at her home in Garden City, Cass Co., Mo., of consumption, Mary, daughter of Norman and Leah Shepp, calmly departed to be with the Lord, at the age of 20 y., 10 m. and 2 d. Mary gave her heart to Jesus at the age of fifteen and continued to be a faithful Christian and member of the Mennonite church until death. The consoling thought to all is that her life was such that she can spend eternity in heaven. During her sickness, she delighted to hear the Bible read and prayers offered. She bore her sufferings patiently and anxiously waited for the Lord to call her to her long happy home. On the 17th her remains were laid to rest in the Clearfork cemetery, where many had gathered to show their last tribute of respect. Funeral services were conducted by D. V. Hooley from 1 Cor. 15.

HARSBERGER.—On the 8th of Dec. 1894, near Plevana, Ind., Mary Theresa, (maiden name Sproll) wife of Eli Harsberger. She was born Sept. 23d, 1859; her age was 35 y., 2 m., 15 d. She lived in matrimony 12 y., 3 m., and 25 d., and was the mother of 5 children. She was a member of the Mennonite church for many years, and was a true and devoted sister. She had given herself to the Lord in her younger years, and was always ready to extend a helping hand and filled her place in the church whenever permitted to do so. In her last minutes she looked heavenward. Oh! that book, that blessed book, the *Lamb's* book of Life, that will be opened at that great and coming day of the Lord. She had a desire to be over yonder with Jesus, where there is no more sorrow and pain, but all is joy and peace with Christ. Funeral services on the 9th at the A. M. meeting house, by E. A. Mast from Rev. 14:13 in German, and J. S. Horner from Matt. 24:44 in English to a very large concourse of friends, after which her remains were laid to rest in the Shrook graveyard. She left a husband and 5 children, parents, one brother and three sisters to mourn her departure. May we sympathize with the bereaved friends, though they can have the blessed hope to meet her over yonder.

"Farewell my father, mother, dear,
'Tis God's will that I leave you here,
Farewell husband and children dear,
Till we shall meet where Christ is near.

The world around may rage and roar,
And lay in dust their sinful power,
But nothing can that soul affright,
Who lives for God, and walks aright."

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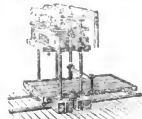
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Semi-Monthly. ELKHART, IND., JANUARY 15, 1895. Vol. XXXII. No. 2.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. S. KOLB, }

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EDITORIAL NOTES.

BRO. J. M. SHENK began a series of meetings in Wayne Co., O., on Jan. 5th. May God bless the work.

SIX persons made the good confession at the meetings recently held in Howard Co., Ind., by Bro. M. S. Steiner of Canton, Ohio.

TWO persons were baptized and received into membership on Christmas day near Emporia, Lyon Co., Kansas, by David Zook.

ENJOYING the pleasures of sin may be likened to eating sugar before breakfast—pleasant for a moment but always followed by a bitter aftertaste.

CHANGE OF ADDRESS.—Pre. James Coyle, from Fairfield Center, Ind., to Hudson, Steuben Co., Ind. Pre. David Garber from Goshen, Ind., to Orrville, Wayne Co., Ohio.

EXTREME destitution prevails in some localities of Western Nebraska. Many families are starving, the repeated failures of their harvests having stripped them of everything.

ALWAYS obey the commandments of God even if by so doing you are compelled to violate the laws of men, the decrees of your own judgment, or even the dictates of your own conscience.

SINFUL men instead of asking the Lord to depart from them, as Simon Peter once did, should rather ask the Savior to abide with them and purify them so that they may be worthy of His presence.

A GUIDE POST is of no benefit to the lost wanderer who fails to heed the directions on it. The Bible, the guide post that points to heaven, becomes a means of salvation only when its teachings are put into practice.

THE GERMAN Hymn and Tune book is now nearly completed, there being but a few more pages of music to set. The English appendix will also be finished in a short time, and we hope soon to have the first edition on the market.

IN another column will be found a report from Bro. J. G. Wenger of Harper, Kansas, of money received for the meeting house near German Springs on the Cherokee Strip. Our brethren there are no doubt deeply grateful for every practical expression of sympathy and good will, and we hope that still further donations will enable them to put up a comfortable house of worship.

PAUL speaks of the helmet of salvation, the breastplate of righteousness, and other pieces of armor for the Christian soldier, but he says nothing about a plate or shield for the back. We conclude from this that the Christian is expected to continually face the foe, hence needs no protection for his back. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

BRO. DAVID GARBER of Goshen, Ind., has sold out and will make his future home in Wayne Co., Ohio. The church in Elkhart Co. will thereby lose an able worker, especially the Clinton congregation where he has so faithfully labored; however, as Bro. Garber is but moving into another part of the great Gospel field, his labors will not be lost to the cause. We wish him and his family the abundant blessing of God in their new home.

BRO. DAVID GARBER, who was engaged in evangelistic work in Michigan, was called home from Mancelona, Antrim Co., by a telegram announcing the serious illness of his child. He accordingly left the work there and proceeded at once to his new home near Orrville, Wayne Co., Ohio. We are glad to state that he found his child improving. He will however not be able at present to complete his work in Michigan and Canada as he had originally intended.

THE Birch Tree (Mo.) Record states that "during the past month a great many Mennonites have visited Shannon County, with a view to colonizing. They are uniformly well pleased with what they see, and we will doubtless soon have many of these excellent people among our citizens. They will certainly be welcome." We would be glad if our people could find in Shannon county, a suitable place to start a colony. Many have suffered bitter disappointment in other localities, and the lesson which most of them have learned is that it is not wise to move to a place without knowing what the country is like and what it produces. The reports we have received regarding Shannon and adjoining counties are favorable, nevertheless, a personal visit to and investigation of the country is more satisfactory than a mere report can possibly be.

IN CONNECTION with the suggestions given by Bro. J. D. Troyer of Milford, Neb., in his notes of travel in Southern Missouri, we have been led to question whether it would not be advisable for the Charity Committee, who were appointed by the conference, to solicit donations for the purchase of land and then sell the land to our poorer brethren under the conditions stated in Bro. Troyer's suggestions. The proceeds of the sale of these lands could then be used again either in the same way or in any other way in which the Charity Committee might deem advisable. Or the Committee might be instrumental in inducing some of our well-to-do brethren to purchase land in their own name and right and dispose of the same according to Bro. Troyer's suggestions. In these or still other ways we feel that a great deal of good could be done, without even any sacrifice to any one, and we trust that something can and will be done soon to help our needy brethren and other worthy poor to comfortable homes.

For the Herald of Truth.
A SUGGESTION.

Bro. M. S. Schrock from Tennessee City, Tenn., desires to present to the readers of the HERALD OF TRUTH the following suggestion.

The idea is a good one and we believe could be made practical, if the true purpose of life, and true self-denial and the desire to be at peace with all men were constantly kept in view.

Could not a number of Mennonite families unite together and form a colony, settle on one tract of land and in this way enjoy to a larger degree the advantages of social life.

Since I have been here I have many times been made to feel sad at the thought that so many of our dear brethren are laboring hard the year through, under many disadvantages. They have high rents or interests to pay, and this with other necessary expenses, taxes, etc., compels them to labor on from year to year, making perhaps not more than a bare living.

If, as above stated, a number of this class would join together, buy several thousand acres of land, lay it out in medium sized farms so that the buildings could all be located on both sides of one principal road, the road running as nearly as possible through the middle of the tract, the land lying in rear of the buildings; then the people would live reasonably close so that they could locate both the school and the meeting house

in the centre of the settlement. A store, blacksmith shop and other necessary conveniences for the settlement could be also centrally located."

A settlement of this kind would have many advantages which need not all be named here. When a tract sufficiently large is found at a reasonable price, located convenient to market, etc., having a healthy climate, good water, and adapted to all desirable kinds of grain, fruit and vegetables—then if the means could be raised or terms agreed upon, the matter might be carried further. We give these views for consideration."

We understand that Bro. Schrock knows of a parcel of land in the neighborhood where he is that could be purchased at reasonable rates, that would be well adapted for this purpose. Those interested will please address him as follows,

M. S. SCHROCK,
Tennessee City,
Dickson Co. Tenn.

For the Herald of Truth.
AN EXPLANATION.

As I have kindly been requested in the Jan. 1st No. of the HERALD to explain some points referred to in my article in the Dec. 1st HERALD I will seek with the help of God to do so. And I can the more cheerfully undertake the important task because I have reason to believe that the questions have been asked with a sincere desire to come at the real truth and meaning of the subject under consideration.

No doubt many of the readers of the HERALD are likewise interested in this subject. I shall therefore give my views in a general way.

With reference to the "Thorn in the flesh;" it is of course easier to prove what the thorn was *not* than it is to prove precisely what it *was*. But if we can get it cleared up that the thorn referred to was not *sin*, the important point in the question will be solved. That it was *not* sin becomes plain from several different views of the subject. First, Paul before his conversion was the "Chief of sinners," so of course sin was in his flesh *before* he had that wonderful revelation, and the thorn was given him *after* the revelation. "Lest I should be exalted above measure through the abundance of the revelations there was given me a thorn in the flesh, the messenger of Satan, to buffet me." This shows plainly that Paul did not have this thorn before that revelation; hence it could not have been sin.

Again, when Paul prayed that the thorn might be removed, the answer was, "My grace is sufficient for thee for my strength is made perfect in weakness." Mark, he does *not* say, "My strength is made perfect in *sin*." And Paul an-

swered, "Most gladly therefore will I glory in mine infirmities, not in my sins. There is a vast difference between weaknesses—*infirmities*—and sins. Sin is a violation of God's will and is *acted by desire*; infirmity is "an unsound condition of the body, weakness, feebleness," not *spiritual* unsoundness or weakness. In his letter to the Galatians (4:13, 14), Paul says, "Ye know how through infirmity of the flesh I preached the Gospel to you at the first. And my temptation which was in my flesh ye despised not, but received me," mark not as a sinner but as an angel of God even as Jesus Christ.

The 15th verse gives us a pretty clear idea as to what the thorn actually was; namely, weak eyes. Whether something of this nature would be humiliating to a preacher of the Gospel I will leave to the judgment of the reader, but that sin keeps any one humble I deny. And again that the thorn was not sin is evident from the fact that, had it been sin, then Paul would have been an unholy man, a sinner and not a saint which means a "holy man." Paul says, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." Hence he could with propriety say, "Be ye followers of me, even as I also am of Christ." If Paul would have had one spot of sin upon him or one sin dwelling in him he could not have made the above important claims. We too are to "follow in the steps of Jesus who did no sin," who was in all points tempted like as we are, yet without sin; and to us the promise is, "God is faithful, who will not suffer you to be tempted above that which you are able, but will with the temptation make a way of escape that ye may be able to bear it."

We see therefore almost before we come to it, that Paul, in the 7th chapter of Romans to which I am referred, did *by no means* set forth a Christian experience, but the condition of an awakened sinner; one not yet converted, but "carnal, sold under sin;" one that is in bondage and longs to be delivered; who in his distress and agony cries out, "Oh wretched man that I am, who shall deliver me from the body of this death?" In Romans 8 he describes the condition of the Christian; the one that has been "delivered" and "made free from sin" (Rom. 6:22), whose experience now is as different from that given in Rom. 7 as light is from darkness. No, beloved, No; Paul is far from describing a Christian experience in Rom. 7, even if he does use the pronoun I. The sacred writers often write in this style. James says of the tongue, "Therewith bless we God and *curse* we men." Now no one would for a moment claim that James at that time used his tongue to curse men. Again John says, "If we say we have no

sin we deceive ourselves and the truth is not in us." Yet John does not mean that he still had sin at that time; but that he, like all others, had once had sin which he had to confess in order to be forgiven and cleansed from all unrighteousness. Here let me quote from "Finney" a few thoughts on this subject, which are, I think, just to the point: "Those who are truly converted and brought into the liberty of the Gospel, do find deliverance from the bondage of their own corruptions. They may have conflicts and trials, many and severe; but as an habitual thing they are delivered from the thralldom of passion and get the victory over sin, and find it easy to serve God."

"You see from this subject the true position of a vast many church members. They are all the while struggling under the law. They have no spirit of prayer, no communion with God, no evidence of adoption. They only refer to the 7th chapter of Rom. as their evidence. Such a one will say 'There is my experience exactly.' 'Let me tell you (Finney goes on to say), if this is your experience, you are yet in the gall of bitterness and the bonds of iniquity.'"

The importance of this subject becomes very apparent, and demands our sincere and prayerful consideration. I agree with the Bro. that there is a vast difference between trials and temptations, and sins, and that if we yield to temptation we fall into sin." You struck the key note, brother, when you said, "Therefore let us watch and pray that we fall not into temptation." Yours sincerely,

J. M. SHENK.

Elida, Ohio.

For the Herald of Truth.
OUR MISSION.

In looking over the field of labor that lies before us like an open book, one cannot help but realize the great necessity that every member of the "household of faith" should thrust in his sickle and faithfully perform that part of the work that may be assigned to him. That "the harvest truly is plenteous, but the laborers few," must be apparent to every one; in fact the truth of this utterance of the Savior seemingly becomes more apparent every day of this sin-trodden world's existence.

But who comprise these laborers in the Lord's vineyard, and in what particular sphere should each one labor, may be unsettled questions with some and thus serve to retard somewhat the progress of the work, because there are always those who do not so readily perceive the importance of individual efforts blended in harmony to form one corporate body, and thus, standing shoulder to shoulder in this great battle

for victory over Satan's empire, and to advance the cause of King Emmanuel under whose banner they have enlisted to fight. It is gratifying, however, to note that the days have gone by when it was supposed that the ministers alone must bear the heat and burden of the day—that upon them only devolves the whole duty of sowing and reaping, and extending the borders of Christ's kingdom.

Entire submission to the will of God implies not only a desire for the advancement of one's own spiritual life, but likewise a most active desire for the eternal welfare of others. The talents which God has given us should be so employed that when the Master comes we are not compelled to go empty handed, without even a single trophy in our hand to greet Him.

Souls are perishing all around us; they should be rescued. Some are venturing out into dangerous places; they should be warned. Others have lost their way and are groping in darkness; they need assistance. Still others are plodding along, sometimes wavering, and almost discouraged; they need encouragement and comfort. Is it not *our* mission and our privilege—I mean every child of God—to lend a helping hand, to warn them of their danger, to preach to them by example, to teach them the way of life, to encourage them on their journey Zionward? "Be not weary in well-doing," but always diligent in doing your Father's will.

One important feature of our mission is, undoubtedly, never to allow our seat to be vacant at the church services, Sunday school, or other religious exercises, unless we have valid excuses for our absence. If we expect the work to go on successfully, this is an essential factor, that each one perform his part faithfully, whether that be much or little. To serve as an illustration let us consider the construction and operation of a timepiece. While some parts of it may be of greater importance than others, yet it requires *all* the parts to form one complete whole. Take out of a watch the tiniest wheel or pinion, and its value and usefulness is impaired. One part cannot say to another, "because I am not the mainspring, or the balance wheel, or because I am smaller than you, I am of no account and may as well be absent altogether."

Just so in the church. We have no right to say, "Because I am not a minister or a deacon I will remain at home to-day; it is not important that I am present." Or in the Sunday school: "Because I am not an officer or a teacher my presence is not of much importance." No. Do not harbor such a thought, dear brother and sister, but faithfully be at your post and fulfill your duty in this spiritual timepiece of

which you are a part. The case of the watch is needful to protect the works; the hour, minute, and second hands are all important, though the watch might possibly run without them! Fill your mission. Lend encouragement to the work for Christ by your presence if nothing more; it may induce others who would otherwise remain away, to follow your example and come. Ministers do not like to speak to empty seats, and *you* can help to fill them and make their burden lighter, although you may feel yourself the most unworthy member of all.

A. METZLER.
East Lewistown, Ohio.

For the Herald of Truth.
THE NEW YEAR.

By D. S. KING.

Another year has gone and a new year has taken its beginning, and we are one year nearer eternity. Let us stop for a moment and take a review of our past life. Have we lived up to the true standard of Christianity? Perhaps no one can look back and not see where we might have done better. Seeing and knowing these things, let us make new resolutions to do better in the year just begun, and not only make good resolutions but strive, by the grace of God, to live them out. Paul said, "I can do all things through Christ who strengtheneth me." You will please turn with me to 1 Cor. 13, and see how we compare with it in love. "Love suffereth long, and is kind." Have we been kind to all, and long suffering and forbearing? or have we spoken unkind words to our fellow-men or been impatient? "Love thinketh no evil." Oh! those evil thoughts! One has said, "Sow a thought, reap an act; sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny." If that love of God is shed abroad in our hearts we will be able to "endure all things" patiently for Christ's sake who bore all our sins and loved us and died that we might live. It seems to me, when we look back over our past life and realize that all we have and all we are comes alone from God, we have been very ungrateful. Let us be more thankful and prayerful. If instead of complaining and grumbling at things that God alone can change, people would confine themselves to earnest and sincere prayer, we would be surprised at the result. We would be a happier, kinder and much better people and would enjoy the blessings of God as we should. So let us strive for a deeper work of grace and a higher Christian experience. Let us make a mark in this world and not simply live and die and pass out unknown. God has placed us here for a grand and

noble purpose and has given us the faculties to fulfill our mission if we are but willing to do so. In conclusion I wish God's richest blessings upon all His people, and a happy New Year to all.

Great Bend, Kans., Jan. 1, 1895.

For the Herald of Truth.

THE RELIGION OF DOING.

James 1:22.

Religion is not selfishness, nor coddling, nor moralizing, but it is visiting the fatherless and the widow and keeping one's self unspotted from the world, living with Christ and for Christ. Worship is not all of religion, though it is an important part. The church is a place where we are to get strength and power to do God's work. God cares not for the length of our prayers or the place of our prayers, but it is the faith in them and the work following them that tells. Believing prayer soars higher than lark ever sang or eagle ever soared, it plunges deeper than diving bells ever sank, darts quicker than lightning ever flashed. But such a prayer is backed and braced and made an instrument of mighty power only by the whole man resigning himself to the stream of divine influence which drops from his hands, pours from his eyes and issues in works of holiness and love. Don't talk of your weakness, and that your lot is to be a hearer only and not a doer, that your hands are full, that your home duties are exacting, that the cares of your family claim so large a share of your attention, that your bodily health is not good. Don't count up your ills, your defects, your weaknesses, but count up your blessings, your powers, your talents. Think of the souls that you may bring to God if you rightly go to it, the formal talk with a godless man or woman, the formal talk which begins with a sigh and ends with chanting, feeble suggestions that he or she should attend church is not what is wanted to be a doer of the Word. What is wanted is the heart throbbing of a man, in dead earnest. It was said that Gibraltar could not be taken. It is a rock sixteen hundred feet high and three miles long. But the English and the Dutch did take it. Artillery and sappers and fleets pouring out volleys of death, and men fearing no danger can do almost anything. The stoutest heart of sin, though it be rocken and surrounded by an ocean of transgression, under Christian bombardment may be made to hoist the flag of redemption. N. S.

THE expressions of a truly humble and sincere Christian will always be below rather than above his feelings. He will tremble when he perceives the estimation in which he is held, lest, inadvertently, he has made professions that have transcended the reality.

PUT THE BRIDLE ON.

"I said I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."—Psalm 39:1.

Truly David had made a wise choice, in this that he was going to take heed to his ways. Dear brethren and sisters, we have all made this choice with king David at some time, but how faithful did we prove? Did we not slip here and there upon the way? Have we kept our tongue always in the bridle, when the worldling or wicked were with us, or did we find our tongue to be, as James the apostle says, "an unruly evil," that "no man can tame." Yes, no man can tame it, but thank God, He can, if we only submit to His will.

Dear brethren and sisters, pray for me that I may always have my tongue bridled before the wicked, that the words of my mouth may always be acceptable to our God, that I may praise the Lord, praise His holy name more and more before the wicked, that I be not silent from the good, but speak more of the pleasures and treasures that are found upon the heavenly way. Let us take heed to our ways that we sin not with our mouth. Let blessing flow forth from our tongue. Let the sweet water spring up out of the fountain of our heart; may our hearts always be full from the fountain flowing from the throne of love. God's love is free. Come, and draw of that fountain of love freely. A FRIEND.

Zurich, Ont.

FASHIONABLE RELIGION.

In one of his lectures on orthodoxy, Joseph Cook says, "The religion of Christ is the only religion that, without violence to self evident truth, brings man to peace with his entire environment." Admitting this to be true, it cannot be denied that in our day there is nevertheless a so called religion of Christ which, while it is at peace with its environment, is doing violence to the truth as it is in Christ Jesus. It is what might appropriately be termed fashionable religion, which by its walk and conversation, cries peace and truth under false pretense. While it professes to be transformed by the renewing of the Holy Ghost, it is conformed to the world. By its manner of life, this fashionable religion makes sensual pleasure and outward prosperity the great aims of successful ambition, and hides with an impenetrable screen from the eyes of man, the fatal results of a worldly life. It does not pronounce against the wickedness of sin, nor the vanity of earthly glory. It does not condemn those social evils that are the greatest blot on enlightened civilization. It does not make of man the noblest work

of God. It does not elevate woman to her true position at home or in public. It does not dignify the home, or the virtues of the family circle. It does not permit the true Bride of Christ to occupy her proper position in society, or to move in the sphere for which she was designed and is adapted. It ridicules those virtues that are declared and commended in the Sermon on the Mount. In short, it is a religion which, although having many gods, is without God in the world,—it is no religion at all, but a fable, a delusion and a snare bringing remorse and final woe to countless thousands.

It is true, the votaries of this system do not spurn religion as does the infidel. The fashionable world puts a high value on religion—but only as a nostrum for the ills of life, or as a precious ornament, to be worn like other adornment upon select occasions. When engaged in ordinary duties at home or abroad it is locked out of sight and strong emphasis is given to the pernicious expression, "Religion is religion, and business is business." The people of Israel encamped facing the tabernacle. Christians in olden times put crosses on their market places, and carried the spirit of the cross within the market, while in the home every father was a priest in his own household, like the patriarchs of old. But the fashionable Christian world relegates religion to some separate apartment in the place of traffic and the palace of life. As it furnishes its green room, its pink room and its blue room, so it furnishes its religious room and its profane room.

Among the rules of a fashionable club was this: "Religion shall not be mentioned in the club rooms except in case of sudden sickness or accident." This is the rule that often governs society. Religion is looked upon as a bottle of disagreeable medicine, to be taken only in sickness; and Christ, as a nurse, to be employed when one is too weak to get out of bed. Religion is valued, but only as is a life preserver, to be stowed away in time of calm, but to be buckled on when tempests rage; an umbrella, to be folded and put away in sunshine, but to be carried when the skies threaten or storms beat.

However, there are ceremonial occasions when fashion decrees that religion must be brought out and put on, as it puts on its diamonds and other jeweled adornments and then society goes to worship. But how often fashionable religion worships its environment, and not God! It is like the savage who found upon the shore of his native island a beautifully bound Bible. Immediately he tore off the bright clasps and hung them about his neck, while he scattered the leaves under his feet. Fashionable religion values divine truth by the quality of its adornment. It ornaments itself with the beads and clasps and robes of religion,

hugs brazen altars and golden crucifixes, beautifully stained Gothic windows, gilded steeples and elegant pews, while it tramples under foot the living Christ. It always consults the social barometer upon entering the church door, while the thermometer of vital piety, full of cobwebs and dust, is unnoticed. In its view of the pulpit, rhetoric is more highly appreciated than truth, while graceful gesticulation outweighs divine unction. It measures the church music by the culture of the voices, rather than by the spirit in which it is rendered. The architecture of its church is of such a style that the voice of the preacher cannot be heard, and he is driven to chants and music to keep his audience from de-erting him. He must have a choir, and he must make that choir an orchestra; he must hide himself in priestly vestments; he must import opera singers to amuse and not instruct. He cannot instruct when he cannot be heard, and heard easily. Unless the people catch every tone of his voice his electricity will be wasted, and he will preach in vain, for a preacher must draw by the distinctness of his tones. The voice of St. Paul, the musical cadences of Chrysostom, the electricity of St. Bernard would be lost in some of our modern fashionable churches. A true Christ church is not designed for poetical or æsthetic purposes, not for the admiration of architectural magnificence, not even for music, but for earnest people to hear from the preacher the words of life and death, that they may be aroused by his enthusiasm, or instructed by his wisdom, and thus stimulated to holiness of heart and life. Take away facilities for hearing the Word, develop the liturgical idea only with a view to making a vain show of religion and the vitality of true worship is destroyed, and the end for which the people assembled is utterly defeated. Such formal service makes an ecclesiastical opera house of the church where it is employed, whose wood and brass and gold encoffin dead souls, whose cultured music is but a funeral dirge, whose boast of social supremacy and exclusiveness shall become a taunting epithet for the lips of hell's inmates.

Fashionable religion, based on material wealth and epicurean pleasure, goes so far as to demand separate churches for the rich and poor. In some instances, where the poor are received, they are driven to a few back seats because of the expensive sittings. Nothing does greater violence to the truth as it is in Christ Jesus, than a church occupied only by prosperous pew-holders, who come together to show their faces and prove their respectability rather than to join in the pangs of redemption or to learn humiliating lessons before the altar of Omnipotence. One of the proofs that Christ gave of His Messiahship to John the Baptist was "to the poor the Gospel is

preached;" and it is ever the common people who hear Gospel truth most gladly. But fashionable religion has a gospel of its own, in which the classes and the masses are given great prominence. The characters of the rich man and Lazarus are transposed; sin is defined as a horrid disease that becomes, epidemic among people of lowly birth. Hell and eternity, if they are thought of, are driven out of the mind as they drive out a man who has lost his fortune from their social circle. Who has not observed that as people find their way into fashionable society, they find their way out of simple orthodox religion? There is no room for Christ and His love for the poor among those who, amid their luxury and ease, have ceased to think of humanity's poverty and sickness and trouble. When we remember that "pure religion and undefiled is to visit the widow and fatherless, and to keep one's self unspotted from the world," how terrible appears such a mockery of religion. And be not deceived, oh, devotee of this heresy of the nineteenth century! God is not mocked. To the rich man in hell the message came "Son, remember!" Remember now that these bodies of ours are more than mere social automatons to be ornamented and bejeweled and paraded before an applauding world, to smile when admired and frown when snubbed. God would have them to be messengers of consolation, angels of mercy and love. Those hands are far more beautiful to God when soothing the fevered brow or bearing food to the needy than when glittering with gold or flashing with diamonds. Those lips become most lovely in the sight of heaven when, discarding all lying vanities, they emphasize the story of redeeming love. That worship is most acceptable unto Jehovah which goeth not away from the altar like Cain of old, with envy and selfish ambition in the heart, but rather like Abel, having received the witness that the worshiper was righteous. And that life that is hid with Christ in God, may not receive the plaudits of men, but will eventually be transformed from glory into glory. Son, remember! Forgetting, it may be that when you have had a surfeit of the vanities of earth, and agonize to go beyond the bounds of time and space to the saints' secure abode, you too may hear the sad, sad words, "And beside all this, between us and you there is a great gulf fixed."

TEN converts from heathendom more than once formed themselves into actual self-supporting churches. This is the way they say they did it, "We will each give one-tenth of our income, and we will call a minister to serve us, who is willing to live on a level with us, and he will have his ten-tenths, with one-tenth to give away like the rest of us."

TRIP TO SOUTHERN MISSOURI.

As there are so many inquiries from our people regarding our recent trip to Southern Missouri, I will beg the indulgence of our editors for space in the HERALD to answer them.

Bro. Joseph Gascho and myself left Milford, Neb., on the 29th of November reaching Kansas City the same evening. There we fell in with Bro. John L. Brubaker of north eastern Missouri, and on the 30th we took the train to Willow Springs on the southern slope of the Ozark mountains. Here we met two other brethren from Illinois. We made a prospecting tour of six days. We found the country quite rolling and stony but with good soil and very cheap. Bro. Brubaker and the two brethren from Illinois bought land here. Bro. Gascho and I went northward about 10 miles, across Jack's Fork to see the country in the vicinity of Summerville, in Shannon Co. We found a large scope of country there that is gently undulating, not hilly, and comparatively free of stones, although more or less stone was found in spots. We also found timber—some of it very nice pine—that can be bought for from \$2.50 to \$4.00 per acre. The rest of the timber land is covered with White, Black and Red Oak and Hickory.

From what I could see I believe it would be a good place for any one who has no home of his own, especially for such as are paying high rent on farms. With five or six hundred dollars a man can buy 80 acres and build a house 16x24, and then have enough money left to live on until the first crop can be harvested. Lumber costs from \$4.50 to \$9.00 per thousand, but a person can cut his own logs and haul them to the mill and get them sawed into lumber for \$2.00 per thousand.

Those who wish to go there from Iowa, Kansas, Nebraska and the North West, will go to Kansas City, Mo., and from there take the K. C. Ft. S. & M. Ry. to Willow Springs or Mountain View or Birch Tree. I would prefer Mountain View and take the stage to Summerville and take a look at the country just across the line in Shannon Co. If ten or fifteen go at one time I will meet you at Kansas City and we will get half fare rates from there down, \$8.00 from Kansas City and return. Those in the North West will come to Milford, or Lincoln, Neb. We can get reduced rates from either place, and if twenty go at one time we can get half fare rates from here, that is, \$6.55 to Kansas City and return, good for 30 days.

Those who wish to go will please write to me and I will let them know when we will start, and where and when they can meet us. For my part I think it would be advisable to go about the middle of April or later, as it might not be con-

venient for all of us to get lodging, so that some at least would have to stay in tents for two or three nights, which indeed would be a great deal cheaper for us all.

Now, if there are some brethren who have money to loan or invest in a safe way, why not invest in land there and then sell the land on a contract to some of our poorer friends, making the terms easy, and then let them go on the land and improve it, and pay the interest on the money invested, and as soon as they have paid the principal and interest give them a deed to the land. This plan would be far better than to collect money and provisions for them every year. I am satisfied that a man can make a living in this part of Southern Missouri if he tries to work, as that section is not subject to drouths like Western Kansas, Nebraska and Colorado, and fuel can be obtained by cutting it.

I wish some of our well-to-do brethren would go there and see the country for themselves. I do believe they would say that my views are right regarding help for the poor sufferers in the West, and that the purchase of land would at the same time be a safe investment for them, as improved land there sells for from \$10.00 to \$25.00 per acre now.

Yours in love and sympathy for the poor. J. D. TROYER.

Milford, Neb.

STANDING IDLE.

Matt. 20:3.

Standing idle in the market
When the Lord hath work to do;
See, His vineyard needeth tending;
Room to work for me and you.

Oh go forth, 'tis early morning,
"Work to day," the Master saith;
Train the fragile vines and tendrils,
Work in patience, work in faith.

Standing idle at the noontide,
See, the Master draweth nigh;
"Go ye also in my vineyard,"
Work, for yet the sun is high."

Standing idle, shades of even
Gather over hill and plain;
Yet go forth, go forth to labor,
While the light of day remains.

Work for all in His great vineyard;
None too feeble, none too weak;
But the Master finds some duty,
For His blessed work we seek.

Standing idle, while one sinner
Lives to heed a warning voice;
While to one afflicted brother
We can say, "Poor heart, rejoice."

Oh, go forth with strong endeavor,
Now to do your Master's will;
'Tis to-day He calls His laborers,
Oh, His earnest work fulfill.

Oh, when even comes, the Master
Gives each laborer his reward;
May we feel the blest assurance,
Faithfully we've served our Lord.

—Selected, CLARA M. BRUBAKER.

For the Herald of Truth. LOVE.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.—1 John 4:7.

We have again passed over the time of the year when *Christ* was born into this world. *Why* was He born? Because? God loved His own creation, so that out of love He sent His only begotten *Son* into the world. The "love" we are trying to treat of in our text is not a natural love, such as parents' love for their own children, or as a husband's love for his wife, or the wife's love for her husband. It does not originate in and of the flesh; nor in things and creature natural. "For love is of God." He is the source, origin, and fountain of it. Love is derived by saints; it is derived of *God*; furnished of God. So we learn that none but God does or can supply creatures with it.

Next, we may learn what state or kind of man or person he who loveth. Because, if we love God, we "love the brethren also." By this we know that we love the children of God, when we love God and keep His commandments. 1 John 5:2. That one "is born of God." Every lover of God is born of God.

Not that the one who loves is in a fair way to be born, or may be born, or wants to be born, but *is born of God*. If one loves God, that love proves that he is born of God. He has the new birth; if once *born of God*, we are ready to love the brethren, because this new birth causes every one to love. See proof to this in the following: 1 John 3:14. "We know that we have passed from death unto life, because we love the brethren." He that loveth not *his* brother abideth in death. Hear! If we *truly* love the brethren as we confess, it proves each one to be already changed from death unto life; from dead sinners to living saints. Now read 1 John 4:16. "God is love; and he that dwelleth in love dwelleth in God, and God in him."

Two things are here said of him that dwelleth in love: First, he is in God, and second, God is in him. Before that we can not be the true children of God. If we consult our *feelings* and *conscience* with the word of God, that we love God, or the brethren, or even our enemies. So this proves that this sort of religion is felt in the soul.

Love is a necessary inward preparation of people to serve God, for the kingdom of God is not on the outward form of laying on of garments, or costly array, or pearls, "But, of the renewing of your hearts and minds within you, so the sinner who is an enemy to God, can not please God by any act of service. He must be prepared for it by a birth of love before he can rightly obey in gospel duties.

We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:10. So we readily can see that the change must be in the heart, to prepare us for good works. We may observe all gospel duties, and perform them, such as baptism, communion, feet-washing, and all the sacred ordinances. It will be of no service to God *unless* we can love the brethren in *deed* and in *truth*, and the Lord above everything else.

We must obtain the new birth and become a child of God, and a humble Christian. And as love is necessary to rightly obey, so faith sufficient to a believer in Jesus is a most needful preparation to right obedience. And what is this believer? A son of God. 1 John 5:1. "Whosoever believeth that Jesus is the Christ is born of God, and every one that loveth him that begat, loveth him also that is begotten." Here both faith and love are joined in one verse as proofs of the birth in each one who has them. Jesus said: "He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5:24. Now, who is passed from death unto life? The believer. The one who understands and approves the words and teaching of Jesus, all such souls are living babes in Christ.

And the most glorious thought of all is that in the bright morning of the resurrection we shall awake in His likeness to forever sing the song of redemption around the dazzling throne on high, where "He shall wipe away all tears from our eyes; and sorrow and sighing shall flee away;" where there will be no lamp nor the light of the sun, but all shall glow with light, from the brightness of His smiling face. May God bless us all, and keep us in the path of holiness for His great name's sake. Let us all have our hearts filled with the abundance of God's love. G. W. NORTH.

Kokomo, Ind.

DIVINE knowledge is not as the light of the moon, to sleep by, but as the light of the sun, to work by.

The Bible contains two absolute and unconditional promises with regard to temporal things: "God will not suffer you to be tempted above that ye are able to bear," and, "As thy day, so shall thy strength be."

DEAR FATHER, the work we are bidden to do is oftentimes hard and ill-done, it is true, And, try as we will, there are faults every day.

And troubles and cares we can't put away. Take up the dropped stitches, dear Father, and so

To work with new courage again we can go. —The Christian at Work.

REPORT of the Home Mission for the month of December. — Money received from Dec. 1 to Jan. 1.

Walnut Grove S. S., \$4.75; Masontown Menonite church, Pa., 5.00; A. M. church, Holden, Mo., 4.10; Bethel Cong., East Lynn, Mo., 6.00; McVeytown Bible Class, Pa., 4.00; Virgil City, Mo., 4.00; Anna Nazifer, Washington, Ill., 5.00; S. H. Musselman, Blue Ball, Pa., 2.00; Clara Brubaker, Cherry Box, Mo., 1.00; David Garber, Goshen, Ind., 1.00; Bethel S. S., Wadsworth, O., 2.00; A. Sister, Junction, Pa., 5.00; Caledonia church, Mich., 2.55; Mr. & Mrs. J. H. Elgisti, Lombardville, Ill., 4.00; E. Rittenhouse, Chicago, 5.00; A. Friend, Reedsville, Pa., 1.00; Wideman's church and S. S. class, Box Grove, Ont., 6.75; Bro. Kauffman and Bro. Snucker, Nappanee, Ind., 1.00; Israel M. Zook, Mattawana, Pa., 5.00; Elizabeth Eicher, N. Lawrence, Mo., 5.00; Oak Grove S. S., Champaign Co., O., 9.50; Slate Hill S. S., Shiremanstown, Pa., 5.75; Meeting at Quincy, Mo., per L. J. Miller, 4.60; A. Bro. Canton, Kansas, 2.5; A. Brother, Topeka, Ind., 2.00; No. Ten, 1.00; Eli Weaver, Elkhart, Ind., 3.00; A. Friend, Topeka, Ind., .50; A. Friend, Topeka, Ind., .10; Aaron Loucks, Home Mission, .50; Smithville, O., per J. J. Schrock, 3.35; Lydia M. Hartman, Harrisonburg, Va., 1.00; Sophia Burkholder, 32; Annie E. Brunk, 22; C. H. Brunk, 45; Harrisonburg, Va.; R. R. & C. Landis, Canton, Kansas, 1.00; Rec. by S. D. Ebersole in October not acknowledged, 29.00.

Any contributions not acknowledged here should be reported to us at once.
E. J. BERKEY, Sec. & Treas.

REPORT FOR DECEMBER.

Gospel meetings held, 14; Cottage meetings held, 33; Children's meetings held, 4; Singing classes held, 5; Av. at Sunday A. M. services, 51; Av. at Sunday P. M. Services, 150; Av. at Sunday school for December, 270.

KINDERGARTEN.

Pupils, 34; Visits to homes, 79.

MEDICAL DISPENSARY.

Persons treated in dispensary, 100; Teeth extracted, 33; Private calls to homes, 204; Private prescriptions at office, 77; Surgical cases, 11.

LITERARY.

Tracts distributed in Dec., 813; Papers distributed, 1263; Bibles sold, 1; Test. and Gospels sold, 3; Cards given in S. S., 331.

GENERAL.

Persons given clothing, 19; Meals given to poor, 11; Visits to homes by workers, 70; Homes found destitute, 10; Persons found, not attending church, 43; Visitors at the Home (Dec.), 33; Meals taken by visitors, 125; Annual reports sent out, 517; Business letters sent out, 52; Business letters received, 60.

FINANCIAL.

Receipts for December, \$107.70; Expense, rent, 68.00; Kitchen supplies, 41.40; Dispensary, 3.80; Kindergarten, .55; Charity, 1.87; Personal, for workers, 6.50; Gas and coal, 20.47; Postage for reports, 4.00; Unclassified, 11.71.

FINANCIAL REPORT FOR QUARTER.

From October 1, 1894, to Jan. 1, 1895. Total amt. of money received, \$622.60; Total amt. of money expended, 493.43; Balance in treas. by cash, 129.17; Due Mission by note of 9 days, 218.10; Total balance in treas., 347.36; Amt. due for rent, September and October, 108; Balance in treas. after indebtedness paid, 239.36.

E. J. BERKEY, Sec. & Treas.

ACKNOWLEDGMENT

of funds received for the meeting house near German Springs, on the Cherokee Strip.

Previously acknowledged.....\$10.00
Nov. 9, A. Brother, McVeytown, Pa..... .50
" 10, Cong. Freeport, Ill..... .30
" 23, A. Sister, Shiremanstown, Pa..... 1.00
" 24, Jonathan Kolb, Spring C'y, Pa..... 2.00
" 27, Pawnee Co., Kansas..... 1.00
" 27, A. Brother, Strasburg, Pa..... 10.00
" 28, A. Bro., Mountain Lake, Minn..... 1.00
" 30, H. Dirks, Gretna, Manitoba..... 2.00
" 30, A. Sister, Letort, Pa..... 5.00
" 30, Emma J. Belt, Goshen, Ind..... .50
Dec. 1, A. Sister, McVeytown, Pa..... .50
" 4, A. Sister, New Danville, Pa..... 2.00
" 5, The brethren of Washington Co., Md., per I. W. Eby and son 15.00
" 8, A. Brother, Inman, Kansas..... 1.50
" 12, A. L. Roth, by sub, Ipava, Ill..... 1.00
" 15, S. K. Bare, Hanover, Pa..... 3.00

Total.....\$91.00

Our sincerest thanks to all the kind donors. God bless you abundantly.

J. G. WENGER.

FREE WILL OFFERINGS

received during December, 1894.

MISSION (Evangelizing.)

Peter Miller, South Dakota, \$3.50; S. C. Mellinger, Ohio, 2.00; A. Friend, 1.00; C. I. Kennel, 50; Clinton (A. M.) Cong., Elkhart Co., Ind., 4.46; Sarah Culp, 1.00; Solomon Bechtold, 3.00; S. K. Bare, 3.00; Pleasant View Cong., Stark Co., Ohio, 15.00; Leah F. Yoder, .50; A. Friend, East Lynne, Mo., 1.00; Jacob H. Mellinger, 2.00; Elizabeth Miller, 2.00; A. Friend, Reedsville, Pa., 1.00; Blenheim Cong., Ontario, 12.52; Margaret Smith, 5.00; Jacob F. Eby, 1.00; David Martin, 2.00; Heinrich Kinsinger, 1.00.

TRACT FUND.

Anna H. Kauffman, \$1.00; Lizzie Herr, .75; J. S. Augsburg, 2.00; Union Cong., Woodford Co., Ill., 3.00; John C. Hartzler, .50; Folk Cong., Pa., 1.85; Casselman Cong. Md., 2.25; Masontown Cong., Pa., 4.20; David Bergey, Ont., .25; Samuel Gayman, Pa., .50; J. W. Christopel, 1.50; Daniel Horst, 1.00; Elkhart Friends.

J. F. Funk, \$10.00; A. K. Funk, 5.00; J. S. Lehman, 5.00; Lewis Kulp, 5.00; A. B. Kolb, 5.00; G. L. Bender, 5.00; John Horsch, 2.00; John Martin, 1.50; C. A. Shantz 1.00; Chas. McClintic, 1.00; A. C. Kolb, 1.00; M. D. Wenger, 1.00; B. I. Bixler, 1.00; Allie Lilly, 1.00; Dr. H. A. Mumaw, .50; Lydia Hug, .50; Wellington Jacobs, .50.

GEO. L. BENDKER, Treas.

SUNDAY SCHOOL LESSONS.

LESSON IV.—JANUARY 27.

THE GREAT CONFESSION.

Matt. 16:13-23.

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

INTRODUCTION.

Time.—Summer of A. D. 29, a few weeks after the last lesson.

Place.—Near Caesarea Philippi, on the way to the Mount of Transfiguration.

PARALLEL SCRIPTURES.—Mark 8:27-43; Luke 9:18-27. We here begin the second discourse of our Savior's ministry on earth, introductory to His sufferings and death. This is the first distinct intimation of those events.—*Alford.*

THE "ROCK" AND THE "KEY."—On these words mainly rest the enormous pretensions of the Roman pontiff; it is therefore important (1) to remember that it is to Peter with the great confession on his lips that the words were spoken. The Godhead of Christ is the keystone of the Church, and Peter is, for the moment, the representative of the belief in that truth, among men. (2) To take the words in reference (a) to other passages of Scripture: The Church is built on the foundation of the apostles and prophets (Eph. 2:20), on Christ Himself (1 Cor. 3:11). (b) To history: Peter is not an infallible repository of truth. He is rebuked by Paul for Judaizing; nor does he hold a chief place among the apostles. (c) To reason: For even if Peter had precedence over the other apostles, and if he was bishop of Rome, which is not historically certain, there is no proof that he had a right to confer such precedence on his successors.

INTERVENING HISTORY.—After the discourse arising from the miracle of the loaves, many of the followers of Jesus forsook Him (John 6:66-71). Then emissaries from Jerusalem reproached Him for disregarding the traditions of the elders (Matt. 15:1-20). The opposition in Galilee had thus grown so strong that Jesus went to other regions (Matt. 15:21 to 16:12).

DAILY READINGS.

M. The great confession. Matt. 16:13-23
T. Another confession. John 6:66-71
W. The chief cornerstone. 1 Pet. 2:1-8
T. Peter's witness for Christ. Acts 4:5-12
F. Cost of confession. Matt. 10:32-42
S. Believing and confessing. Rom. 10:1-11
S. Confessing and enduring. 2 Tim. 1:1-12

LESSON V.—FEBRUARY 3.

THE TRANSFIGURATION.

Luke 9:28-36.

Golden Text.—This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. 17:5.

INTRODUCTION.

Time.—A. D. 29, summer; a week after the last lesson; in the night.

Place.—Probably Mount Hermon, or some of its spurs, in the vicinity of Caesarea.

PARALLEL SCRIPTURES.—This lesson should be carefully compared with Matt. 17:1-13; Mark 9:2-13.

MOUNT HERMON.—This mountain is near to the site of Caesarea Philippi where, sometime after the miraculous feeding of the multitude, Jesus informed His disciples that He must be killed, and raised from the dead. The place of the transfiguration scene is really unknown. The opinion has prevailed with many, that it was not Mount Hermon, but Mount Tabor, in Galilee.

WHAT THE LESSON TEACHES.—(1) The dignity as well as the pleasure of prayer. (2) It is always safe to follow Christ. (3) All light and glory dwell in the Son of God. (4) Jesus manifests Himself to His disciples as He does not to the world. (5) God's love, wisdom, mercy and authority all center in the "beloved Son." (6) The righteous (dead) are now in blessed, conscious living existence.

DAILY READINGS.

M. The Transfiguration. Luke 9:28-36
T. The voice from heaven. Matt. 3:13-17
W. Witness of the Father. Jno. 5:31-39
T. The glorified name. Jno. 12:23-33
F. Glory of the Lord. 2 Cor. 3:7-12
S. The glorified Savior. Rev. 1:9-18
S. Peter's testimony. 2 Pet. 1:16-18

HERALD OF TRUTH.

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 Elkhart, Ind.

CORRESPONDENCE.

FROM ADAMS CO., PA.—On the 25th of December last Bro. Reuben D. Roth was ordained by lot to the office of deacon at Mummaburg, Adams Co., Pa. May the Lord bless the dear brother.

COR.

FROM LANCASTER CO., PA.—On the 27th of December, 1894, Bro. Christian Weaver was ordained by lot to the office of deacon in the Weaverland Cong., this county. May God bless our dear brother in his responsible calling.

COR.

HARTFORD, KAN., DEC. 26, 1894.—I spent over one week with the brethren at Newton, Harvey Co., and had a very pleasant and I hope a profitable time. I have been here several days with the Amish brethren Bro. D. D. Zook of Newton, and Peter Zimmerman of Cass Co., Mo., are also here and have held several meetings. Two precious souls renounced sin and the world and were received into the church yesterday evening by water baptism. Blessed be the name of the Lord. Amen. This morning I intend starting for Missouri. Your brother in Christ. Amen.

D H. KING.

HAMLIN, KANS., DEC. 24, 1894.—We are having nice weather in Kansas. We hope if one of our evangelists goes through this part of Kansas he will stop here. It is quite a long time since one of our ministers was here to see us. We attend the River Brethren meetings that are held about four miles from where we live. We wish all the many readers of the HERALD OF TRUTH a merry Christmas and happy New Year.

May the grace of God ever abide with us that we may keep on working for the Master. O let us all be more earnest in serving our Lord that we can all be gathered together in the fold of Christ at the resurrection day. EDWIN S. PRICE.

MUMMASBURG, PA., JAN. 3, 1895.—Bro. Levi A. Blough of Somerset Co., Pa., was in our vicinity the beginning of December last and preached three interesting sermons. Thanks for his visit and his admonitions. We feel thankful to others also who during the year favored us with their presence and assistance, the more recent ones being Bro. Henry E. Longenecker of Mt. Joy, Pa., on the 23d, and Bish. J. N. Brubaker of the same place, who officiated at the ordination service on Christmas day when Bro. Reuben D. Roth was chosen by lot to the office of deacon. We hope that during the year 1895 our little congregation here will be favored with more such encouraging visits.

FROM GOSHEN, IND.—On the 17th of December last the brethren Henry Weldy and John Hygema of Wakarusa, Ind., favored the congregation at Clinton (Brick) church with three interesting sermons. We are glad for these visits and for any outside encouragement. For we are sorry to say that our dear ministering brother, David Garber, has moved to Ohio. Bro. Aaron Smeltzer moved west of Goshen and our S. S. superintendent, W. W. Miller, has united with the Lutheran denomination. Our small congregation feels sadly the loss of these earnest workers in the cause of Christ. May God help us to put forth greater efforts, and may He send us needed help.

A HONDERICH.

CHAMBERSBURG, PA., DEC. 23, 1894.—As the HERALD OF TRUTH has been a welcome visitor at our home these many years, bringing us good cheer and encouragement in our life, I will ask you to continue its visits another year. This year is almost ended and we are still among the living; we are still on praying ground. For what purpose did God spare us? Was it for the good deeds we have done? I say no; it was only through the love of God that we are spared, perhaps to see another new year. Now, as God has been so merciful to us, let us lean more upon His love, grace and help and become more faithful to our Heavenly Father. My dear friends, readers of the HERALD, may God grant you His blessing. I wish you all a happy New Year.

B.

FROM MILFORD, NEB.—On Thanksgiving day we were visited by the brethren D. G. Lapp of Juniata, Adams Co., Neb., and D. D. Zook of Newton, Kansas. They filled several appointments which were all pretty well attended. The oftener we assembled the more interest was manifested by both congregation and the ministers. We were earnestly admonished by the visiting brethren as well as by our own ministers. I must confess that the watchmen stood on the walls of Zion and preached faithfully the true Gospel. May the Lord bless them. We are very thankful for their stay with us. I am reminded especially of their farewell meeting which took place on the evening of Dec. 3rd, when Bro. Lapp took as a text, "Come, for all things are now ready," and Bro. Zook took as his text, "Repent and believe the Gospel." On Tuesday, Dec. 4th, they, in company with our bishop, Joseph Schlegel, left here for Fillmore county, Neb. On Sunday, Dec. 9th we were again visited by Bro. Christian Redigan of Hamilton county, Neb. He stayed with us until Dec. 17th; he also encouraged us on our way Zionward. O, may we always enjoy ourselves together on such occasions. May the Lord bless us all.

COR.

ELIDA, ALLEN CO., OHIO, DEC. 25, 1894.—Dear Brethren: This is Christmas Day and we are reminded that another year is about to a close. We should remember our responsibility to our fellow-man, and especially to our editors and publishers, as they bear all the expenses of our paper for a whole year and sometimes for two and three years and for some still longer. This ought not so to be. We ought to pay every year at least, and I think it would be good if we would practice paying in advance.

A READER OF THE HERALD.

NOTE—While it is the case, as our brother says, that some are in arrears for one, two, three and more years, we are glad to say that most of our subscribers make it a rule to pay in advance and thousands have already paid for the year 1895. However, we appreciate very much the kind words our brother speaks in behalf of the HERALD.—ED.

MCVEY TOWN, PENNA., JAN. 7, 1895.—Still the work goes on in our community. On Saturday December 29th Brother Jonathan Kurtz of Indiana came amongst our people and was present at the closing of the Mattawana Sunday school. In the evening he preached to a large congregation. The meeting was continued every evening until Saturday Jan. 5th, when the brother left here for Allensville, where he expected to spend some time. The above meetings were all well attended and a good interest manifested throughout. An invitation was extended to any that might wish to make a start in the spiritual life and we believe quite a number felt a desire to do so, yet they all were like Felix, preferring to wait for some more convenient season which may never come. Nevertheless we believe that the brother's labors while here were not in vain, and we trust the word has entered into the hearts of some where it will eventually spring up to life everlasting.

J. K. HOOLEY.

GWINN, MD., DEC. 17, 1894.—The Lord granted us a bountiful supply of spiritual food recently through the instrumentality of Bro. Jonathan Kurtz of Ligonier, Ind. He preached a number of sermons and conducted two Bible readings. Our examination meeting was held on Saturday, Dec. 8th, preparatory to our communion which was observed the next day, at which the brotherhood was well represented. The weather was somewhat inclement while these meetings were going on but all were fairly well attended except one, at which there were only four adult hearers and three children. The sermons he gave us on ordinances and carnal warfare were full of life and truth which cannot be easily forgotten. We ought to have more of just such sermons. On the morning of Dec.

13 Bro. Kurtz left here to visit the different congregations in Lancaster Co., Pa. May God be with him in the noble cause of building up the churches and calling souls to Christ.

JOS HEATZLER.

WOODSIDE, FAYETTE CO., PA., DEC. 18, 1894.—Greeting to all. We have enjoyed a very pleasant visit from our dear brother, Samuel Yoder, of Elkhart, Indiana. He arrived here Dec. 1, and the same evening preached a very interesting sermon. He also preached a number more on subsequent evenings. We pray God to bless our meetings and our brother and may his kind admonitions be kindly heeded by all the brethren. May our brother boldly stand before his hearers and valiantly proclaim the Gospel of Jesus Christ, calling aloud and not sparing. Three souls have become willing to unite with us. May they become bright shining lights in the church and among their associates. Oh we feel that scores might have said, "As for me I will serve the Lord." I crave an interest in the prayers of the brotherhood and my prayer is that the brother who just left us might ever be filled with the grace of God sufficient that wherever he may go that souls might be gathered into the fold of Christ and be forever saved.

JUSTUS B. BARE.

FROM EUGENE, LANE CO., OREGON.—Another year has passed and we are still on this side of eternity. But here and there friends and neighbors have fallen by our side and the grave has hidden them from view. Last week we laid to rest an old friend, L. A. Bricht, aged 74 y. 4 m., 11 d. Friend L. had gone to bed in usual health on the evening of Dec. 19. About midnight he called his son and showed him that he was in great pain, and passed off without uttering another word. How loudly this incident calls to us, "Prepare to meet thy God!" "For in such an hour as ye think not the Son of man cometh."

On the 15th of Dec. our youngest daughter Cora fell against the hot stove, severely burning one side of her face, and one hand. The wounds are however healing nicely.

On the 23d of Dec. we were visited by Bro. Yoder and Pre. Mishler. The evening was pleasantly spent and our souls fed on heavenly manna as we spent a season of worship together. Bro. Yoder remained with us that night, while Bro. Mishler returned to his home.

Dear brethren, we do crave an interest in your prayers. How it would encourage us if more of our brethren from the East would come to our aid. The field is so large, the harvest is white, but where are the laborers? Still, I feel to do as the poet says,

"And while we are parted and scattered abroad,
 We'll pray for each other, and trust in the Lord."

M. D. E.

FROM ALLEN CO., OHIO.—The church here at Salem and the Pike has lately enjoyed a spiritual feast and a season of enjoyment and refreshing. Bro. Noah Metzler of South West, Elkhart Co., Ind., came among us on the 22nd of December and remained with us to the end of the year. Twelve meetings were held during this time, which, considering the cold weather, were well attended, and a number of times the attendance was quite large. The attention was very good at these meetings, and we feel sure that the dear brother's earnest, stirring remarks are treasured up in many hearts to the strengthening and upbuilding of their souls and to the good of the church.

Four dear souls came out during the meetings manifesting their intentions to turn their faces heavenward and their backs to the world and to devote their time henceforth to the service of God. On Christmas day Pre. David Hilty and wife of Bluffton, O., also came into our midst and remained nearly a week. These visits were much appreciated and the church has reason to return thanks to God for this token of His love in giving us the many words of encouragement and beautiful admonitions through the dear brethren.

On Sunday the 30th the lot was cast for a minister at the Pike Church, votes having been taken at Salem the previous Sunday. Three brethren had been chosen. The lot fell upon Bro. Geo. Ross. We feel sure the Lord's hand was in this work; and believe Bro. Ross will give himself faithfully and obediently to the work and in God's hand be a blessing to the church.

COR.

TISKILWA, ILL., DEC. 23, 1894.—Dear brethren, editors of the HERALD, Happy New Year greetings to you all. God bless you and us all. By the grace of God I, in company with Bro. John Stauffer, were permitted to make our proposed visit to Manson, Calhoun Co., Iowa, on the 12th inst., reaching our destination on the 13th. We held a meeting the same afternoon at the home of Bro. Jacob Gingrich, and on the 14th at the home of Bro. Benjamin Wyse, and on the 15th at Bro. John King's and Bro. John Bachman's, returning to the first place on the 16th. This was a baptismal service. Quite a number assembled to witness sister Alma Zierlein seal her vows with God in water baptism upon confession of her faith. Though weakly in body she seemed strong in the Spirit, and went on her way rejoicing. There are now 19 members of our faith at this place, but without a minister. All of these were vis-

ited at their homes, and admonished to faithfulness and steadfastness, and a diligent study and practice of the divine precepts.

Owing to circumstances we were unable to continue our visit in Iowa, so we left on the 17th, Bro. Stauffer via Des Moines and I via Freeport, Ill., where I remained one night with Bro. C. C. Shoemaker. I found him not only an able and enterprising business man, but a warm-hearted brother with an equally warm hearted Christian family who understood perfectly how to make a tired traveler comfortable. The Lord reward them for their kindness.

On the 18th I returned home, well and grateful to God for His protection.

On the 25th and 26th we were favored with a visit from Pre. Daniel Orendorf of Flanagan, Ill., who preached to us the word of life. We felt thankful for the visit and the encouragement.

JOSEPH BUERCKY.

FROM HASTINGS, COLORADO.—"How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"—Matt. 18:12 I have just been reading the correspondence in the HERALD OF TRUTH, and rejoice to see how some of the neglected corners of God's vineyard are being cleared of weeds, how that they are being revived and quickened by the grace of God through the visits of the ministers. It makes me think of our own needs in that line. We are here in a mining camp, a very hard place in which to train up children, and especially boys. We have four boys, the oldest is fifteen years old. My wife, myself, and our daughter are the only members of our church here, and there is one about forty miles from here, up in the mountains. He is a young man, surrounded by worldly young people and judging from the letters he writes to us, the Lord is sustaining him most wonderfully.

Now brethren, consider how that the Lord left the ninety and nine in the fold, and went out and sought the one that had wandered off, and was in danger of being devoured by the wolves. Here are four of us in the church, that desire the bread of life in the shape of good gospel sermons preached to us, and there are many more, some of whom might prove to be good ground to receive the good seed.

There is a church here, with a considerable membership, but they belong to all kinds of secret societies, and are so conformed to the world that we cannot feel at home among them.

If work had continued as it was when we came here, we had aimed to go to where there are more of our faith, but times are so hard and work so unsteady,

that we cannot see our way clear to the realization of those hopes. With this I will close and in conclusion will say, pray for us that we may hold out faithful to the end, and that those of our children that are yet out of the ark of safety may all be gathered in.

Should it be the Master's will that some of our brethren would decide to come among us they would receive a warm welcome. Should they come via the A. T. & S. F. they would change cars at Trinidad by Burns Station on the D. & R. G. R. R., from there by back to Hastings, where you can easily find us by enquiring at the mining company's store.

Yours in the Master's name,

D. W. KILMER.

PEABODY, KANSAS, JAN. 1, 1895.—Many days have passed since I have written anything for publication in the HERALD, and since we have many friends in the East desiring to hear from us, I thought I would write a short letter for the HERALD, and then all can hear from us, as I have not time to write each one a personal letter.

It is now almost ten years since we left Pennsylvania and came to Kansas, and we shall never forget the love and kindness of our dear brethren and sisters. It was hard for us to part with so many dear friends, but our prayer shall ever be until we are called to part with you all here below, for that happy meeting beyond the vale of tears, where parting is unknown. "The Lord is gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works." Psa. 145:8,9. Who can read these words without being impressed with the goodness and the loving kindness of the Lord? "The Lord is good to all." He has been very good to us, and "Surely goodness and mercy have followed me all the days of my life," and He has promised to be with us unto the end. He bestows upon the children of men His fatherly protection amidst the dangers and evils of the world. His tender mercies are over all His works, and He maketh the sun to shine upon the just and the unjust. I am thankful I was born in a Christian land and of Christian parents, and was early taught what is good and what is bad. My dear mother watched over me with the tenderest care, and my parents early took me to the house of God, storing my infant mind with psalms, hymns, and portions of God's holy Word. How much do we owe to our Christian parents for early instruction! The good book tells us, "Train up a child in the way he should go, and when he is old he will not depart from it." How thankful children should be for Christian parents.

Our course in life has been smooth; our children are kind and good to us,

and our wants have been supplied. We had many trials and temptations. We have been cast down, but not forsaken. But what should we have been if God had not met us and called us through His Son, our blessed Savior? When I look back and see how little I have done for the Master, tears start in my eyes and my soul seems filled with the impression of my obligation of devotion to His service. But I fail in action. My plans and purposes seem to wither, but I thank God that while my years are fast passing away, I have a desire and will endeavor yet the few remaining years to do something for Him who has done so much for me.

On Sunday we re-organized our Sunday School with Bro. Harvey Evers Supt., and Harry Beck secretary. We have an evergreen Sunday School. The attendance is not as good as it might be, but we do not feel discouraged. God giving us grace we expect to labor on. We have also started this fall to have preaching at the church every two weeks on Sunday evenings and Bible reading every Sunday evening. May the Lord bless our efforts in doing good.

L. L. BECK.

SUNDAY SCHOOL ITEMS.

FROM LEETONIA, OHIO.—We have reorganized our Sunday school at this place for another year with Isaac B. Witmer for Supt., Jacob Lehman assistant, and Noah Bixler for secretary. The school is small at this place but a good interest is shown. May God bless our labors the coming year.

COR.

FROM THE CLINTON S. S., ELKHART CO., IND.—Our Sunday school was reorganized on the 30th of Dec. for the year 1895. Bro. Elmer Johns was elected superintendent, Bro. Frank Blough chorister and sister Anna Zook secretary. May the Lord bless these new officers in the discharge of their duties to the honor and glory of God and the salvation of many souls.

COR.

RANSOM, KANSAS, DEC. 16, 1894.—Our German Sunday School in the Stone school house 7 miles west of Ransom was reorganized on the 2d of Dec. for the year 1895. Bro. Christian Eash was elected superintendent, Bro. Joseph Chupp Ass't Supt., Bro. Herman Huxman Sec., Bro. Peter Harshler Treas. The average attendance was about 48, on a total enrollment of 57. The school was organized in 1892. Since that we had S. S. summer and winter. May the Lord give us grace that we may faithfully discharge these duties, that much good may be done through the Sunday School.

B. E. EASH.

FROM BRESLAU, WATERLOO CO., ONT.—On Christmas Day the pupils of the Breslau Mennonite Sunday school met at the Cressman M. H. to receive their rewards. The house was nicely filled with pupils and friends of this as well as workers from other Sunday schools, and the time was very pleasantly spent. The average attendance for the past year was 147. May God bless us in the coming year with increasing numbers and give us grace and strength to fulfill His divine will.

COR.

FROM THE DOYLESTOWN S. SCHOOL, PA.—We expect to continue our Sunday school through the winter. There seems to be quite an interest amongst both scholars and teachers. There are at present a number of applicants for baptism in our church (Doylestown). We hope the number may swell double what it now is. Since we know that life is so uncertain, why should we not make all effort possible to convince the young that Christ is the only safe ark and that He is standing with outstretched hands to receive them.

COR.

FROM AURORA, HAMILTON CO., NEB.—Our Sunday school at the new meeting house closed on Christmas day with the usual exercises. The Sunday school was well attended, as the young people have taken great interest in the good work. The average attendance for the nine months is 94. The Sunday school will be reorganized Dec. 30, and held through the winter. There will be preaching, and Sunday school every Sunday morning. May God bless all active workers in Jesus Christ. Wishing all readers a happy New Year, with many spiritual blessings.

J. H. SMUCKER, Supt.

MCVEY TOWN, PA., JAN. 1, 1895.—Our Sunday school at Mattawana closed for the winter on Sunday, Dec. 30th, to be reorganized in the spring, the Lord willing. The interest throughout the last year has been good and we feel thankful to God that a goodly number of our old fathers and mothers in Israel take an active part in our school as well as the younger ones. The closing exercises consisted of a review of the Fourth Quarter, after which Bro. Michael Yoder made some able comments suitable to the occasion, followed by Bro. Jonathan Kurtz of Indiana, addressing and admonishing both scholars and teachers in English, after which the smaller scholars were suitably rewarded for learning Bible verses and attendance. May the Lord bless the seed sown in their tender hearts that it may some day spring up and bring fruit to life everlasting.

J. K. HOOLEY.

ELKHART, IND., JAN. 1, 1895.—Our Sunday school was reorganized on the 28th of December, with the following officers: Superintendent, Bro. W. P. Coffman; assistant, Bro. C. McClintic; Sec'y-Treas., Sister Phoebe Mumaw; Chorister, Bro. A. B. Kolb; Librarians, Bro. D. F. Miller and Bro. F. A. Williams. On the 30th the closing exercises were held, on which occasion every pupil was remembered with an appropriate memento, while those who had not missed one Sunday during the year received a special reward for faithful attendance. The average attendance for the year was 207; the amount collected for the school proper was \$116.70. We pray that God would fill every friend and worker in our school with a desire to work for the glory of God and the upbuilding of His kingdom.

COR.

GARDEN CITY, MO., JAN. 2, 1895.—On Sunday, Dec. 16th, our S. S. at Bethel elected new officers for the ensuing year. Bro. Thomas Kauffman was chosen Supt., Bro. D. H. Kurtz, assistant Supt., Bro. David King chorister, and sister Dessie Yoder secretary. We wanted the new officers to have several Sundays to observe, and a few weeks to study the great work before them. The interest in the S. S. is good and growing. Some trees of the forest are green the year round but do not grow during the winter months. May God bless the work so that our evergreen S. S. may grow in spiritual strength and numbers through winter as well as summer. May many more Sunday schools in the land put forth the leaves of new growth all the year and be nourished by the sap of divine grace.

A. W.

FROM CULLOM, LIVINGSTON CO., ILL.—Report of our Sunday school for the year 1894, ending Dec. 29th, is as follows: Classes, 11; average attendance of pupils, 76; average attendance of officers and teachers, 11; total average attendance, 102; highest number of pupils present one Sunday, 110; total, 140; lowest number of pupils present on any Sunday, 25; total, 35; number of verses committed to memory, 1,069; total collection, \$34.12. Sunday Dec. 29th the school was reorganized for the coming year. Officers were elected as follows: Bro. Benj. Herner Supt., Bro. Lewis Lehman assistant Supt., and Bro. Milton Shantz secretary and treasurer, sisters Minnie Horning and Minnie Snyder choristers. May the Lord richly bless us that we may put forth more efforts in the Sunday school work in the coming year than we have in the past.

COR.

RAINHAM, ONT., JAN. 7, 1895.—Our school is "evergreen;" the total average attendance was 39. We are glad to record so large an average, but hope to

have a larger one this year. The school was reorganized the first Sunday in this year, when the following officers were elected: Supt., Edwin Hoover; Ass't Supt., Myron Gee; Sec., B. O. Daniel Hoover. We have also nine teachers in all and we desire to spread the simple teachings of Christ among our people that through it many souls may be redeemed.

A good, practical lesson may be learned from the career of John the Baptist. For being a faithful witness against sin he was imprisoned by wicked agencies and finally beheaded. We can say with Jeremiah, "His sun is gone down while it was yet day." Was he cut off before his time? No; his work was finished. He could say, "I have finished the work thou gavest me to do." "Nor could a higher eulogium be pronounced over his grave than this: 'John fulfilled his course.' Let the testimony thus borne to him convince us that there is a special and small sphere marked out for each of us on earth. To be wise is to know what that sphere is, to accept it, and keep it, and be content with it—diligently do its work and bear its burdens—a duty which in its discharge will minister one of our simplest and purest joys."

MYRON GEE.

FROM MAHONING CO., O.—The interest in the Sunday schools here still continues unabated summer and winter. At the Oberholzer church the school was reorganized for the new year by electing Bro. Jno. L. Yoder Supt. and S. P. Yoder assistant Supt. Jonas L. Cullar was re-elected secretary and treasurer. At the Metzler church Bro. Eli Blosser was elected Supt., J. L. Cullar assistant Supt., and H. J. Metzler secretary, while at the Nold (Leetonia) church Bro. Isaac Witmer was chosen Supt. and Jacob Lehman assistant Supt. We are pleased to say that God is blessing the S. S. work here, and that the winter blasts do not materially lessen the interest in these three schools. I am surprised to see so many reports in these columns of schools being closed a great part of the year, as though there was not enough importance attached to this kind of work to continue it during the winter—the season we usually have the most time to devote to its interests. If all the schools would try the experiment of continuing during the winter we believe they would soon become so accustomed to it as to look upon an intermission as an almost inexcusable neglect of duty. Our posterity will doubtless live pretty closely to the habits we inculcate in them, and while ours is the blessed privilege of meeting with them in the S. S. every Sabbath throughout the year, are we doing our duty if we neglect half this labor? Let us seriously consider this matter, whether

the hungry shall not be fed and provided for now, just as well as during the summer. M.

WEAVERLAND, LANCASTER CO., PA., JAN 6, 1895.—Our Sunday school closed its second term on Sunday, Dec. 23, to be reopened in early spring if the Lord will. Our school, which was held every Sunday during the summer, was well attended and a great interest was taken in the work. We had 177 pupils enrolled, besides officers and teachers. We hope that when the time comes for reopening there will be more, for there are still a number of brothers, sisters and others that show an interest in the work by coming and helping us along in singing, which is very nice and appreciative, and we trust they will take upon themselves a part of the work as teachers or pupils, which would make it still more encouraging for the school and more interesting to themselves. Christ wants us to work together, hand in hand, to the edification of the church, for "faith without works is dead." There is a duty resting upon us all to teach and admonish one another in God's word, to teach our children and the strangers and their children in the word of God. We shall be a "light to the world" and a "light to the Gentiles." If we look to others for a work that we could and should ourselves do, I am afraid we neglect our duty. Let us not be afraid that we are doing too much for Christ by taking part in a work that is for Him only. Christ commanded us to search the Scriptures. To search means to seek after and into. Naturally, if we had lost a treasure in a pile of stones, and would command some one to search for it, we would not expect him to find it by merely looking over the pile, or by overturning a few of the top stones. We would expect him to leave no stone unturned until the treasure was found. To search the Scriptures means to make them a study and leave no leaf unturned, that we may find all the priceless treasures stored therein. They will be lost to us unless we find them. "Seek, and ye shall find; knock, and it shall be opened unto you." Our duty is plain. Further, we are to conduct ourselves accordingly, live righteously, soberly and honestly in this present world.

On Monday, Dec. 31, we enjoyed a pleasant visit from the brethren Simeon Heatwole and Joseph Heatwole from Rushville, Va., and on Tuesday they filled an appointment at Groffdale meeting house. Both meetings were well attended, and the services were encouraging to us. May the Lord bless them wherever they go to spread the Gospel. COR.

HE that lives by faith shall never die of fear. The more you trust God the less you will torment yourself.

"THE Christian Dakotas raised nearly \$2,000 last year to Christianize their pagan Sioux brethren."

SOME church members are too feeble to attend the ordinary services but when any thing special is on hand they are there.

So carefully do the Buddhist priests watch the 26,000 Japanese schools, that when any of the 39,000 teachers engaged in them begins to be interested in Christianity, he is quietly dismissed.

HAVE you ever noticed how much of Christ's life was spent in doing kind things?—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy; in doing good turns to people. What God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

As the flowers follow the sun, and silently hold up their petals to be tinted and enlarged by his shining, so must we, if we would know the joy of God, hold our souls, wills, hearts and minds still before Him, whose voice commands, whose love warms, whose truth makes fair our whole being. God speaks for the most part in such silence only. If the soul be full of tumult and jangling noises, His voice is little likely to be heard. As in some kinds of deafness, a perpetual noise of the head prevents hearing any other sounds, the rush of our own nerves, hinder our catching His tones. It is the calm lake which mirrors the sun; the least cat's paw wrinkling the surface wipes out all the reflected glories of the heavens. If we would mirror God, our souls must be calm. If we would hear God, our souls must be silence.

MANY years ago, a French clergyman noticed that a certain poorly dressed laboring man went into his church every morning at the same hour, and remained there a considerable time. The practice was kept up for years. Being much interested in this good man, the clergyman often went into the church after him, and from a certain position, hidden from view, would watch him. He noticed that he fell on his knees, clasped his hands, and turned his eyes to heaven, but there was no motion of his lips. Later, the clergyman told the man of his having watched him so long a time. "Alfonse," he added, "I never see your lips move at prayer; why is that? Do you not say your prayers?"

"No, father," the man replied, "I say no prayers; I look at God and God looks at me." How these beautiful words of the pious French Christian recall, and fill withfulness of life, the words: "Look unto Me and be ye saved," and the prayer of the Psalmist: "Look Thou upon me, and be merciful unto me."

ITEMS.

—EX-POLICE Captain Stephenson, the first conviction for bribery under the Lexow investigation, has been sentenced to three years and nine months' imprisonment in Sing Sing and a fine of \$1,000.

—A fine British bark Osseo was wrecked in a gale at Holyhead early on the morning of the 30th ult., and with her perished her entire crew of 26 men. The Osseo was driven ashore back of the Holyhead breakwater.

—THERE are thirty thousand idiots in this country, and three-fourths of them are the children of drunken parents. Statistics also show that seventy-five per cent of our paupers are manufactured by the rum mill.

—ON the night of Twelfth Month 30th, a fire in the Delavan House, in Albany, destroyed the lives of fourteen inmates, mostly women. One other woman, who jumped from the fourth-story window, was so badly injured as to cause her death.

—A CHICAGO paper gives the following reasons why there is now so much poverty, crime and misery in that great city: "There lives but one baker to each 70 families, one grocer to every 89 families, and one liquor saloon to every 35 families."

—THE recent storm at Niagara Falls had a peculiar effect. The wind was so strong that the water in the river above the falls was blown back toward Lake Erie to such an extent that huge rocks in the gorge that had not been visible for twenty years were seen.

—WE laugh at a boy who will tug a sled for an hour to reach a summit from which he will slide down in a minute, but he is a philosopher to the man who does hard work for six days that he may, on Saturday night, turn his coined sweat into the till of a saloon.

—AT a meeting of the college presidents of Indiana it was decided to forbid inter-collegiate football. An order of this kind will at once go into effect. A long series of resolutions adopted by the college presidents prohibit games of athletic sports with athletic associations or any semi professional organizations, but exhibition games will be allowed.

—A NEW treaty has been closed between the Ameer of Afghanistan and the Government of India, giving extended privileges and opportunities for mission work. The Church Missionary Society has opened a new medical station at Bannu, on the borders of this country, and the school at this point is attended already by over two hundred and fifty boys.

—COMMERCING January 1, 1895, the postage to Cape Colony, South Africa, which was formerly ten cents per half ounce for letters and two cents for each two ounces of printed matter, was reduced to five cents per half ounce for letters and one cent for each two ounces of printed matter, to conform with the postage to other countries in the Postal Union.

—DESPATCHES from Florida indicate that the cold wave has been very destructive to the orange and vegetable crops. It is estimated that there were 2,500,000 boxes of oranges on the trees, and that 2,000,000 of them are a total loss. Young orange groves are reported to be ruined. The loss to the agricultural interests of the State, it is estimated, will reach \$10,000,000.

—It is said that the region below Fourteenth street and East of Broadway, New York City, is the most densely populated in the world.

—THE destitution prevailing in western Nebraska is a terrible event in contemplation. For three successive years droughts have ruined the corn crops and the small accumulation of food and clothing is now exhausted. In one county alone (Perkins) three thousand people are actually starving.

According to County Clerk Wilcox, who lives at Grant, unless outside assistance is speedily received, the horrors of death by cold and starvation will result. The people are industrious and worthy in the best sense. They have carefully planted and tilled their crops but no rain descended to water and mature them, consequently all their faithful labor is lost to them and they are without the simplest necessities of existence.

—THE Lowest Temperature yet attained is 211 deg. centigrade below zero, or 346 deg. on the ordinary thermometer. At this temperature hydrogen is the only gas left, for even oxygen is then liquid, boiling at 296 deg. below zero. It then has a pale blue color like water. Drops thrown into the water hiss like red-hot iron, but quickly swim around in small boats of ice. In the liquid oxygen even alcohol turns solid; its freezing point is more than 200 deg. F. below zero. The experimenters find it most important to avoid getting drops of these liquids on the person. M. Peitet got one on one hand, and the same day happened to burn the other. While the latter wound healed in ten or twelve days, the very painful sore on the former required six months.

—REPORTS of fresh horrors come to us from suffering Armenia. A dispatch to the Cologne Gazette says that the Turkish garrisons at Erzeroum, Irida, Van, Tigranocerta, Babert and Moosh, altogether about 60,000 men, were sent against the Armenians. The commanders of these troops announced to the inhabitants of the villages: "We are ordered to put you to the sword for openly defying the Government."

Those Armenians who submitted unconditionally were bound to stakes and then their limbs were cut off with saws.

In other cases the victims were disembowelled and their eyes gouged out.

Children were thrown into burning oil, and women were tortured and burned to death.

The troops plundered and burned the churches. Among those who fell victims to the savagery of the soldiery were forty priests, who were brutally massacred, twenty-three villages were laid in ashes, and eleven others pillaged.

The British Consul at Erzeroum was prevented from going to the scene of the atrocities on the ground that it was not safe for any Armenian, he being an Armenian, to approach the place where the troubles had occurred. This did not deter him from making an attempt to learn the truth, but as he was trying to approach one of the devastated villages he was arrested.

A dispatch from Constantinople says the Turkish government, through Major Baschi, minister of police, has offered a Spanish explorer residing in Sassoon large sums of money if he will minimize the details published in Europe of the Armenian outrages. The plan is to have the explorer deliver a series of lectures in England and on the continent belittling the troubles in Armenia.

Married.

GRIDER—AUGSBURGER.—On the 25th of December 1894, at the home of the bride's parents in Adams Co., Ind., by J. M. Shenk of Elida, Allen Co., Ohio, Bro. Jacob E. Greider of near Osborne, in Clark Co., Ohio, to sister Mary L. Augsburg of Adams Co., Ind.

BURKEY—SCHRAG.—On Sunday Dec. 9th, 1894, in the Fairview M. H. near Milford, Seward county, Neb., at 11.30 A. M., widower Valentine Burkey to widow Lena Schrag (maiden name Sutter), Bishop Joseph Schlegel officiating.

ERNO—PETERSHINE.—On the 4th of December 1894, by Gideon Stoltzfus, Erno of Chester Co., Pa., to Rachel Petershine of Morgantown, Pa.

GLICK—STOLTZFUS.—On the 4th of December 1894, by Benjamin Stoltzfus, Isaac Glick to Malinda Stoltzfus, all of Morgantown, Berks Co., Pa.

FLAUD—UMBEL.—On the 18th of December 1894, Amos Flaud and Leah Umbel, both of Lancaster Co., Pa.

BYLER—PLANK.—On the 30th of December 1894, Gideon Byler and Molly Plank, both of Lancaster Co., Pa.

ROPP—SEARS.—On the 27th of December 1894, at the residence of widow Phoebe Sears, Tiskilwa, Bureau Co., Ill., by Bish. Joseph Buercky, Asa Ropp, of Tremont, Ill., to Maria Sears of Tiskilwa.

KING—HUBER.—On the 30th of December 1894, at the home of the bride's parents, by J. M. Shenk, Bro. Daniel G. King of West Liberty, Logan Co., Ohio, to sister Barbara M. Huber of Elida, Ohio.

BOWERS—YODER.—On the 8th of January 1895 by J. S. Lehman, Delbert Bowers to Mary Yoder, all of Elkhart, Ind.

WISLER—HARNISH.—On the 27th of December 1894, at the residence of the officiating minister, Abraham Hertzler, Bro. Jacob B. Wisler of Hempfield, Lancaster Co., Pa. to sister Emma Harnish of New Danville, Pa.

ZIMMERMAN—WEAVER.—On the 30th of December 1894, at the Weaverland M. H., Lancaster Co., Pa., by John M. Zimmerman, Bro. Rufus Zimmerman of East Earl Twp. to sister Lydia Weaver of Caernarvon, both of Lancaster Co., Pa. May God's richest blessings rest upon them.

WELDY—HARTMAN.—On the 6th of Jan. 1895, at the residence of the bride's parents, by Bish J. F. Funk, Bro. Amos Weldy and sister Amanda Hartman, all of Locke Twp., Elkhart Co., Ind.

STAUFFER—RIEL.—On Dec. 27th, 1894, by Bish. Joseph Schlegel, Joseph Stauffer to Catherine Riel, all of Milford, Seward Co., Neb.

COFFMAN—HUG.—On the 9th of January 1895, in the Mennonite meeting house, Elkhart, Ind., by J. S. Lehman, Bro. Wm. F. Coffman to sister Lydia Hug, both of Elkhart, Ind. Both Bro. and sister Coffman have spent many years in the composing room of our Publishing House, where they were highly esteemed and competent employees, sister Coffman having but shortly before her marriage completed the music of the new German Hymn and Tune book. May the music of their lives form as sweet harmony as the many pages they have set up, and may the final proof sheet, when it is unfolded before the great Proof reader of the world receive the mark of perfection, in the prayer of their fellow-employees and a host of friends. K.

DIED.

RUTH.—On the 21st of December 1894, in Elroy, Montgomery Co., Pa., sister, Anna, widow of Bro. Jos. Ruth (dec.), aged 76 y., 2 m., 24 d. Buried on the 26th in the Plain graveyard. Funeral services by Henry Godshalk and M. R. Moyer at the house and by Josiah Clemmer and Jacob Lonx at the meeting house. Peace to her ashes.

LANDIS.—On the 15th of December 1894, near Souderton, Montgomery Co., Pa., sister Mary, wife of Garrett Landis, aged 35 y., 10 m., 1 d. She was an invalid for about 10 years, the latter part of the time helpless as a child, yet she bore her afflictions with Christian patience, until the Lord saw fit to remove her from a world of sorrow to a world of joy. She leaves her husband, five sons and one daughter. She was a sister in the Mennonite denomination. Buried on the 20th in Souderton. Funeral services by Josiah Clemmer and John Rosenberger at the house, and by M. R. Moyer, and Jacob Mensch at the meeting house. Text: 1 Cor. 4:17, 18.

ROTCH.—Levi Rotgeb was born in Page Co., Va., Nov. 22d, 1814, died of paralysis in Allen Co., Ind., on the 20th of November 1894, aged 80 years less two days. The remains were laid to rest on the 22d in the Garrick graveyard. Funeral services by Eli Stofer. The subject of this notice was always as a child in mind, simple and harmless.

LOCHNER.—ANNA LOCHNER, nee Gerig was born in Alsace, Germany, Sept. 4, 1836, died of paralysis in DeKalb Co., Ind., Dec. 11th, 1894. She was a patient sufferer through all the long months of her sickness. She was a member of the church, years ago but had fallen back; however during her sickness she renewed her covenant with God and was faithful unto the end. Buried on the 13th, followed by many friends. Funeral services by Eli Yoder in German from John 5:22-29 and by Eli Stofer in English from 1 Pet. 1:24, 25.

CLAASSEN.—On the 22d of Dec. 1894, at Waltheim, Manitoba, in childhood, sister Elizabeth Claassen, maiden name Allert, aged 36 y., 9 m., 8 d. She leaves her husband and three children. Three children preceded her to the spirit world. May God comfort the sorrowing husband and children in their deep bereavement.

GRUBB.—On Dec. 8th, 1894, near Spring City, Pa., of malignant diphtheria, Maggie Louisa, oldest daughter of Enos and Mary Grubb, and granddaughter of Rudolph and Annie Stauffer, aged 17 y., 2 m., 8 d. She leaves her parents, one brother and three sisters and many friends to mourn their loss, but we mourn not as those that have no hope. She was a member of the M. E. church and was loved by all. When death was approaching she waved her hands heavenward and commenced to sing, "I'm going home to die no more." She sang the chorus and two verses, and then she reached her hand and bade us each good bye and said, "meet me over there. Tell my brother and sisters to meet me in heaven," as they were away from home on account of the disease, and then she said, "Tell my friends to seek salvation before it is too late," and then the death struggle became very severe and she cried, "Oh Lord, take my breath, my breath, my breath!" and right after she cried, "Lord, I am coming." May those that loved her prepare to meet her in heaven. Her remains were laid away on the 11th in the Vincent Mennonite cemetery where she awaits the final resurrection.

HORST.—On the — of November 1894, near Chambersburg, Pa., of membranous croup, Christie, youngest son of Bro. Joseph Horst, in his 5th year. Funeral services were held by Peter Wadle and P. H. Parret. Text, Mark 10:14, "For of such is the kingdom of heaven." He left a kind father, two sisters and one brother. His mother preceded him to the home above one year ago.

"Go to thy rest, fair child,
To thy dream-land bed,
While yet so gentle, undefiled
With blessings on thy head."

MCKIBBIN.—Magdalena Boller was born in East Union, Wayne Co., Ohio, Feb. 10, 1831. On the 8th of July, 1858 she was married to David Irwin McKibbin, who preceded her to the spirit world about 14 years. To this union four sons and four daughters were born, of whom three sons and one daughter survive. She joined the Amish Mennonite church about her eighteenth year of age and has been a member of that faith until her death, which took place Dec. 15, 1894. Her age was 63 years, 10 months and 5 days. Services on the 17th at Clinton (brick) M. H. by P. Y. Lehman and David Garber. Text, Rom. 10:11. It seems she died in that faith that triumphs over death through Christ who was delivered for our offenses, and was raised for our justification.

UMBLE.—On October 26th, 1894, near Buyerstown, Lan., Co., Pa., Barbara Umlie, aged 80 years, 1 month and 13 days. On Oct. 20th she went to David Umlie's on a visit. She took sick and died at David Umlie's. Funeral services were held by Gideon Stoltzfus and Daniel Stoltzfus on Oct. 28. Sister Barbara lingered only 4 days. She was a member of the Amish Mennonite church. She leaves one brother and three sisters, one of them, Katie, being a twin sister and they always lived together till the Lord parted them.

Dear sister, do not grieve for me,
While I am in eternity,
But be content and trust in God
And you'll receive a great reward.
My brother, do not mourn for me,
In heaven I hope you all to see,
Where parting words are heard no more
And we shall dwell on Canaan's shore.
Weep not for me since 'tis in vain,
In heaven I hope we'll meet again,
Where we can then together be
Forever in eternity.

By a friend, L. H.

STECKLY.—Jacob, son of Joel and Jacobina Steckly, was born Dec. 6th, 1894, and died Dec. 23d, 1894, aged 18 days. A little blossom just budding into life.

ZOOK.—On the 7th of December 1894, north-east of Mount Tabor, Monroe Twp., Logan Co., Ohio, after a protracted illness of typhoid fever, John, son of C. Y. and Mary Zook, aged 20 y., 10 m., 20 d. Funeral services on Sunday forenoon at the South Union M. H. by C. K. Yoder and Jesse Swank. The funeral attendance was one of the largest that ever occurred in this locality. Interment in the Yoder graveyard on the Ludlow Road.

BICKEL.—On the 11th of December 1894, in Harrison Twp., Elkhardt Co., Ind., of consumption, sister Hattie, maiden name Liven-good, wife of Amos Bickel, aged 19 y., 10 m., 8 d. Buried on the 13th in the Olive graveyard. Funeral services in presence of many relatives and friends by James H. McGowan, Jonas Loucks and Noah Metzler. She leaves her sorrowing husband and one child, parents and two brothers to mourn her early death, yet they mourn not as those who have no hope.

BAER.—On the 24th of December 1894, at Doon, Waterloo Co., Ont., after several weeks of illness, John Baer, aged 90 y., 7 m., 8 d. The remains were laid to rest on the 26th at Waukena M. H. Funeral services by Noah Stauffer in German, from John 19:30, and H. Goudie in English, from John 7:12. Deceased was widely known and esteemed for his many good qualities. He was remarkably well versed in Scripture and had some literary abilities. For some time his mental as well as physical powers had been failing, and he gradually sank into the sleep of death, mourned by a large circle of relatives and friends.

ROHRER.—December 17, 1894, in Mahoning Co., Ohio, very suddenly, Magdalena, wife of Pre. Isaac Rohrer, aged 86 yrs., 1 mo. and 5 days. Interment on the 19th at the Ober-holzer M. H. where services were conducted by Abm. Brubacher and Isaac Good of Medina Co., Ohio, from 2 Cor. 5:1. Her maiden name was Troxel. She united with the Mennonite church in her young years, and remained a consistent member until death, for which she longingly, but patiently waited. She was united in matrimony to Geo. Muckley, April 18, 1833, to which union were born one son and four daughters. Her husband died in 1842 leaving the 5 little children in her care. On the 6th of February, 1853, she was married to Pre. Isaac Rohrer, the husband who survives her, who had 8 children—5 sons and 3 daughters—all of whom survive her except one, Catharine Muckley, who died in 1856. All her surviving children attended the funeral, which was largely attended.

"Dear mother, thou art gone to rest,
Thy toils and sorrows now are o'er;
Afflictions, trials, pain and care
Can now distress thee nevermore.
In heaven again we hope to meet,
When all our earthly days have fled,
Where thee again with joy we'll greet,
Where no more farewell tears are shed."
"Farewell, my loving children dear,
I am not dead, but sleeping here;
Prepare for death, for die you must,
And with me slumber in the dust."
"Sleep, mother dear, and take thy rest;
God called thee home, He thought it best;
And though 'tis hard to part with thee,
Yet God's strong arm supporteth me."

SUSANNA CULP.

OBERTHOLZER.—On the 12th of November 1894, at residence on King St., East, Berlin, Ontario, sister Hannah Erb, widow of the late Pre. Jacob Oberttholzer, aged 81 years, 9 months, 18 days. Buried at Eby's M. H. Berlin, where a large number of relatives and friends gathered to pay the last tribute of respect. Appropriate remarks were made on the occasion by Moses Erb and Noah Stauffer.

EBY.—November 21st, 1894, in Floradale, Woolwich Twp., Waterloo Co., Ont., Royal, infant son of Jacob S. Eby and Catherine Warner, aged 3 months and 15 days. Buried at North Woolwich M. H. Services by Joseph Gingrich and Noah Stauffer.

"Sleep sweetly, dearest Royal,
Since Jesus thought it best
To change your home to heaven
No more sickness but sweet, sweet rest."

LEHMAN.—In November 1894, near Chambersburg, Pa., of heart disease, Pre. Samuel D. Lehman in his 64th year. Funeral services were held by Henry Bricker, R. Leshner and P. H. Parret. Text, Heb. 13:7. He leaves a sorrowing widow, one son and two daughters to mourn his death, but they need not mourn as those that have no hope. He was a faithful laborer in the church and we believe he is now at rest.

GSRELL.—Frankie, son of Henry and Annie Gaell, met with a fatal accident Wednesday morning about eight o'clock. Our dear little Frankie was thrown or fell from a horse while driving cattle, and was almost instantly killed. He fell directly in front of the animal and received the full weight of the horse's front hoofs upon the breast and abdomen, rupturing the stomach. It seems hardly possible that dear little Frankie could have risen from the ground with his terrible injury, nevertheless he walked several rods, when his father reached him. He was able to speak a few words, but his strength rapidly failed, and as we brought him into the house he breathed his last. He was born on the 21st of May, nine short years ago. We feel almost unable to bear up under this great loss of our dear child. He leaves one brother and one sister to mourn with us.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
God, in His wisdom, has recalled
The boon His love had given,
And though the body moulders here,
The soul is safe in heaven."

HENRY B. AND ANNIE E. GSRELL.

LONG.—Nov. 25th, 1894, near Chambersburg, Franklin Co., Pa., of typhoid fever, Nancy Larinda, daughter of David and Annie Long. Funeral services were held by P. H. Parret and P. Wadle. Text, Luke 8:52, "She is not dead but sleepeth." Larinda was a dear, affectionate daughter and was warmly attached to her parents, sisters and brothers and schoolmates. She was a bright pupil. Her favorite hymn was sung at the funeral.

"My heavenly home is bright and fair,
No pain nor death can enter there;
Its glittering towers the sun outshine,
That heavenly mansion shall be mine."

RICKERT.—At Doylestown, Pa., on Dec. 26th, 1894, of membranous croup, Lizzie, daughter of Isaac and Emma Rickert, aged 6 years, 8 months, 8 days. Buried on the 28th at the Doylestown Mennonite M. H. Sermon by Samuel Gross and Henry Rosenberger; text, "She sleeps." Lizzie was one of the flowers in the Sunday school.

Compiled for this only reason
To soothe the wounds of your hearts,
Since one of your dear little children
Has gone in Jesus' safe ark.
At first it seems hard to remember
That one which we loved is no more,
But oh! do think of the splendor
Where Lizzie is landed ashore.

Chorus—

Oh yes! she is sleeping in Jesus,
And not like those that die in their sins
She's watching and waiting to see you
Come home to that heavenly inn.

S. S. S.

GAYMAN.—In Plumstead, Pa., Dec. 26th, 1894, Bro. Christian Gayman died suddenly of apoplexy. In the morning he got up in his usual health, and started the fire when it seems the final summons time had come. He called to his wife who was upstairs, she responded to the call and immediately called a near neighbor in to assist her to get him in the rocking chair, where he soon passed away calmly without a struggle. On the 30th his remains were taken to their resting place in the Doylestown Mennonite burying ground. Samuel Goshalk spoke at the house from the text, "Be ye also ready, etc." At the M. H. Andrew Mack spoke in German from the text, "Sie werden gruenen in den Vorhofen Gottes," and Samuel Gross spoke in the English language. Bro. Gayman was aged 71 years, 5 months and some days.

CLEMMER.—Dec. 9th, 1894, at West Toronto Junction, Ont., Lizzie Jeyes, beloved wife of Eli Clemmer, aged 37 y., 8 m., 13 d. She leaves a sorrowing husband and two children. Her remains were buried at Eby's M. H., Berlin, Waterloo Co. Services by Noah Stauffer, from Ecclesiastes 8:8 and David B. Sherk, from James 4:13.

GRAUHY.—Near Nappanee, Ind., of dropsy, Henry Stahly died Dec. 14, 1894, aged 84 years, 10 months. He was united in marriage to Magdalena Grisman in 1834, lived in matrimony 45 years. His wife preceded him to the spirit world 15 years ago, the first of this month. He was born in Kallers Lantern, Germany, Feb. 1810. Emigrated to America in 1835 and settled in Wayne Co., Ohio; came to Elkhardt Co., Ind. in 1846. He has resided here 48 years, has seen his children and grandchildren grow to manhood and womanhood, and the dense forest that once covered this beautiful country fall before the pioneer's axe. He was a consistent brother in the Amish Mennonite denomination, and while we pay the last tribute to him we realize that his seat will be vacant in church and at home. The surviving members are one brother, five sons, one daughter, 36 grandchildren and 12 great grandchildren. Buried at the Brick church on the 16th. Funeral services by Jas. H. McGowan in English and David Burkholder in German, from Job 14:14.

ERB.—Christian Erb was born January 22d, 1852 in Oxford county, Ontario, Canada. At the age of 25 years he left Canada, for Iowa, where he remained 2 years, and then came to Seward Co., Neb. On Jan. 13th, 1884, he married Annie Springer of Seward Co., Neb., and settled down for life 5 miles south-west of Milford, where he lived until his Master called him to the better land beyond. They lived in matrimony 10 y., 11 m., 4 d. About a year ago he took sick from which he never totally recovered, and on Tuesday morning Dec. 11th a sudden attack overtook him, whereafter he suffered severe pain until the shadow of death came over him and relieved him from his suffering. On Saturday Dec. 15th four physicians operated on him cutting his side open to more particularly examine his intestines, trying to remedy his disease, but to their astonishment they saw that it was too late to do any good as he was suffering of consumption of the bowels. He died on Monday, Dec. 17th, 1894, leaving his widow and 3 children, one daughter and two sons, to mourn their loss, one son having preceded him to eternity, but they mourn not as such that have no hope. He lived to the age of 42 y., 10 m., 25 d. May the Lord comfort the bereaved. He was buried on the 18th in the Fairview cemetery. Services by Joseph Schlegel, from 1 Cor. 15:54-58, and Joseph Gascho, from Daniel 5:1-10. Peace to his ashes.

CORNELIUS JANSEN OF BEATRICE, NEB.

We may say truly "In the midst of life we are in death. Our aged brother, Cornelius Jansen, of Beatrice, Nebraska, with whom many of our readers have had the privilege of a personal acquaintance, departed this life suddenly on the 14th of December. He was buried on Sunday afternoon Dec. 16th at the Mennonite church, west of Beatrice, where a large concourse of people were gathered to pay to him the last tribute of love and friendship. The funeral sermon was preached by Pre. J. H. Zimmerman, who read on the occasion the following sketch of his life:

The deceased who lies cold in death before us, and whose remains we expect soon to consign to the keeping of mother earth until

the resurrection morning, is our dearly beloved brother in the faith, Cornelius Jansen, son of brother Daniel and sister Anna Buhler Jansen. He was born in Tieggenhoff, West Prussia, on the 6th of July 1822, where he also received his education.

His mother died when he was 10 years of age. When he arrived at mature age, he was, at his request baptized, in Tieggenhoff, by bishop Peter Regier.

During his earlier years he visited Russia, where there were large settlements of Mennonites. On his return to Prussia he married his surviving companion, Helene V. Riesen of Schilditz, near Danzig, who, then a youthful maiden, is left to-day a deeply sorrowing widow. The marriage ceremony was likewise performed by Bish. P. Regier.

In January 1850, they in company with two sisters removed to Berdiansk, Russia. The journey was as customary then was made with teams, from whence however on account of the threatening Crimean war, they returned to Prussia in the fall of 1852. They took up their residence for the time being in Schilditz, but afterwards purchased a farm near Eibing, which they soon afterwards sold to Jos. V. Riesen, and in 1856 again moved to Berdiansk. Sister Anna Riesen accompanied them and continued with them as a faithful member of their household and companion. Bro. Jansen continued in Berdiansk for 17 years, and during this time was engaged in buying and selling grain and farming.

When about the year 1870, the new military law, which made it incumbent on all denominations to do military duty, and by which the Mennonites as well as some others, which had hitherto been exempt, were about to lose the privilege of exercising their religious convictions without restrictions, which they had hitherto enjoyed, it also deeply and painfully affected our deceased brother. Convinced of the truth of the Gospel of peace and filled with an earnest devotion to the same, he freely and fearlessly bore testimony to the Word of the Lord on this subject and in accordance with 1 Pet. 3:15 was always ready to give a reason for the hope within him.

By his earnest activity in this direction he soon drew the attention of the authorities upon himself, to such an extent that in April 1873 an order was issued by the Royal Cabinet ordering him to leave the Russian dominion within a very few days.

This was both for our brother and his family a severe trial,—these were days of sorrow, which put their faith to the severest test; but a kind heavenly Father who permitted the trial to come, gave them also grace and strength sufficient to faithfully endure it. When our dear brother in later years related the scenes and experiences of those times, as he often did, (and loved to do it) he did it with a certain expression of joy and gratitude toward God, that he was permitted, according to Eph. 1:6, to be made worthy of the praise and the glory of His grace wherein He has made us accepted in the beloved.

In consequence however of a special favor manifested towards him by the authorities a respite of several weeks was granted, during which time he was permitted, on May 4th 1873, to celebrate with his companion the 25th anniversary of their marriage, and the day of their departure from Berdiansk was deferred until sometime in the month of June. Their objective point was North America, but on the way they embraced the opportunity to spend about a month in Prussia, their early home, to visit relatives and friends before the final departure to the place that was destined to be their future home. While there

they made their home with Jos. V. Riesen. They made their journey via England and arrived in Waterloo county, Ont., on the 10th of August 1873. Here he settled his family in the town of Berlin while he made a number of trips through different parts of the West, North-west and South-west, in order to choose a proper place of settlement both for himself and for the brethren who intended to follow him later. After remaining with his family in Berlin a year he removed with them to Mt. Pleasant, Iowa, where he remained for about two years for the purpose of affording his younger children the opportunity of a good school which they could there enjoy.

During this time the Lord sent them severe afflictions, in taking from them by death their eldest daughter, Margaret. He left Mt. Pleasant, Iowa, on the 16th of Nov. 1876, and came to Beatrice, Neb., where he since lived. It was with genuine joy that he met here his beloved brethren in the faith and especially the aged brother and bishop, Gerhard Penner, of whose household, he had in his younger years, for a time, been a member. Bro. Penner at this time was already suffering with bodily afflictions.

Here in Beatrice our dear Bro. led a retired, quiet life, consecrated unto the Lord. He took an active interest in every effort for the promotion of Christianity, and the up-building of the cause of Christ, and the church of which he was a member.

For some time the evidences of advancing age had manifested themselves. He complained of continued dizziness, especially during the last days of his life. Otherwise he felt reasonably well, so that on the last day that he lived, he in company with his wife took a drive to his son-in-law, Aaron Klaasen. Soon after his return he complained of cold and feeling unwell, and soon after became unconscious, and the signs of death became apparent. The physician could only alleviate the sufferings without being able to give permanent relief. He died at half past one o'clock on the morning of Dec. 14th, aged 72 years, 5 months and 8 days.

We believe the Lord called him home from this life of faith to the glorious light of the children of God, from the imperfect life to the glorious perfection of those who see as they are seen.

In many respects he had an eventful life, and as he cast a retrospect over it he ever rejoiced in the grace his divine Master ever permitted him to enjoy.

He leaves a deeply sorrowing companion, three sons, two daughters, one son-in-law, two daughters-in-law, sixteen grand children, and many friends who deeply mourn his death. "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen." 2 Tim. 4:18.

After the friends had taken leave of the remains, just as the last rays of the sun were sinking in the west our brother was laid into his last resting place and with kindly hands covered with the clouds of the valley.

He was in the full sense of the word, "A noble man." His motto was, "When all men forsake thee, the Lord will keep thee." Let us all honor his memory by faithfully trying to imitate his good and noble example.

The writer was personally acquainted with Bro. Jansen and family, traveled with him many days and enjoyed with him a number of pleasant visits, and a good deal of correspondence. It was with deep regret that we heard of his sudden death and we extend our hearty sympathies to the sorrowing family. May God bless and comfort them in their bereavement, and give them the blessed hope of a happy meeting beyond.

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JOHN F. FUNK, Editor.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

MAN'S ignorance of God is the misery of the world.

THE BRETHREN J. Hygema and J. Garber recently conducted a series of meetings in Branch Co., Mich. May their labors prove a lasting benefit to many.

OUR readers will do us a favor by promptly informing us of any change of addresses they may make. Kindly give us your former as well as your present address.

CHANGE OF ADDRESS.—Bro. John M. Shank, formerly Elida, now Richland, Knox Co., Tenn. Our readers will not mistake this name for that of Bish. John M. Shenk of Elida, Ohio.

THE pastors of Goshen, Ind., are said to have decided to discontinue advertising church concerts and entertainments in the dailies. This is a step in the right direction. Now if they have the moral courage and gospel principle to discontinue the concerts and entertainments, their first decision will become valuable and a blessing to them and their churches.

God deals charitably with the sinner, but not with sin; therefore while we should exercise the same feeling toward the fallen and lost, we cannot, dare not look charitably upon their sins.

THERE are two applicants for baptism in Osborne Co., Kansas. Bro. Albrecht Schiffer of Nebraska will visit there soon when they, and let us hope others, who are apparently not far from the kingdom, will be received.

BRO. AMOS MUMAW, minister in the Holdeman Cong., Wakarusa, Ind., left about the middle of January for a visit to the congregations in the different parts of Ohio and Pennsylvania. May the Spirit of the Lord direct and sustain him in his labors.

BRO. T. M. EAB of Harvey Co., Kansas, visited Jackson Co., Kansas recently, holding a number of meetings. Thirteen are reported as having made the good confession. Bro. Schiffer of Roseland, Neb. is to visit them in March and receive them into membership.

WHEN we all are filled with the spirit of love, forbearance and a desire for unity as expressed by our beloved aged brother Kurtz in his timely article on the subject, "Is Christ Divided?" some mountains will shrink into mole hills, and we will see less in a man's name and more in Christ.

HELP FOR THE SUFFERING WEST:—From the "Lititz Record" we see that the good people of that vicinity made up a car load of provisions and clothing, besides some 60 dollars in money. This is indeed very commendable, and will no doubt prove a great and much needed blessing to the needy ones in the far West. The weight of this car load was 37,322 pounds.

OUR dear aged ministering Bro. Samuel Godshall of Bucks Co., Pa. informs us that eight persons were baptized at Deep Run on Dec. 22 last, and that there are at present ten applicants for baptism in the Doylestown Cong. News of sinners coming to the feet of Jesus and uniting with His people in the upbuilding of God's Zion is always welcome news to every saved soul, and we are always glad to chronicle such happy events.

If Satan could control things to his entire satisfaction he would doubtless have church entertainments such as suppers, rag, necktie and other socials, concerts, etc. in every church in the world to pay for the high priced ministers he would have in every pulpit. Then he would split each church into factions, get the stronger to scorning at, quarrelling and lawing with the weaker about church property, etc. Then he would sit down, rub his hands with intense satisfaction and say, "My business in the ruin of souls has been successful beyond expectation."

ROBERT G. INGERSOLL, the well-known lawyer and infidel, was booked for a lecture in our neighboring city of South Bend on Jan. 21 on his new subject, "The Bible." We are told that it is simply a rehash of his former lectures, with different arrangement. "Bob" Ingersoll is getting to be an old man, and one of these days he will have to stop lecturing and render an account of his stewardship before the author of the Bible. He will pass out of the world, and unless he repents, he will be associated with those of his class (Rev. 21:8). He will be remembered for a little while, but not as a benefactor of mankind, and when even his name shall have been forgotten, the Bible will still hold forth its plain, simple, and beautiful promises of everlasting life to all those who truly believe.

BRO. J. S. Coffman, with the assistance of the home ministers of the Yellow Creek Cong., Elkhart Co., Ind. conducted a number of meetings at the above place, with much interest and good attendance. The Lord blessed the labors of the brethren to the salvation of souls, eighteen having come out on the Lord's side.

PEACE and love and good-will and non-resistance were the burden of Christ's teaching, and He put that teaching into practice! How then can he call himself a faithful follower of Christ who fails in any one or all of these both in profession and practice? What is true Christianity but the living out of the principles Christ established? And these are his principles: "Deny thyself, and follow me." "Take up thy cross." "Do good" even "to your enemies." Nothing short of that, in all its details, is Christianity.

TO-DAY (Jan. 21) Bro. J. S. Coffman left Elkhart on an evangelizing tour to the South. He will visit different places in Florida, and thence cross the Gulf of Mexico from Punta Gorda to New Orleans to visit our members in Tangipahoa Co., La. From there he will go via Memphis to Dickson Co., Tenn. and thence to Knox Co., same state. He will probably also visit the Waldensian colony near Morgantown, N. C. He expects to return in April. Our prayers go with him for a safe journey and the salvation of many souls.

An exchange informs us that the Mennonite Book Concern, for some years established in Berne, as the publishing house of the general conference of the Mennonite church in the United States, has removed its bindery to Fort Wayne and secured commodious quarters in the Tri State Building at 25 Court street. This step became necessary from the fact that the bindery was receiving a large amount of business from north-eastern Indiana, and found that Fort Wayne presented better business facilities and readier means of communication with their patrons. The Book Concern is prepared to do all kinds of work in its line—binding, ruling, edition and blank book work, gilt edging and embossing.

In the book of Maccabees chap. 15 the description of Judas' victory over the proud Nicanor is given, and the record is that "Nicanor and they that were with him came forward with trumpets and songs. But Judas and his company encountered the enemy with invocation and prayer. So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men." It was a case of heart and hand going together. To be successful our hands must act in harmony with our hearts. That is not true prayer that cries to God but is not willing to do all that is in the power of hand, head and heart to fulfill the thing prayed for. Thus if we pray God, "Give us this day our daily bread," and then lie down and expect the Lord to furnish us with pie and cake, we may be sure that we shall want. Likewise if we pray, "Lead us not into temptation" and then wilfully place ourselves in its way. Nor can we truly pray, "Thy kingdom come," unless we are willing to make every effort in our power as God gives it to us to labor for the coming of that kingdom, working for it while we are praying, and praying for it as we are working. The prayer that goes not only to God in the spirit, but that goes out from the heart into the head, hands and whole body until the body becomes a living sacrifice unto God is the prayer of faith and power and that will bring down heaven's approval and blessing.

For the Herald of Truth. WORK AND LIVE FOR JESUS.

Let us work and live for Jesus;
Ever heed His loving call
For more workers in His vineyard,
There is labor for us all.

Let us work and live for Jesus,
Him who died upon the tree.
Much He suffered to release us,—
Yes, He died for you and me.

There is much to do for Jesus,
Fields are white and laborers few,
We may gather in the lost ones,
If to Jesus we are true.

Christian, work and live for Jesus,
Let your light shine bright and clear,
Labor for the souls around you,
For the night is drawing near.

CLARA BRUBAKER.

PLEASURE must first have the warrant that it is without sin; then the measure, that it is without excess.—H. G. Adams.

TO THE WORK.

"What shall we do that we might work the work of God?"—John 6:28.

There is a work for each of us to do, a work assigned unto us all. God gives us all things. He gives us strength of body and mind to work for Him. We all have a certain talent which is a natural gift, so let us make use of it, and put it to good use.

We are gifted differently; we are more fully developed in one faculty than in others. Some may have five talents, while others have only one, but let us make use of the one talent, entrusted unto us, and we shall receive the same reward as those who have five. Let us as weaker vessels do what little we can, if we can only do so much as to give a drink of water to a stronger one. We should make the best use of our talent that is in our power, God helping us, "for without him we can do nothing." Let us work with our might what our hands find to do, set our shoulder to the "Gospel-Wheel" and work with all zeal.

What are we placed in this world for? Not as ornaments, to see and be seen, and as mere stumbling-blocks, but we should rather be instruments in God's hands to be used for a good purpose, not idling our time away, as we heard it said, "Time is more solemn than death." Time is swiftly flying and we are flying too. We should all be willing to work for Him in the good cause, consecrate our lives to God, put all self away and give ourselves fully into the hands of Christ. Let us be determined to make use of the talent given us in doing good. We might mention different things in which we could make good use of our time or in working for the Master. There are at all times opportunities of doing good all around us, by letting our light so shine that those around may see that we are true to our profession, and by being kind and sociable. It amounts to more what we do and what we are than what we say. Oh! we have golden opportunities every day of doing good, and in other ways, by our conversation. Let us be on the guard and see that our conversation is chaste and pure. We are always influenced by our surroundings, and we are always influencing others either for good or evil. Shall it be for good? I know we all want it to be so. Whatever we do, let us do it all to the glory of God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the honor and glory of God." The Bible demands an entire consecration of all we have and all we are for time and eternity. Then let us come out boldly, and stand up for Christ and work for Him, and take the Bible for our guide. Let us be Bible Christians and workers, and live for the good of others in doing

everything we can to promote the pleasure of others and in saving sinners, "for faith without works is dead." (James 2:26).

There is another field in which to labor, and that is the Sunday school field. It is one which, if properly engaged in, is a grand work. A Sabbath school teacher stands next in responsibility to a preacher, indeed he is almost a preacher on a small scale. It is a good work, and while working in Sabbath school, let us not be satisfied in just simply talking and interesting the scholars, but let us try and reach their souls that they may become converted. They are here to be shaped into something, and we should place only such things before them that will tend to make good, noble characters of them, "For grace, like flower-seed, is sown in the spring-time of life." "Feed my lambs," said Christ, our Shepherd, place the food within their reach, and it may be that the children, you have led with trembling hand, will be found among your jewels, when you reach the better land.

Some are willing to leave friends and home and go out and labor and teach in the mission fields. This is also a good work, if we can go with good intentions and a pure motive. This is what our early forefathers did, and it will be accepted in the sight of God. The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers in his harvest. Luke 10:2.

"There's a work for me and a work for you, Something for each of us now to do."

Then let us "work, for the night is coming when no man can work." We cannot work anything of ourselves, but must receive divine help. We all shall receive if we ask in faith believing. "If we believe for little we shall receive little" and if we believe for all we shall have all, so let us ask for all, and do all we can in the good work, and make ourselves useful. This world is not our home; in this world we are only to be educated for eternity. We should prepare ourselves for a better and nobler calling so as to live in this world, making good use of time and talent, and willing to work for Christ in any ways He calls us, and directs us; and then in the end we hope to gain a home in heaven.

ADA V. SHANK.

Elida, Ohio.

It is not the great, but the small things in life that make up the sum of human happiness. The kind word—the bright smile—the bunch of flowers in the sick-room—the book or paper lent to a neighbor—the half-hour spent with some lonely one. Small deeds of love, but great in the heavenly Father's sight.

For the Herald of Truth. "HE DOETH ALL THINGS WELL."

By RACHEL BAHN.

Many a year I have been laid
Upon a bed of pain,
Often my sufferings are great,
But take courage again,
Knowing the Lord will not leave me
If Him my sorrows I tell.
I may not His providence see,
"He doeth all things well."

Many sleepless nights I must pass
Coughing, panting for breath,
Pain, the pain, the pain O alas!
Am almost wishing for death.
But to Him I ever shall pray
All distress to repel
And ever be willing to say:
"He doeth all things well."

Yea, often the end is desired
As I journey along,
Footsore, weary, irksome and tired,
Feeble, languid, not strong,
Ever longing for patience and strength
Grief and anguish to quell,
Trusting and believing at length,
"He doeth all things well."

The way I am journeying on
Doth seem rugged and steep,
But my trials shall soon be done,
I shall true vigil keep,
Till I see the city appear
Where saints and angels dwell,
Now falleth on my list'ning ear,
"He doeth all things well."

Often I am weary and faint,
And am longing for rest,
No one my suffering can paint,
All is sent for the best,
For me there is something in store;
My heart with joy shall swell,
There, there I shall suffer no more,
"He hath done all things well."

Stony Brook, York Co., Pa., Jan. 19, 1895.

For the Herald of Truth. "IS CHRIST DIVIDED?"

I Cor. 1:13.

"Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" Paul exhorted to unity, etc. the church of God at Corinth. We ought to take this as a lesson for ourselves at the present time. Was Menno Simons or Jacob Amon crucified for us? or were we baptized in their names? *hope not.* They were ministers of the Gospel to preach the word of God for the salvation of sinners. They were to preach repentance and baptize in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things, etc. The Mennonites teach the same doctrine which the so-called Amish preach and teach. Now let us examine ourselves to see where we stand. There has been a great deal written and talked about uniting these two branches. Are we striving to unite or divide? It looks to me as if we were more prone to divide than to unite. O beloved, can not we as nonresisting Christians bear

with one another and be one body, and as one soul go hand in hand, preach together in love out of a pure heart and not make divisions, for the sake of a few disobedient brethren? God forbid that we should any longer divide. God our Father does not want this family divided, and God's children will not divide as long as they are obedient to His voice. Are we striving for the kingdom of God, or are we striving to make a name for our own selves? God forbid. Menno Simons had to work out his own soul's salvation the same as any one else then, before and since. Now, whether we be Mennonite or Amish, through grace we are saved, not through works alone. The Word teaches us that heresies make divisions and cannot stand in the sight of God. Now, in conclusion, if we are a God-fearing people we will strive for unity and love to one another and bear one another's burden, and not pile one burden upon the other. Christ said, "Peace be unto you." Can we truly say, "Peace be unto you, and go on making divisions? God forbid. So much written out of love to all peace-makers, and a warning to all disobedient brethren and sisters who are trying to make divisions in these two branches (Mennonites and Amish). I believe we are building on the rock which is Christ and if any of us will offend and divide in either of the branches it is against Christ that we do it. May God add His blessing to all truth. JACOB Y. KURTZ.
Weilersville, Ohio.

For the Herald of Truth. WHO IS OUR BEST FRIEND?

My dear brothers and sisters, who is our best friend? My best friend is Jesus Christ. Christ truly is good. He is perfect and if we choose Him as our best friend we will never fail. We have also earthly friends and should have, but none above Christ. If we have some friend that we love and cherish we will not do or say anything that might hurt that friend or cause ill-feelings. Dear reader, you may have a friend for whom you would do anything you could to please. It is right in one way, but see first that you please your Lord and Savior Jesus Christ.

We will always try first to please our best friend whoever he or she may be. We may also have friends whom we trust but who are not worthy of being trusted, but Jesus is not so. He is always true to what He says. What glorious promises He has made, and He is sure to fulfill. We can trust Him and must trust Him if we want to be saved.

"Christ is not, like men, untrue." We as Christians should be more true than we sometimes are, and show a better example and let our lights shine more

clearly. Have we enough religion in our hearts that we can be friends, use each other as friends and then see that Christ is truly reigning in our hearts who is really our best friend?

The poet says:—

"Are you weary, are you heavy hearted?
Tell it to Jesus, Tell it to Jesus;
Are you grieving over joys departed?
Tell it to Jesus alone.

Do you fear the gathering clouds of sorrow?
Tell it to Jesus, Tell it to Jesus,
Are you anxious what shall be to-morrow?
Tell it to Jesus alone.

You have no other such a friend or brother,
Tell it to Jesus alone."

We have no other such a true friend.
He is the best that can be had.

What will you who are yet out of the ark of safety do? Will you not choose Him as your best Friend who is always true? You may choose a friend for your companion, but, let me tell you, you will never find one like Christ. Oh come to Jesus and be saved, and remember Christ is our best friend.

Zurich, Ont.

For the Herald of Truth.

FEAR—TRUST.

Every one, whether saint or sinner, necessarily has some kind of fear and trust within him. In early childhood this fear is of such a character as to impose in the child's heart a perfect trust in the parents for succor and protection from all danger. Later in life this parental respect is very often discarded, and amounts only to a dread of the punishment deserved for disobedience incurred through trusting too much to our own will and power. In mature life, if the voice of the Spirit has not been regarded, and we have not yielded ourselves to Christ, we are inadvertently filled with a slavish fear—an awe and dread for the terrible punishment that awaits us, if at any moment we should have to exchange this earthly life for eternity.

In this condition there is no peace, no rest, no lasting comfort for the soul, nothing but anxiety and a constant dread of merited punishment held in reserve for us. When we lie down to sleep we have reason to fear lest God will cut us off in our sins and iniquities; when we rise again we must almost dread the day that is before us when we meditate upon our pitiable condition, knowing that we have deserved nothing better than death, since we have been continuously fighting against our better knowledge and against God, fearing only death and trusting only in an "arm of flesh."

But quite different is our condition if we have yielded ourselves to God and are filled with "perfect love which casteth

out fear,"—slavish fear, this dread of death and eternal punishment. We are then possessed with a filial fear, with the fear of God; we fear lest we grieve Him, or disobey Him in our mortal weakness. As a faithful, obedient and dutiful child is subject to the will of its parents, not because it fears their punishment, but because its heart's desire is to love and please them, and not to cause them any offence and heartaches, knowing that this is its duty and mission, so it is with a Christian towards his heavenly Parent.

We fear God because we love Him, fear that we are perhaps not as faithful to Him as we might be. He is our Father, Creator and Preserver, and all reverence, honor and submission is due Him for the fathomless love He has ever manifested toward us weak and unworthy creatures of His tenderest care. When we can behold Him in this light then "the love of God constraineth us" to put our entire trust in Him. Then our bitter complaints and ceaseless murmurings will be changed into songs of praise and thanksgiving. Then our undue desire to lay up earthly treasures and hoard up riches will vanish; for then we will "Seek first the kingdom of God and his righteousness," knowing and trusting that "all these things shall be added unto us." Then we will learn to look upon the bright side of life and know that the darkest clouds have a silvery lining. Though we shall walk through the valley of the shadow of death we shall fear no evil. Though we are persecuted for righteousness' sake, evil spoken of and mocked by the world, we can rejoice because our trust is in God and Him alone we fear; and though, for Christ's sake our bodies should be slain, we rejoice that we are thought worthy thus to suffer for Him, as did the holy apostles and martyrs.

"The fear of the Lord is the beginning of wisdom," while he who possesses wisdom will put his trust in his Creator, serving Him with an eye single to His name's honor and glory, not wavering at every obstacle that may lie in his path, and which the prayer of faith will remove. He will not cavil or fret about imaginary troubles that *might* come to pass but which exist only in an unstable mind; as a result of the enemy's attacks. "Fear God and keep His commandments, for this is the whole duty of man," and fervently put your trust in Him, knowing that

"In some way or other
The Lord will provide;
It may not be *my* way;
It may not be *thy* way;
And yet in His *own* way
The Lord will provide.
Then we'll trust in the Lord,
And He will provide."

A. METZLER.

East Lewistown, Ohio.

USING THE NAME OF GOD IN VAIN.

For the Herald of Truth.

"Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless who taketh his name in vain."—Ex. 20:7.

How often—yea daily—do we hear people transgressing this commandment, not only those that do not make a profession, but oftentimes those, who profess to be followers of that meek and lowly Jesus, by using that most holy *Name* in vain and idle conversation. And then, worst of all it is looked upon by some as merely "a weakness." They say that the Lord said to Paul, "My strength shall be made perfect in weakness." We must admit that we all have our weaknesses and shortcomings. But I do not think it requires very much knowledge of Scripture to see that using the name of God in vain, or swearing in any form, does not come under the head of weakness and shortcomings, but that it is *sin*, and clearly shows the condition of the heart, for "out of the abundance of the heart the mouth speaketh." And because it is sin, it belongs to the works of darkness, which we have denounced upon bended knees. "If we build again the things we have destroyed we are transgressors." It may be truly said in our time as in the time of James when he said, "Out of the same mouth proceedeth blessing and cursing; my brethren, *these things ought not so to be*." Christ said, "Either make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruits." According to my knowledge, a truly converted man or woman, who has experienced the grace of God, and who has tasted of the heavenly gift, and has been partaker of the Holy Ghost, will not any more live in a careless and an unconcerned way, in sins like the one of our subject and similar ones, and the Word of God will bear me out on this point.

We consider swearing or using the name of God in vain a few of the many works of darkness. Now if it belongs to the works of darkness, and we still indulge in the same, do we not walk in darkness? We read in 1 John 1:6. "If we say we have fellowship with Him and walk in darkness, we lie and do not the truth." In the preceding verse we read, God is Light, and in Him is no darkness at all." Therefore if we profess to be followers of that "Light" and still bring forth the unfruitful works of darkness, the Word of God tells us plainly that we lie. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. That leaves no room for the common excuse, "I cannot help it," because

For the Herald of Truth.

SHOULD A CHRISTIAN FREQUENT THE SALOON?

It plainly shows, that the professor of religion who indulges in any thing that belongs to darkness, is no possessor. Why? Because He says, "the blood of Jesus Christ His Son cleanseth us from all sin," not just part of them, but *all*. Now it remains that if we indulge yet in the works of darkness, or in other words, swear or use "the name of God in vain, we are not cleansed from all. He wants us to be clean, and "He is faithful and just to forgive if we confess our sins," and come to Him in the appointed way. He did not ask us to do anything which we can not do. But, "without Him we can do nothing." He that saith he abideth in Him ought himself also so to walk even as he walked." Whosoever abideth in Him sinneth not, whosoever sinneth hath not seen Him, or known Him. "He that committeth sin is of the devil, for the devil sinneth from the beginning, for this purpose the Son of God was manifest that He might destroy the works of the devil." "Whosoever is born of God doth not commit sin, for His seed remaineth in him: and he cannot sin, because he is born of God." These passages plainly show that the true Christian will not indulge in sin of whatever form, including the one under consideration, (using the name of God in vain) because also, "If any man love me let him keep my commandments." How can we say we love our Lord and Master and do not the things that He wants us to do. As all men can not receive this saying; but they to whom it is given. I have no particular one in view but all professors who are guilty of this sin. Now let us be careful that we do not just have a form of godliness and deny the power thereof. If any such should read this article let me tell you as one who loves your souls, Pray God as you have never prayed before to forgive you this evil, and to grant you grace and power from on high to withstand the adversary of your souls and to grant you that comforter the Holy Spirit, to lead, guide and direct you in all truth. There would be much to write yet but I will occupy too much space. In fact, it should not be necessary to write an article like this, but it seems a great many are guilty of the very thing. Brethren and sisters, let us all be more earnest and keep ourselves unspotted from the world, heeding the words of our Saviour, "What I say unto you I say unto all, watch." A BROTHER.

Spring Grove, Lan. Co., Pa.

WITHOUT the daily renewal of the Holy Ghost, without the vigilance of ceaseless watchings, without the discipline of self-denial, and the growth which follows prayer and service, spiritual desire tends to fail and the heart to lose its glow.—Charles A. Berry.

The answer to this query seems so plain and simple that it appears like wasting time and space for me to attempt to write about it. However it is a fact known to the writer that some professed followers of Christ do sometimes enter the saloon either to gratify their desire for the "stuff" sold there or to please some friend who invites them to join them in taking a social drink. If there are any such who read this I will say, brother before you ever enter a saloon again, turn to the Lord in true, heartfelt prayer, and I believe you will receive the illumination of the Holy Spirit and will never want to be seen in such a place again to drink. This seems to cover the whole subject and I might quit right here, but I will try with the help of God to write a few more lines on the subject.

Sam Jones said in a recent sermon preached at St. Louis that everybody knew that it was right to do right, and wrong to do wrong.

I believe he is right and, dear reader, can you tell me of one good Christian whom you ever met that would stand up and boldly say, I believe it is right to go into a saloon and take a drink. I never met one, don't they generally say oh I can't see much harm in it. I guess it ain't just the best kind of an example for the young, but then we had to go through the mill too and so will they, etc.

Dear reader, this is not imaginary, but I have actually heard such remarks made not many years since. Let us turn to God's word and see what we can find in it.

We find in Dan. 1:8, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

But the friend of strong drink might say, "We don't drink the king's wine," which is true, but you can't frequent the saloon without coming in contact with the vilest and lowest class of citizens, very often the outcasts of society, and if you are a Bible reader you know your duty in such cases.

In Jer. 35:1 we find, "The word of God came to Jeremiah, saying, Go unto the house of the Rechabites and bring them into the house of the Lord and give them wine to drink."

But what answer did they make? "We will drink no wine, for Jonadab the son of Rechabite, our father, commanded us saying, Ye shall drink no wine, neither ye nor your sons forever." But the skeptic might say what harm would it have been if the Lord commanded it to be offered for them to drink it? Space will not permit me to write my thoughts

on this query but let us go to the last verse of the same chapter. "Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever."

Or in other words, There shall not a man be cut off from Jonadab the son of Rechab.

The Apostle Paul says in his first epistle to the Thessalonians (5:22), "Abstain from all appearance of evil."

This is very plain language and I think applies to the Christian's whole life as well as the subject we have in hand and as regards our subject I think there is no middle ground. We cannot stand still; we are either sowing good seed or we are sowing bad. Paul says (Rom. 14:14), "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean." How many true professing Christians are there that do not esteem the saloon unclean. I believe there are very few.

I would again appeal to my dear brother in Christ who thoughtlessly frequents the saloon, think of your sons and your brother's sons and perhaps a poor weak brother who cannot touch the stuff without losing control of himself, and may be a good neighbor who would be a follower of Christ if it were not for that best of Satan's agents, the saloon. Remember what Christ has suffered and done for each and every one of us. No doubt we do, by frequenting the saloon, become a stumbling block in our church and drive souls from Christ instead of bringing them to Him. I hope this article may be the means of inciting others who are more able to write on this subject with the object in view of saving souls from their sin and the upbuilding of Christ's kingdom on earth. J. M. H.

Palmyra, Mo.

For the Herald of Truth.

"COME THOU AND ALL THY HOUSE INTO THE ARK."

Gen. 7:1.

After more than a hundred years of labor and difficulty in connection with the work of building the ark—difficulties which we cannot realize or understand—the building was at last finished and the time arrived for Noah and his family to enter. He was *not forced* or driven into it. The Lord simply said, "Come thou, and all thy house, into the ark." From the word "Come," we may imply that the Lord was already in the ark. Blessed thought! Where the Lord is and invites us to come to, there it is safe.

Noah was left to his own free will. He had the choice to go or stay. There was not the least sign of danger that would

indicate to him that he would run any special risk in remaining outside, only that the Lord had said, "Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh." No stated time, only it was coming *some* time. The sun may have been just as bright, business just as prosperous, the people just as much engrossed in worldly affairs as now, in spite of Noah's warnings; but when the Lord gave the invitation, "Come," it was enough for Noah, and he and all his house went. Had Noah been walking by sight instead of by faith he might have looked about and said as many do to day, "I see no danger, everything looks favorable; I'll wait till another day, or until I see the skies show signs of rain; there will be plenty of time then; it is so close in the ark; we have to be just so and so and if God made the sun and all the world, why can't we enjoy it," etc? But the sacred record says, "Noah did according to all that the Lord commanded him . . . and Noah went in, and his sons, and his wife, and his sons' wives with him, because of the waters of the flood, which they believed would come in due time."

In seven days the flood came. But Noah believed God, and that faith was his salvation. Doubtless his friends and neighbors came around and laughed and jeered at Noah to see him cooped up in the ark with all the beasts, birds and reptiles cooped up with him, and in one sense—looking at it from the standpoint of carnal wisdom and the foolish reasoning of a perverted mind—it was no doubt a ridiculous sight to those who were enjoying the freedom of the outside world. But had they used their sober senses they would have seen a controlling power above Noah's, in the voluntary gathering and entering of all the animals and living things, "each after his own kind," into the ark. The sign of impending danger was not in the sky; it was shown by the mysterious action of these animals, and if Noah's neighbors had been thoughtful they would have been alarmed instead of amused.

A word might be said here about Noah's influence in his family. Nothing is said to indicate that his sons were especially godly or that they believed God as Noah did. But they believed in their father's wisdom and trusted to his good judgment and advice, and his influence was strong enough—coupled with what they saw—to induce them all to enter the ark. The careful manner in which he had so patiently and perseveringly looked after every detail of the work of construction during all those long years convinced them that their father believed as he professed, and if there may have been any further doubt it was likely dispelled when by divine control the living things of the earth entered the ark.

From all of the above we may draw two lessons: (1) That it is wise to accept

God's plan of salvation when He says, "Come," even though we feel and see no danger. (2) If all parents who profess to follow Christ were as consistent in their walk and work as Noah was more of the sons and daughters of this world might be gathered into the ark of safety.

Wisner, Neb. A YOUNG BROTHER.

For the Herald of Truth.
"LOVE."

The holy Apostle reveals to us, that all gifts, however excellent they may be, are worth nothing without charity, [Love]. This fact becomes very obvious in reading the thirteenth chapter of Corinthians. To speak with tongues of men and of angels, but without love, profiteth nothing. To possess all wisdom and knowledge, and have all faith so that mountains could be removed, but without love, profiteth nothing. Bestowing all goods to the poor, even offering up the body to be burned as a sacrifice—which is a great one indeed,—profiteth nothing without love.

Dear friend, this is sufficient to convince us that we cannot please God without love any more than we can without faith. No sacrifice, however great and glorious, is acceptable to Him, unless it is accomplished in a *Christ like way*—which is a loving way. Love is never greedy. Love never grudges. Gifts bestowed grudgingly are without fitness. The action is not of a piece with the heart, is not done "heartily as unto the Lord."

Now abideth faith, hope, charity, these three; but the greatest of these is charity, —[Love].

LENA N. GINGRICH.
Bradford, Ills.

PREACHING.

The preaching of the word has not the esteem with many Christians that it ought to have. Much cause there may be to lament that worship is not a more marked feature of our Sunday assemblies, but the answer Dr. Stalker makes to those who think sermons are too much thought of is worth considering. He says: "We are warned that we ought in the church to speak to God and not to listen to man. But I think we do come to the church to listen to man. It is quite true that in all preaching there is an element of human folly and imperfection, just as there is, for that part, in all human praying. But wherever an earnest minister is speaking there God is speaking. God's message is being delivered, and however important it may be that in the church we should speak to God, it is still more important that God should speak and we should listen."—*Christian Inquirer*.

GOD'S KINGDOM ON EARTH.

The word of God teaches us that all those who are in Christ and Christ in them are Priests and will reign with Him in His kingdom, and that He is our Head and Leader and our Commander in Chief, and the stronger His army the more good will be done and the weaker the enemy will be. Now we know that these are truths and Christ wants sinners to repent to strengthen His kingdom on earth, and Christ wants His members in the church to lend a helpful hand in time of need, trying to make peace where there is disunion. We cannot strengthen the kingdom of God by leaving one branch of God's church and uniting with the other. God wants sinners to repent and increase His number and we can lend a helping hand in time of need, the same as the armies in this world. They can assist one another, and if the enemy has a strong hold at a weak point the other army or regiment can assist and by a combined effort they can conquer the enemy. If the enemy is too strong they make a call for new men and drill them before they send them to front. This call comes from the headquarters of the Government. Now, there is no power but of God and God is the power over our government in this land, so Christ is the Head of the church we brethren and sisters are members. Then comes the bishop who is to watch over the flock; next preachers, next deacons, then we brethren, and can't we live in peace with those who watch over us? or will we strive against the ordinance of our Lord Christ which Paul makes so plain that a fool may not err therein. If a soldier in the army of this world will leave his regiment and go to some other regiment, he is taken as a deserter unless he has order from headquarters, and so I believe it is in the church of Christ, as long as there are deserters there must be something wrong. God bless all truth. Thy word is truth. J. Y. KURTZ.

He that can feast upon another's misery, vexation or disappointment, has a most unhealthy soul.

How prone we are to think that we belong where we want to be, instead of thinking that we ought to want to be where we belong! If our inclinations and supposed interests point in one direction, it is quite likely to seem to us that that is the direction of our duty. But if our duty seems to point in an opposite direction from our desires and our immediate gain, we are hardly ready to admit that the best place in the world for us is the place that we shrink from. We wish that our duty could lie in the direction of our wishes, instead of wishing that our wishes could go out in the direction of our duty.

[The following Article, published in *The Evening Standard*, of New Bedford, has been sent us by a correspondent. The "Summary of doctrines" which it quotes from William Howitt, cannot be regarded as a complete list, although correct so far as it goes.—ED. "THE FRIEND."]

THE SOCIETY OF FRIENDS.

"Remove not the ancient landmark which thy fathers have set."

It is now quite generally known that a serious innovation is being made upon the ancient order of this branch of the Christian Church, having begun several years ago in the western portion of the society, but to some extent it has already found an acceptance in some of the smaller meetings in New England. The attention of the writer has been particularly called to this subject from a letter published in *The Friend*, Philadelphia, for Fifth Mo. 30th, from an aged member of the old order, such as was established by George Fox and William Penn, and their faithful representatives of later days, wherein he says: "It is very hard for me to give up the assembling of myself at the old house of worship where for many years I have been wont to go; but I must either listen to a *man made* minister, or remain at home in my humble cottage."

He adds, among other grievances, that "some of the members are desirous of having an organ, and a part of the meeting has engaged a minister to preside over them as a *pastor*."

It is plain to be seen how subversive this is of the long established simplicity of the society.

The following is a summary of the doctrines of the early Friends, as given by the late William Howitt, in an article on "George Fox and his contemporaries:"

"The living influence of the Divine Spirit on the spirit of his creatures."

"The spirituality of Christianity; consequently the non-essentiality of ceremonies."

"The civil and religious freedom of all men; and consequently, an abhorrence of all tyranny—political or ecclesiastical; in the shape of the despot or the priest."

"The anti Christianity of war."

"The free gift of the gospel; consequently an abhorrence of hirelings."

"The equality of the sexes; no sex in souls—all are one in Christ Jesus; consequently elevating woman to the highest sphere of honor, usefulness and felicity."

"Simplicity in language, in manners and in dress."

In a strict adherence to these principles, the early Friends wearied out oppression, suffering greatly for conscience' sake until they established themselves in the confidence of their native land, and subsequently in our own. It must also be plain to be seen how great will be the loss when a successful introduction of prin-

ciples and customs which so militate with these fundamental doctrines shall take place. The true way as it appears to others who have expressed their opinions on the subject, as well as Friends, would be, for those who are desirous of having the ordinances and a paid ministry, to join some denomination where these are established, and far more perfect in their execution than the humble attempts already made. A greater objection even, is, the want of a proper regard for the conscientious adherence to the ancient order in the society by those who suffer in consequence of these intrusions. When it comes to a question of property, it is doubtless that the title to it must remain with those who maintain the doctrines and principles of Friends in their primitive simplicity.

D. R.

SUNDAY SCHOOL LESSONS.

LESSON VI.—FEBRUARY 10.
CHRIST AND THE CHILDREN.
Matt. 18:1-14.

Golden Text—It is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. 18:14.

INTRODUCTION.

Time.—A. D. 29, summer. This conversation, with a child for a text, followed immediately the miracle of the shewel in the fish's mouth.

Place.—Capernaum, in a house, probably Peter's.

PARALLEL SCRIPTURES.—Mark 9:33-50; Luke 9:46-50.

INTERVENING HISTORY.—The accounts between the last lesson and this are found in Matt. 17:14-27; Mark 9:14-32; Luke 9:37-45. On descending from the Mount of Transfiguration, Jesus healed a demoniac boy. He with His disciples, moved southward toward Capernaum, and on the way again foretold His death and resurrection. Arriving at Capernaum, He paid the tribute-money which Peter found in the fish's mouth.

WHAT THE LESSON TEACHES.—The minds of the disciples were full of schemes and fancies concerning the wealth and glory of the kingdom which they believed the Lord was soon to establish, and of which they expected to be chief officers and noblemen. Jesus meets their questions by using a little child as an object lesson to teach them two things: (1) About themselves. Our Lord's first lesson is, that, leaving out of the question all places of honor, even to enter the kingdom of heaven it is necessary to become, like the child, *no body*. (2) About others. To regard self low and others high is the divine Rule. They should treat others as greater than themselves.

DAILY READINGS.

M. Christ and the children. Matt. 18:1-14
T. In His arms. Mark 9:33-37
W. Blessing the children. Mark 10:13-16
T. Taught of the Lord. Isa. 54:11-17
F. How to be great. Matt. 20:20-28
S. The humble spirit. 1 Pet. 5:7
S. Christ's humility. Phil. 2:1-11

LESSON VII.—FEBRUARY 17.
THE GOOD SAMARITAN.—Luke 10:25-37.
Golden Text—Thou shalt love thy neighbor as thyself.—Lev. 19:18.

INTRODUCTION.

Time.—Probably November A. D. 29. Near the time of the Feast of Tabernacles.

Place.—Probably Perea, beyond Jordan, where He spent the greater part of the last year of His life.

DISTINCTIONS.—Many times this incident has been confounded with that of the rich young ruler recorded by Matt. (19:16-22), Mark (10:17-22), Luke (18:18-23). It is quite necessary to distinguish between the two, as they are not the same. The same question is asked in each case, as, no doubt, the subject was one of frequent discussion, but otherwise the occurrences differ. It is well, however, to read the other account in connection with this lesson in order to obtain a complete view of Jesus' answer to the great question of eternal life.

JESUS IN PEREA.—On the approach of the Feast of Tabernacles Jesus went to Jerusalem, where He probably remained until after the Feast of the Dedication, when He was persecuted and died from the city to Perea, that region "beyond Jordan," where He spent the greater part of the last year of His life. Nearly all that wonderful series of parables which gives the broadest views of God's love for us, and our duty to love our fellow men, was spoken here.

DAILY READINGS.

M. The good Samaritan. Luke 10:25-37
T. Old Testament teaching. Lev. 19:11-18
W. Recognition of service. Matt. 25:31-40
T. Overcome by love. Rom. 12:10-21
F. God's love. Matt. 5:43-48
S. Feast of mercy. Isa. 58:6-12
S. The royal law. Jas. 2:1-9

LESSON VIII.—FEBRUARY 24.
CHRIST AND THE MAN BORN BLIND.
John 9:1-11.

Golden Text.—I am the light of the world.—John 9:5.

INTRODUCTION.

Time.—October, A. D. 29. Probably soon after the Feast of Tabernacles, referred to in 7:2.

Place.—Jerusalem, and the pool of Siloam. *JESUS*.—He is now nearly thirty-three years old, and is nearing the close of the third year of His ministry, about six months before His crucifixion.

HEALING ON THE SABBATH.—There were seven miracles of healing wrought on the Sabbath. 1. The withered hand (Matt. 12:9). 2. The demoniac at Capernaum (Mark 1:21). 3. Simon's wife's mother (Mark 1:29). 4. The woman bowed down 18 years (Luke 13:11). 5. The dropsical man (Luke 14:1). 6. The paralytic at Bethesda (John 5:10). 7. The man born blind (John 9:1).

SIMILAR CURES OF BLIND MEN.—Blind Bartimeus (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43). This event took place several months later. A few months before a blind man was cured at Bethesda (Mark 8:22-26).

CIRCUMSTANCES.—After the transfiguration, in the summer of A. D. 29, Jesus returned slowly to Galilee, teaching His disciples by the way. We find Him next at Capernaum.

In the autumn Jesus went to Jerusalem to attend the Feast of Tabernacles. The discourses of Jesus at that time, as He walked around the city and temple are recorded in John 7 and 8. It was on one of His walks that He met the blind man of to-day's lesson.

DAILY READINGS.

M. Christ and the Blind Man. John 9:1-11
T. Eyes that See Not. Isa. 29:18-24
W. The Gos. opens blind eyes. Isa. 35:1-10
T. Christ to open Blind Eyes. Isa. 42:1-20
F. Blessedness of seeing Christ. Luke 10:21-24
S. The Blind Man Healed. Mark 8:22-38
S. Paul's Eyes opened. Acts 9:8-20

HERALD OF TRUTH.

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MENNONITE PUB'G CO., ELKHART, IND

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for the erection of the Meeting house on the Cherokee Strip.

Amos Herr, Lime Valley, Pa. \$10.00.
John Buzzard, Goshen, Ind. 2.00

Total \$12.00.

This, with the previous amounts kindly sent in by warm-hearted brethren and sisters will probably be sufficient to enable our brethren on the Strip to finish their house of worship, but help for them in other ways, such as provision and clothing, would not come amiss. With some, fuel is also a very scarce article. May God bless every kind giver.

Harper, Kansas.

J. G. WENGER.

CORRESPONDENCE.

CALEDONIA, MICH., JAN. 15, 1895.—On Thursday, Dec. 20th, Bro. David Garber of Goshen, Ind., came into our midst and held several instructive meetings. We are very thankful that the ministering brethren remember us and encourage us by their visits. When we think of the great multitudes who have not yet accepted Christ, we can truly say, "The harvest is great and the laborers are few." J. H. HAHN.

WILLIAMSON, FRANKLIN CO., PA., JAN. 16, 1895.—Bro. Samuel Yoder of Elkhart, Ind., was with us on the evening of the 14th. He preached six interesting sermons in this county. Thanks for his visit and admonitions. We feel thankful also to Bro. Levi A. Blough of Somerset Co., Pa., for his visit and admonitions in December last. We hope more of our ministering brethren will visit our small congregation here. We crave an interest in your prayers. The field is large, the harvest is white, but where are the laborers? J. W. H.

ORONOGO, JASPER CO., MO., DEC. 30, 1894.—We as a little congregation have again been made to rejoice and press on in the good work. Bro. Daniel Driver came into our midst on the 2d of November, and labored earnestly for the cause of Christ, and on Sunday the ordinances of communion and feet-washing were observed. On the 4th of December we were visited by Bro. J. M. R. Weaver of Kansas, who preached two very interesting sermons. We feel thankful to the brethren for their visit, and we gladly invite all others who can to visit us.

A SISTER.

DALTON, WAYNE CO., O., JAN. 14, 1895.—It is very seldom that an item from our Sonnenberg congregation is found in the columns of the HERALD. We were favored with a visit on Friday the 11th by Bro. J. M. Shenk of Allen Co., O., and Bro. David Garber of Goshen, Ind. They presented to us the Word of God in a forcible manner from the text Matt. 7:24—29, showing us in German and in English the fruit of a true Christian life. We believe the good seed sown here has not all fallen on stony ground, and some may spring up and bring forth fruit to the honor and glory of God. We felt to say with Peter, "Lord it is good for us to be here." We would greatly desire to be visited often by our ministering brethren as they go forth from place to place preaching the gospel of salvation. May God be with them and open unto them a door of utterance to speak the mystery of Christ, that those stray souls that are wandering in sin may be gathered into the fold of Christ.

D. A. SCHNECK

SMITHBURG, MD., JAN. 16, 1895.—On Dec. 31 Bro. Samuel Yoder, from Elkhart, Ind., came into our midst and remained until Jan. 9. During his stay he preached 9 sermons in all the Stauffer congregation. The meetings were well attended and a good interest was manifested. God bless the teaching the dear brother gave us here. We have reason to believe that some souls were almost persuaded to come out on the Lord's side. We pray the good Lord will so act on their hearts that many will come out on the side of the Lord. May God bless the dear brother in the glorious work of the Lord. May God direct his mission in gathering in souls for Christ. The dear brother went from here to Chambersburg. D. E.

ORONOGO, MO., JAN. 11, 1895.—As I like to see news in the HERALD from other congregations, I thought perhaps some one would like to hear from us. Last September Bro. Caleb Winey of Kansas was with us and preached a few sermons. A few weeks later Bro. Daniel Driver of Morgan Co., Mo., was with us and we had communion services. Later Bro. John M. R. Weaver from Kansas paid us a short visit. We were glad to have them come, and others would be welcome.

Now, I will ask you a question: In Bible readings, has a woman a right in the sight of God to read a verse and explain it, or would it be taking too much authority over her husband (if she have one)? or had she better read her verse and then be silent, or not read at all?

ANNA GOOD.

FROM THE MASONTOWN, PA., MENNONITE CONG.—On the 23d of December our S. school closed for the winter. The school was however promised rewards, so on the 25th we met again, upon which occasion Bro. D. H. Bender of Tub, Pa., was with us. He gave a very interesting talk to the school, after which the rewards were distributed. Many hearts were gladdened by these little remembrances.

Bro. Bender preached several very impressive sermons during his stay. On the 28th he left to resume his duties in the school room. Bro. J. N. Durr continued the meetings until Saturday night, the last one being a meeting for the instruction of the converts. On Sunday the 30th baptismal services were held, at which time 8 persons sealed their vows with their God. One was received from another denomination. May God be very near to these dear souls in all their trials and difficulties. May they ever lean upon the strong arm of Him whom they have found so precious and mighty to save and who is just as mighty to keep those who put their trust in Him.

JUSTUS B. BARE.

EUGENE, LANE CO., OREGON, JAN. 12, 1895.—In reading the interesting correspondence items from other places in our Mennonite church family, I felt impelled to add a few from this place. The people in general are in good health. Weather is fine, with some rain. Everything is plentiful here except money, which is still somewhat close, but the good Lord is giving us abundance of food and drink and that, with contentment, is great gain. Our meeting here at Oakhill is well attended. Our Sunday school at the same place is well attended and progressing nicely. To conclude, I would again invite all our brethren in the East who are seeking cheap homes to come and see our beautiful valley of Lane Co., Oregon. Any one wanting information of our country will please write to the undersigned at Eugene, Lane Co., Ore., and prompt attention will be assured. Brethren and sisters, pray for our little flock here, that we may ever be found faithful. J. D. MISHLER.

MIDDLEBURY, IND., JAN. 8, 1895.—"Therefore be ye also ready, for the Son of man cometh in such an hour as ye think not." Matt. 24:44.

In the vicinity of Pashan, Lagrange Co., Ind., our brother, Jacob Johns passed away on Dec. 31, 1894, after suffering of typhoid fever for some time. His age was 38 y., 5 m., 29 d. The remains were laid to rest on the 1st of January, 1895. The funeral services were held by D. D. Miller in English from Job 19:25, 26, and Joseph D. Miller in German from Rev. 7:13, 14.

Our departed brother leaves a sorrowing widow and several children to mourn their loss. This fever prevailed to a considerable extent in our community last fall, there having been at least twenty cases within a radius of a few miles. It began in September in the house of F. Suntheimer, one of the daughters being taken down with it. Soon after, the wife of his son Andrew, and then the husband himself was down, the latter dying a few weeks later. A number of other cases proved fatal. This loss of her husband falls heavily upon the bereaved widow she having within ten weeks followed the remains of a mother, brother, sister and husband to the silent grave.

These sad experiences have been a loud call of warning to us all, as all of the departed ones were yet comparatively young in years, so that we could see once and again that death respects no age.

O may we all be prepared for eternity, by a steadfast faith in Jesus Christ as our Redeemer, so that, even when every joy in life seems to forsake us we can still say, with Job, "I know that my Redeemer liveth."

SALUNGA, LANC. CO., PA., JAN. 11, 1895.—On Friday, Jan. 4th, we had an appointment for the brethren Simeon and Joseph Heatwole from Virginia. The brother, in the opening, read the 24th Psalm, drawing our attention particularly to the question, "Who shall ascend into the hill of the Lord?" For a text, the 7th verse of the 7th chapter of Matthew was read. From this lesson the brethren taught us that not everything that we asked of our Heavenly Father was granted us, only those things that He knows are good for us. We all enjoyed the visit very much and hope that the Lord will add His blessing and abundantly reward the brethren for their labors. On Sunday morning, Jan. 6th, funeral services for a young child of Mr. and Mrs. Harry Way of this village were held in our church, Rev. C. I. Brown of the Bethel Cong. of Mt. Joy officiating. He read from the second book of Kings, 4th chapter, beginning at the 18th verse and read to the 38th verse, dwelling on the last clause of the 26th verse—"It is well." He pictured some beautiful lessons, one of them was the story of the shepherd, who (when the sheep did not want to follow across the stream) picked up a little lamb and carried it across in his arms. There is something very sad in one sense, and yet sublimely grand, in the death of a pure, innocent and promising child, as it transports it from the rough and thorny path of life, to the heavenly home. When we contemplate it in this light, in gazing upon its lovely features, made only the more so in death, we would hardly have the heart to call them back again if we could.

MINNIE STAUFFER.

TROUSDALE, KANSAS, JAN. 8, 1895.—(The following letter to the Evangelist Board may be interesting to many who want to know what is being done in the field. It shows also the need of more laborers.—Ed.)

Dear Brethren: The good work out here is going forward in some places and backward in others. Bro. T. M. Erb has been in Jackson Co.; 13 souls confessed Christ. They desire our confessions of faith and to know of our doctrine. Bro. Erb could not stay longer than two weeks. It costs \$5.00 for the round trip. Some one ought to go soon and instruct them or some other denominations will. We can organize there if some one would move there and carry on the work. Other points west, (two at least) Nickerson and Ness City, need attention. They have been neglected and the enemy has come in. Bro. J. M. R. Weaver starts for a long trip eastward according as you may direct, April 1st. He is awaiting a letter from you. I wish at our next Annual Meeting of the Board we would consider the subject of how to better care for those gathered in abroad where there is no shepherd. I see we cannot work suc-

cessfully in the present way. It is like taking a step or two forward and then slipping back again a step or two, and then a sermon or two again to help forward and so on, without any decided progress. What shall I do about Jackson Co. quickly and about the work in general? It seems that there ought to be shepherds to abide with the little flocks all over the desert. Let the Board write me and greatly oblige.

R. J. HEATWOLE.

SUNDAY SCHOOL ITEM.

ROSELAND, NEB., JAN. 8, 1895.—On January 6th our S. S. was reorganized, with officers as follows: Supt., Bro. S. G. Lapp; Ass't, Bro. Chris. Snyder; Treas., Bro. Elias Ebersole. The S. S. thought it unnecessary for a secretary to make a report and read it each Sabbath, as it deprives him of going into a class or getting much benefit of the S. S. otherwise. The superintendent is to act as secretary and each teacher is to make a class report and hand it to the superintendent to make a minute of it and report once a month or quarter as the S. S. desires. The brothers and sisters at this place seem willing to be used by the Lord to make the S. S. a benefit to old and young. While the S. S. seems to be counted mostly for the young people and children, it is also beneficial for the older ones. It is encouraging when all manifest an interest in the good work. And what a pleasure it must be to the grandfathers and grandmothers to see and hear the little children learn about Jesus, who has saved them and wants to save the children, or the whole human family. It was the Sword of the Lord and Gideon that put the Midianites to flight. So if we give ourselves in the hands of God to will and do with us as He chooses, it will be the Sword of the Lord and us. If God be for us who can be against us? May God bless the work the ensuing year as in the past. Cor.

For the Herald of Truth.

AN OLD LETTER.

The following letter was written by my grandfather, David Metzler, a deacon in the Mennonite church in Mahoning county, Ohio, a few years before his death. For the edification of his descendants now living, and who are now numbered by the hundred, extending into the fifth generation, as well as your numerous other readers, all of whom may read it to their edification, I have translated it from the German, in which language it was originally written, and also published in the German HERALD in May, 1878. The letter was written in his ripe old age as an exhortation to his posterity, and we trust it may be the

means of bringing us into closer relationship with the God whom he loved, and in whom he trusted while he was commending us into His hands.

East Lewistown, O. A. METZLER.
"September 25th, 1855."

My will, counsel and testament to all who survive me, wife and children, besides all yours, and all my grandchildren. I have a heartfelt love for you all, and commend you unto God and His rich grace. May the Lord protect you daily in all your ways, and may His good and Holy Spirit ever dwell in you and be your God and Father, that you may all be found obedient children of God, and be known as His sons and daughters; unto which may God daily strengthen and guide you with a true and living faith unto a blessed end in Christ Jesus. Amen.

Now, should it please the Lord to call me hence by removing me from this sorrowful life into eternity before you, my beloved wife, and mother to all my and your children which God has given unto us, besides all our grandchildren, stay with them as long as God grants unto you this temporal life, being unto them a good example in the fear of the Lord in all Christian virtues and good works. Yea, continue to be unto them a light, and a good example in love, in peace, in patience and in humility, daily watching and praying, and, when necessary, be constrained in love to exhort them, not neglecting such things on account of the fear of man.

While pride, which is so strongly forbidden in God's word, is now making such rapid strides, I warn you my children and all yours not to forget the word of God which teaches us to honor father and mother that it may be well with us, and that our days on the earth may be prolonged. Yea, do not forget this, and hold your mother always in honor with a hearty love, serving and supporting her wherever your help may be needed; and if God should increase her cares and tribulations, stand under her arms, visit her diligently and comfort her with the consolation with which you and all cross bearers of Jesus are comforted from God through His Word. You must needs do much for your mother if ever you would recompense her, for all she has done for you from your infancy to mature age.

It would also be my heartfelt counsel and admonition to you all, my beloved sons and daughters, as well as your wives and husbands, that you would, with all diligence, strive to exhort and lead your children unto the Lord, and in the church become a good example and a light unto them, by living steadfastly a godly life. It would truly be our most essential work to bring up our children in the fear of the Lord, and, as much as possible, to keep them away from all

vain and sinful associates, and to earnestly warn them against all pride and worldly conformity, that they may learn to shun this great abomination in the sight of God.

Furthermore, my beloved grandchildren, be obedient children and obey your pious parents in all that is good; for to seek first the kingdom of God and His righteousness, as the Savior commands us, is of far greater value than to gain the whole world which will have to pass away with all its pomp and glory; but he that doeth the will of God shall live forever. Yea, this has often been my earnest desire, my wish and my prayer in the name of Jesus, for me and mother, [mamma] for children and grandchildren, that the beloved, merciful and almighty God might richly pour upon us His spiritual blessings in heavenly gifts through Jesus Christ, that the spiritual sowing might be blest for me and all my posterity, that they might all become spiritual laborers in the vineyard of the Lord, and that every one of my descendants, unto the third and fourth generations, might take part in building the spiritual ark as Paul says: "By faith Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

Noah, who believed in God, and according to His command, built the ark, was saved with his house, through a living faith, while on the other hand the whole world was destroyed by the flood, and none outside the ark escaped. This is clearly figurative of the spiritual ark and the true church of Jesus Christ, as the apostle also says that no other name is given whereby we can be saved but alone through the name of Jesus. This is accomplished through obedience under the cross of Christ, in a living faith and through heartfelt repentance, that we may receive the spiritual baptism, and become partakers of the spirit of Christ, and through the incorruptible seed of the living Word may become regenerated and attain unto a childhood, where eternal life is promised in hope, if we remain faithful unto the end by daily watchfulness and prayer. O, I entreat you once more with the apostle, you my beloved children and all yours, work out your souls' salvation with fear and trembling while God grants you this temporal life. Yea, this would be my greatest joy and most earnest wish and prayer to God for all my posterity, that the beloved and merciful God might so lead you all by His grace that you, constrained through burning love, may have a desire to love God the Lord above all others, with all your heart, and gladly, through love to Him, and for your own salvation, take up the cross and bear it patiently in self-denial and humility of heart, willingly hating and fleeing from all arrogance and worldliness, and with Moses esteem the

reproach of Christ higher than all visible things that please the eye and may lead away from God. Yea, learn with Moses to look upon the reward that shall follow in eternity, and that there the difference is very great whether we have been the brethren and sisters of poor Lazarus or of the rich man.

Now my beloved children, I can not leave for you many earthly treasures, money and property; but I offer (recommend) to you here a heavenly treasure and a heavenly inheritance, which treasure you, and all who desire it, can obtain free and without money. The most important thing we could do by the help of God so long as He gives us temporal life, would be that we daily, through true, heartfelt repentance, prepare and keep ourselves for a blessed death, inasmuch as we have not the assurance for one hour that death may not overtake us, while Christ assures us with a twofold "verily" that if we are not born anew we cannot enter into the kingdom of God. When man is born again he becomes an obedient child of God—the old Adamic man will be cast off and the new man, born in Christ will be put on, so that he is kind, compassionate, humble, meek, patient, and feels constrained through the love of Christ to keep the commandments of God and to leave and shun all things that are forbidden in the word of God. Man will finally experience that without the help of God he can do nothing but sin, which thought should also make him prayerful, moving him daily to enter into his heart's closet to pray to his true Teacher and Helper in time of need, praying that He may watch over us day and night, and keep us in all His ways, and strengthen us daily in faith, in hope and love, and give us light, knowledge, wisdom and understanding that we may discern what is light or darkness, what is from God or from man, what is good or evil; and to grant us strength to overcome evil and always do that which is good. The Savior says if we have done all we are commanded to do, we should say we are unprofitable servants for we have done only that which was our duty to do.

Now let us examine ourselves and see how far we have come in our doing and leaving undone what the Word of God teaches us to do. If we would have the hope once to die happy we must here live a godly life, and have the Spirit of Christ reigning within our hearts and allow ourselves to be led by Him, as Paul says, "He that hath not the Spirit of Christ is none of his." Yet he also says, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." The adherent sins from which man repents daily, which may also make him stumble daily when he neglects to watch and pray, through weakness, are not

dammable sins, but these shall be forgiven when we bow with a repentant heart before Christ: but the *continue* transgressor who has no regard for God's word or His commandments, and will not accept them, awaits a hard sentence, for Christ says that those of my friends that would not that I should rule over them, bring them here and cast them from me. I also counsel you once more, all my beloved children and grandchildren whom I must leave in a world of affliction to watch and pray. Christ tells us as it was in the days of Noah, so shall it also be at His second coming; man will no more heed the word of the Lord nor regard the chastenings of His Spirit; and because unrighteousness shall prevail the love of many shall wax cold. Worldliness and pride have, in their many forms, gained a high ascendancy among men, and yet the apostle admonishes us through the Spirit of Christ and says, "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

O, beloved children and grandchildren! be diligent in watching and praying, and read diligently the Holy Scriptures. Yea, do not cease praying to God for light, wisdom and faithfulness to learn and live according to God's will. Read also other edifying books that are founded on God's word. Do not forsake the true church of Christ and the assemblage as long as you are able to go; love those that have the care over you and the whole brotherhood, as well as all men; and have peace with all men so far as it is possible. Paul says, "Follow peace with all men, and holiness, without which no man shall see God." But do not love evil works with which many allow themselves to become fettered, but much rather rebuke them; love your neighbors as yourselves that still more souls may be brought from darkness into light, and from the power of Satan unto God—from death unto life, that they may become eternally saved. Do not neglect to give alms to the needy and poor, for it is also a precious command of God that we should feed the hungry, clothe the naked and administer unto the needy and poor, to visit the afflicted widows and orphans, and to comfort them in their troubles, which is a part of our unblemished service of God. Charity also covers the multitude of sins, and God will reward it a hundred fold in time and eternity if we give from a sense of love and duty, and not by compulsion, for the Lord loveth a cheerful giver, who does not give for vain glory to be seen and heard of men; nay,

let not your left hand know what the right hand does.

I am grieved that in my great poverty and weakness I could not at all times travel in the narrow path of life which I acknowledged as the true way to heaven, in the manner it is pointed out to me in the word of God, or could not be led so far on the well-trodden path without a little stumbling; but the Lord has always again stretched me His hand so that I did not altogether sink down.

Now I will come to a conclusion; my hand is stiff, my memory very weak and my thoughts scattered. Were it not on account of my heart's desire for your souls' salvation, as well as my own, I could not have written so much without the help of God; therefore it is again my wish to you all, my beloved posterity, that you may all be minded as the word of God teaches you; that your faith might, through love become a living faith, and that every one of you may become diligent in perseverance, and in building the spiritual ark of Jesus; that you may all with me, without exception, as wise virgins with filled vessels and burning lamps, be received into the heavenly ark before the door will be closed, where we all may shortly again be gathered together in greatest glory, and can again see each other face to face, on Mount Zion, in the New Jerusalem, with the great multitude that have come out of great tribulation, and have washed their robes in the blood of the Lamb, and can sing an everlasting song with the heavenly host, with crowns on their foreheads and palms in their hands; then there shall be joy that eye hath not seen, and ear hath not heard, neither hath entered into the heart of man what God hath prepared for those that love Him and are obedient to all His commands.

Those who have become worthy to enter into such glory will already in this life have to pass through many trials and tribulations, for the Lord's wedding guests must be pure and holy and fitted for a chosen perfection in Christ who Himself says that every branch in Him that bears fruit He will purge that it may bring forth more fruit, which is brought about through the winning grace of the Father, in many different forms and ways. While Christ the Head of the church, who was without sin, had to suffer so painfully to pay the penalty of Adam's transgression, it is His will that His members also become partakers of the cup and baptism of suffering, and pass through manifold tribulations and trials such as sickness and pain, or, for Christ's sake, are derided, cursed and persecuted. But while God knoweth best what will redound to our salvation, we beseech Him that He may grant us patience and strength to bear the sufferings that may be laid upon us according to His will. The wise man Solomon says in the name

of the Lord: "Give me, my son, thy heart, and let my ways be wellpleasing unto thine eyes." And while the ways of the Lord must be followed with cross-bearing, the apostle writes: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

DAVID METZLER.

North Lima, O.

WILLIAM TALLACK ON THE MENNONITES.

Over 130 Friends gathered at Devonshire House on the 6th inst., to hear William Tallack lecture on "The Mennonite Anabaptists as Precursors of the Friends."

Edwin R. Ransome, in introducing the subject, said we may find links through all the centuries between ourselves and the early Christian Church, in groups who have had clearer views of the requirements of the Gospel than those around them. How we may look forward to meeting in our Father's house those who gave their lives to handing down the truth from generation to generation.

William Tallack said that more than twenty-five years ago he had called attention to the fact that many of our "peculiar" views were held before the time of George Fox by the early Baptists. The same idea was more fully brought out in Barclay's "Inner Life of the Religious Societies of the Commonwealth," but in Holland and Germany his attention was called to the Mennonite Anabaptists. Of these, under one name or another, there are at the present time from 30,000 to 40,000 in Russia, about 10,000 in Germany, Holland, and Switzerland, and nearly 100,000 in the United States. Both Friends and the general Baptist bodies have derived their views from the predecessor of these—Simon Menno, a Dutch priest who lived 100 years before Fox. The earliest *Anabaptists* were in many cases very intolerant and violent. The religious republic which they attempted to organize in Munster was such a pandemonium that it had to be forcibly suppressed. Some of these violent fanatics passed into Holland, and in 1535 turbulent proceedings there resulted in a massacre of some 300 of them. Simon Menno witnessing this, was led to think deeply as to what really must be the Spirit of Jesus. He was convinced that all existing Churches were wrong, and that the Gospel was utterly opposed to the employment of force in any form. His extreme views of non-resistance were like those of the present Count Tolstoi. He began to preach a real gospel of peace, and gained many adherents in Holland, the Rhine valley, and Germany. He was hunted to and fro by the authorities, and a price set on his life, but was never betrayed.

About the same time Count Von Schwenkfeld became convinced independently of similar views; he also had a life of persecution and wandering, dying at Ulm.

The followers of both were distinguished for their views on peace; for the most part they retained the rites of baptism and the Supper in a very simple form. As they could not render military service to the State, they aimed at giving special peaceable service in whatever way they could, and as they gained favour with their countrymen, became wealthy and were granted special privileges by William of Orange, Louis XIV., Catherine of Russia, and even Robespierre and his associates and Napoleon Bonaparte.

They sought to attract by their example rather than press their views on others, so that in Germany they came to be known as "The Quiet in the Land." They suffered terrible persecution at the hands of the early Protestant reformers, and many thousands were put to death in Holland; yet from their steadfastness in non-resistance they came to be spoken of as "Defenceless Christians."

In many points their views coincide with those of Friends. They have a disciplinary rule forbidding members to go to law. Their thirst after God led to a form of worship without intervention of ritualistic or orthodox formula, without ordained priests, without altars, without pulpit, and until lately without a paid ministry.

For creed they have only the Bible, and they hold strongly immediate revelation, and the priesthood of all believers. But they restrict public ministry to men, although women have a vote in the annual revision of the ministers recognized. They value short periods of silence in their worship, this feature being alluded to in the writings of William Penn and other early Friends. The speaking must be extempore. The men and women sit separately in their meetings. They have gained exemption from judicial swearing, and up to 1866 were exempted from military service. Even now the German authorities in many cases are willing to place them in the transport or hospital corps, so as to allow them exemption from bearing arms, but some of the Mennonites do not feel at liberty to accept, and prefer to emigrate.

They keep up a form of washing the feet of the brethren, in compliance with the literal interpretation of a well-known scene in Christ's life. They disown members who "marry out," but keep in touch with all disowned parties and encourage their return upon repentance. They have an advice against the unnecessary frequenting of taverns; and inculcate kindness to animals. They were the pioneers of Anti-Slavery thought, more advanced in early days on this question in Pennsylvania than the Friends.

They have flourished most as industrious farmers, and have been very successful in helping the poor without pauperizing them; most of them are in comfortable circumstances, while there are not many wealthy. They do not hold advanced views on education, the "three R's" being considered sufficient.

Their weakness has been a too retrospective life as a Church, and utter loss of aggressive spirit. The Amish section in Pennsylvania are especially conservative and quiet. In the Rhine Provinces and Alsace there has been an awakening of late years, with development of organization and the setting apart of workers, which in the lecturer's opinion is needful for the maintenance of any really aggressive work.

They hold strongly to fundamental truth, while they allow great liberty beyond that. Even in the changes of recent years they strive after harmony and love, and to esteem the unpaid and the paid worker equally. The history of these remarkable people is a fulfillment of the word of old: "Blessed are the meek, for they shall inherit the earth."

REMARKS.—The "early Baptists" here mentioned and the "Mennonite Anabaptists" are one and the same body, as the general Baptists also have their origin in the "early Mennonites or Anabaptists."

The number of Mennonites in the United States given here is probably much too high.

The Lecturer here is not well posted in regard to the early history of the Anabaptists. He falls unto the same error under which many other writers have labored of interchanging the peace-loving "Anabaptists" of which Menno Simons became a member with the ungodly rioters who set themselves up against all law and order under John von Leyden at Munster. Notwithstanding the oft repeated assertions of Menno and others, with the undeniable evidences and testimonies so plainly set forth, the Mennonite Church is continually stigmatized with the fact that they had their origin with this lawless horde, when the fact is that they never had the remotest relation with these people. Talcott says this very softly, very tenderly indeed, but he says it no doubt to the best of his knowledge, and this fact shows us how hard it is to overcome and correct a false idea when once it has gained a foothold.

The true Anabaptists existed long before Menno, and long before the Munsterite revolt, and when Menno became truly converted, he united with this peace-loving people. The Anabaptists always held sacredly to peace and inoffensiveness, and no faithful Anabaptist could ever participate in the lawless work of the Munsterites.

Orthodox Mennonites still hold to the "free dispensation of the Gospel," and

are strongly opposed to a salaried ministry.

The American Mennonites speak extemporaneously. Some of the European use manuscripts and read.

RELIGIOUS DENOMINATIONS.

—There are 47 Chinese temples in this country valued at \$62,000.

—The Society for Ethical Culture claims 4 organizations and 1,064 members.

—The Friends of the Temple have 4 churches worth \$15,000, and 340 members.

—The Social Brethren claim 913 members, and have 20 churches, valued at \$8,700.

—The Plymouth Brethren have 6,661 members who attend 314 churches, valued at \$1,465.

—The Friends, or Quakers, are a wealthy body. They have 1,056 churches, worth \$4,541,334.

—The Christian Mission Association has 13 churches, worth \$3,900, and has 754 members.

—There are 989 Dunkard churches valued at \$1,362,631, and having a membership of 73,795.

—All branches of the Mennonites in this country and Canada have 1,019 ministers, 52,949 members, with 793 churches valued at \$643,800.

—The Theosophical Society has 40 divisions, with 695 members and property valued at \$600.

—The Unitarians claim a membership of 67,749, and have 421 churches, valued at \$10,335,100.

—The Independent Congregationalists claim 14,126 members, and 156 churches worth \$1,486,000.

—All Lutheran bodies have 1,231,072 members who worship in 8,595 churches, valued at \$35,060,854.

—The Catholic Apostolic (Independent) has 10 churches, worth \$66,000, and claims 1,394 members.

—The Christian Union worships in 294 buildings, valued at \$234,450, and claims 18,214 members.

—The Moravians have 94 churches and halls, valued at \$681,250, and claim a membership of 11,781.

—The Universalists claim a membership of 49,194, who worship in 956 churches, worth \$8,054,333.

—The Church Triumphant, Schweinfurths, has 12 churches, worth \$15,000, and attended by 384 members.

—The Schwenkfeldians have the smallest denomination reported by the census. They have 4 churches, worth \$12,200, and a membership of 306.

—There are 51,489 Methodist churches of all branches in the United States, having 4,589,284 communicants, and their church property is valued at \$132,140,179.

ITEMS.

—The River Brethren have 111 churches, valued at \$81,350, and have a membership of 3,427.

—The United Brethren have 4,526 church buildings, worth \$4,937,583, and a membership of 225,281.

—The Congregationalists have 4,868 church buildings, worth \$12,206,838, with a membership of 512,771.

—The Latter Day Saints, Mormons, have 856 churches, worth \$1,051,791, and a membership of 166,125.

—The German Evangelical Synod has 870 churches, worth \$4,614,420, and a membership of 187,432.

—The Christadelphians have 63 church buildings or halls, valued at \$40,000, and a membership of 1,277.

—The Disciples of Christ have a membership of 641,051, and have 7,246 church edifices, valued at \$12,206,038.

—The Salvation Army in the United States has 329 buildings, worth \$38,150, and claims a membership of 8,150.

—The Evangelical Association has a membership of 133,313, and 2,310 churches and halls, worth \$4,785,680.

—The Jewish people of the United States have 533 synagogues, valued at \$9,754,275, and claim 130,496 adherents.

—The M. E. Church, South, has 15,017 churches, with a membership of 1,209,976, and property worth \$18,775,362.

—The Church of God, Winebrennarian, has 22,511 members, who worship in 479 churches, valued at \$643,185.

—All bodies of Adventists have 1,757 church buildings that cost \$1,236,345 and are attended by 60,491 members.

—The M. E. Church, North, claims 25,861 churches, worth \$6,721,408, and having a membership of 2,240,354.

—The Church of the New Jerusalem claims a membership of 7,095, and 154 church buildings, valued at \$1,385,455.

—In 1842, the number of communicants in the Protestant churches in China was 6; in 1865, 2,000; and in 1892, 50,000.

—The Baptists have 42,909 churches and a membership of 3,712,468. Their church property is estimated at \$82,328,123.

—There are 5,102 Episcopal churches in this country, having 540,509 members. Their church property is worth \$82,835,418.

—The churches of the Christian connection in this country have 1,424 buildings, worth \$1,775,202, and attended by 103,722 members.

—Of Presbyterian church buildings in the United States there are 13,476; their membership amounts to 1,278,332, and the value of their church property is \$94,869,097.

—THE WAR BETWEEN GUATEMALA AND MEXICO is ended.

—CASIMIR-PERRIER, President of France, has resigned.

—NEW YORK HAS 8162 dwellings which contain over ten families each.

—TWO destructive fires occurred within a few days of each other the first week in January, entailing a total loss of upwards of \$1,000,000.

—THE latest counterfeit is a \$10 silver certificate, series 1891, check letter B, Tillman register, D. N. Morgan, treasurer, Hendricks portrait.

—THE school board of St. Joseph, Mo., has voted unanimously to expel any pupil using cigarettes, whether on or off the school grounds.

—IN consequence of the enormous destruction of the orange crops in the South by frost, California orange growers have advanced prices to \$2.50 per box.

—AN order comes from the Pope that all Catholics who do not leave the Orders of Knights of Pythias, Odd Fellows and other similar organizations will be excommunicated.

—THE street railway employees of Brooklyn, N. Y., went out on a strike the middle of January, and at the present writing (Jan. 23d), are still out. Noisy demonstrations have brought out the militia and several skirmishes have ensued, resulting in the serious injury of a number of the rioters.

—THE city of Kuchan, Persia which but a few months ago was almost completely destroyed by an earthquake and in which about 12,000 people were killed, had just begun to rise from the ruins when another earthquake a few weeks ago again levelled the whole city to the ground. A number of lives are reported lost.

—TOPEKA, Kan., Jan. 24. — Subpoenas have been issued for over 1,000 settlers on lands purchased from the Union Pacific railroad in Dickinson, Ellsworth, and Saline counties, the government having brought suit to out them from lands which were granted to the Union Pacific by an act of congress and afterward sold to settlers. The government claims now that the grant was invalid.

—THE steamer "Chicora" of the Graham and Morton Transportation Company's line, loaded with a cargo of wheat and a crew of twenty-five, is believed to have succumbed to the gale on Jan. 19-20, while on her way from Milwaukee, Wis. to Benton Harbor, Mich. Pieces of wreckage believed to belong to the Chicora have been found strewn along the edge of the ice on the eastern shore of Lake Michigan near South Haven, and up to the time of our going to press (25th) no tidings have been received that a single soul survived the storm.

—O. J. ANDREWS of Kingsdown, Ford Co., Kansas believes that the prevention of the vast prairie fires which frequently overrun the western state of Kansas would prevent the almost annual recurrence of the hot winds which play such havoc on growing crops in the eastern part of Kansas and Nebraska. He claims that this vast tract, stripped of every vestige of vegetation by the fire, becomes as a huge oven from the hot June and July sun, and the prevailing wind being from the south west, drives this heated air over the country carrying devastation in its train. The theory is plausible.

—BUTTE, MONT., JAN. 16. — A fire occurred in the Butte Hardware company's warehouse in which giant powder was stored. The fire department were at work on the fire when an explosion took place, killing a number of people. While efforts were being made to remove the dead and wounded a second explosion occurred.

The entire fire department was wiped out, including the chief and all the horses. Three policemen were among the killed, who number at least seventy-five. Plate glass was broken all over the city and the damage to property is enormous.

—WHENEVER a minister of the gospel goes wrong, the scoffers rejoice. To him a church scandal is a juicy, sweet morsel. He is not surprised that impostors are found in every other calling in life. When a bank cashier goes wrong he doesn't say the bank is rotten, or that all banks are frauds, but when a preacher goes astray he feels wonderfully fortified in his attack upon the church. His mantle of charity is spread out its full length and breadth over the errors of his own kind and folded up tight when he finds a fallen pillar of the church. His logic would cut down every fruit tree that drops a wormy or rotten bearing. He talks about bigots as though unconscious of the fact that he out-bigots them all.

—FACTS THAT TELL.—Fifty years ago the Friendly Islands had not a native Christian. Now there are more than 30,000 church members, who give annually says the *Christian at Work*, from their scanty store, \$15,000 for religious objects.

In the New Hebrides fifty years ago there was not a Christian. Now it is said there is not a heathen! The Fiji Islands fifty years ago had never seen a missionary, and were peopled by ferocious cannibals. In 1879 Sir Arthur Gordon was the first British governor, said on his return to London:

"Out of a population of about 120,000, 102,000 are now regular worshippers in the churches which number eight hundred, all well built and completed. In every family there is morning and evening worship."

The Sandwich Islands in 1830 were peopled by naked savages, living in the surf, eating raw flesh, and practicing human sacrifice. In fifty years they were regarded as Christianized. Already these native churches have trained up more than seventy-five missionaries to be sent to the islands beyond! Micronesia saw her first Christian baptism but a little over a quarter of a century ago. Now there are forty-seven self-supporting churches, and about 5,000 church members. Pomare, the South Sea Island Queen, died at the age of seventy years. At her birth the first missionaries were just landing, at her death three hundred of the South Sea Islands had become Christianized. It is not yet seventy-five years since the first convert was gained in Polynesia. Now the converts number 750,000. A band of 160 young men and women, from Tahiti and the neighboring islands, are going forth as evangelists to other benighted tribes. Of all these natives workers not one, it is said, has ever proved recreant or faithless. Yet these are the cannibals of less than a century ago who had lost all idea of any God save that of some strange, tyrannical despot. In the United States we expend annually for Christian work \$1.33 for each inhabitant; in foreign lands one third of one cent for each inhabitant. The total expenditure for missions in foreign lands is only about one-twentieth of the amount expended at home while the numbers yet unreached in foreign lands are two hundred and fifty times as great as the unevangelized in the United States.

—THE report of Frank Mason, United States Consul at Frankfurt, Germany, recently made to the State Department, says that Antitoxine, the newly discovered diphtheria preventative and cure, has reduced the fatality of the disease in Germany, where the remedy is in use, to less than one fourth of the former death rate, and that a serious epidemic of the disease has been practically mastered by its use at Trieste.

If this be so, its discovery may yet rank with the discovery of the vaccine virus, inasmuch as diphtheria is more prevalent and just as fatal as smallpox.

—GERMAN CHURCHES IN AMERICA.—There is always a crisis befalling those churches in the United States which perpetuate here the various religious divisions of Germany. The question how to keep the young people disturbs them all. They grow up in the midst of an English-speaking people, and they insensibly acquire that language. They ask then for the use of English in the services of religion, and if they do not obtain it, go off to the English churches. The ministers and elders are in sore perplexity about the matter. They resist, but resistance avails little. As a journalist who knows the situation, says: "Those that have been slowest to learn, have suffered most. Those that refuse to learn have become extinct." The losses have been greatest among the Lutherans and the Reformed German; but we are surprised to find that the small body of Moravians has also this trouble to contend with. The "Moravian" advises its congregations to hold its services in both tongues, but not refuse the use of the English language. It exhorts the old to sacrifice their associations and forego their love for their mother tongue for the sake of the youth, who must soon be the supporters and leaders of the Church.—Good Counsel.

Married.

SHELLY.—DETWEILER.—On the 12th of Jan., 1895 at the residence of the officiating minister—Dengler, Frank Shelly and Mary Detweiler, both of Bucks Co., Pa.

May God bless them in their wedded life
Who now have pledged hands;
Their union with Thy favor crown,
And bless the nuptial bands.

SHADDINGER.—LANDIS.—On the 12th of Jan., 1895, at the house of the officiating minister, S. Godshalk, Henry G. Shaddinger and Barbara B. Landis all of Bucks Co., Pa. May God bless this union with happiness and pr. serenity.

DETROW.—SENGER.—On the 8th of January 1895, at the residence of the bride's parents, near North Lawrence, Stark Co., Ohio, by B. John Burkholder of Columbiana, Ohio, Bro. Amos M. Detrow of Mahoning Co., Ohio, to sister Fannie Senger, of Stark Co., Ohio.

ROTH.—WYSE.—On the 27th of December 1894, at the home of the bride's parents, by S. Gerig, Daniel Roth to Lena M. Wyse, all of Henry Co., Iowa.

MAST.—ZOOK.—In Allensville, Pa., Jan. 1, 1895, by A. D. Zook, John L. Mast of Lancaster Co., Pa. and Lydia Zook of Menno Twp., Mifflin Co., Pa.

BYLER.—ZOOK.—At the residence of the bride's parents, in Brown Twp., by Nathan D. Yoder, Bro. Samuel H. Byler of New Wilmington, Pa. and Sister Lydia M. Zook of Brown Twp., Mifflin Co., Pa.

YODER.—STOLTZBUS.—In Belleville, Pa., Jan. 3d, 1895, by Bishop D. J. Zook, Joseph E. Yoder and Nancy J. Stoltzbus, both of Belleville, Pa.

PEACHY.—PEACHY.—On the 25th of Dec. 1894, in Menno Twp., Mifflin Co., Pa., by Bish. C. Peachy, Bro. Moses Peachy to sister Katie, daughter of A. B. Peachy of Allensville, Mifflin Co., Pa.

DIED.

KULP.—On the 3d of January 1895, near Drake's Corners, Hatfield Twp., Montgomery Co., Pa., of inflammation of the brain, John H. Kulp, aged about 66 years. He leaves a wife, 4 sons and 1 daughter. Buried on the 9th at the Plain Mennonite M. H. Deceased was a life-long resident of the central part of Montgomery Co.

PLANK.—In McVeytown, Pa., Jan. 16th, 1895, of Lagrippe, brother John Plank, aged 62 y., 1 m. and 18 days.

WISMER.—On the 3d of January 1895, in Skippack Twp., Montgomery Co., Pa., after more than a month's suffering, sister Mary F., wife of Pre. Henry K. Wismer, aged about 68 years. She leaves her husband, one son and one daughter to mourn their loss. Buried on the 7th at the Upper Skippack Mennonite M. H., followed by many relatives and friends. Funeral services by Jacob B. Mensch, John B. and Christian Hunsberger. Peace to her ashes.

BIXLER.—Jan. 1, 1895, near Orrville, Wayne Co., Ohio, Freddie, son of John and Bertha S. Bixler, aged 2 years, 2 months, 12 days. The little boy fell into a bucket of boiling water, scalding himself so badly that death came in a few days. Buried at the Sonnenberg M. H.

MELLINGER.—On the 7th of Jan. 1895, in Mahoning Co., O., Earl, son of Melchior M. and Ella Mellinger, aged 1 month and 9 days. Interment on the 9th at the Oberholzer M. H., where services were conducted by Allen Rickert and David Lehman. Text, Heb. 12:6, "For whom the Lord loveth He chasteneth."

BURKHOLDER.—Jonas K. Burkholder died December 17th, 1894, aged 66 y., 11 m. and 17 d. He leaves a wife and seven children, two sons and five daughters to mourn their loss. Deceased was a member of the Amish Mennonite church. He was buried at the Oak Grove church. The funeral was very large; many were the friends and relatives that followed him to the grave. Funeral sermon in German by John K. Yoder and in English by David Irvin.

SELL.—On the 3d of January 1895, near Souderton, Montgomery Co., Pa., of fever, Amanda, maiden name Flieger, aged 27 y., 4 m., 30 d. She was married to Harvey G. Sell about 7 years ago. To this union were born one son and one daughter. The interment took place on the 7th in the Souderton Mennonite burial ground. Funeral services by M. R. Moyser, Chr. Allebach and Josiah Clemmer. Text, John 9:4. May God comfort the bereaved husband.

RICKERT.—On the 26th of December 1894, in Doylestown Twp., Bucks Co., Pa., of diphtheria, Lizzie, daughter of Isaiah and Emma Rickert, aged 5 y., 11 m., 24 d. Buried on the 26th at the Doylestown Mennonite M. H. Funeral services by Samuel Grose and H. Rosenberger. The paternal grandparents of the deceased are Isaac Rickert and Andrew Mack.

LANDES.—On the 20th of January 1895, near Morrow, Montgomery Co., Pa., very suddenly, wife of Pre. Jacob Landes, maiden name Erb, aged about 83 years. In the morning she seemed to be in her usual health, but before the family returned from meeting, she suddenly fell from her chair a corpse. She leaves a sorrowing aged companion in his 88th year, 3 children (three of her children preceded her), two brothers, one sister, a number of grandchildren and many friends to mourn her death, yet not as those without hope. Her mortal remains were laid to rest on the 24th at the Franconia M. H. Funeral services by Abel Horning.

OYER.—October 2d, 1894, near Metamora, Illinois, Arthur, son of John and Mary Oyer, aged 1 year, 1 month and 6 days. Funeral services in the Roanoke meeting house by John Smith and Peter Sommer from Psa. 23.

"Sleep on in thy beauty,
Thou sweet angel child,
From sorrow unlighted,
From sin undefiled,
Like the dove to the ark
Thou hast flown to thy rest,
From this wild sea of strife
To the home of the blest.

GERHMAN.—On the 26th of December 1894, in Plumstead, Bucks Co., Pa., suddenly, of palsy, Christian Gehman, aged 75 years, 5 months and 24 days. Buried at Doylestown the 30th, 1894. He leaves a bereaved widow and 2 sons to mourn their loss. Peace be to his ashes.

CONRAD.—Dec. the 22d, 1894, near Noble, Washington Co., Iowa, of whooping cough, Lydia, daughter of Jonathan and Anna Conrad, aged about 16 months. Buried Dec. 23d in the Sugar Creek graveyard. Services by Daniel Graber and S. Gerig.

CONRAD.—On Jan. 11th, 1895, of infirmities, Martin Conrad, aged 67 y., 7 m., 20 d. In 1847 he with his parents, Daniel Conrads, emigrated from Wayne county, Ohio to Iowa, where he has remained ever since. March 10th, 1874 he married Anna Klopfenstein. They lived in matrimony 20 y., 10 m. Buried on the 22 in the Sugar Creek graveyard. Funeral services by Daniel Graber and S. Gerig in German and Pre. Allebach in the English. He leaves a widow and 4 children, 3 brothers and 5 sisters to mourn their loss. Four sisters preceded him to the eternal world.

LEAMAN.—On the 12th of Jan. 1895, near Neffsville, Lancaster Co., Pa., John, son of David and Lizzie Leaman, aged 5 m., 12 d. Buried on the 15th inst. in the Landisvalley cemetery. Interesting services were conducted by John Lefever in German and Adam Brenneman in English. Text, James 4 latter clause of the verse 4.

Oh! dear thy smile was fair,
Thy lip and eye so bright,
Because thy loving cradle care
Was such a dear delight.

These lively hopes we owe
To Jesus' dying love;
We would adore His grace below
And sing His power above.

J. H. H.

LIVINGSTON.—On the 25th of Dec. 1894, in Conemaugh Twp., Somerset Co., Pa., of consumption, sister Polly, wife of Bro. John Livingston, aged 23 y., 5 m., 11 d. She was buried on the 26th in the family graveyard. Funeral services by L. A. Blough and Jonathan Harsbarger. The writer visited her while in sickness and she expressed herself willing to depart and be with Christ, so we need not sorrow as those who have no hope.

KAUFMAN.—On the 2d of Jan. 1895, near Strasburg, Pa., of old age and paralysis, Bro. John B. Kaufman, aged 68 y., 1 d. John B. Kaufman was the eldest son of Jacob and Elizabeth (Bachtel) Kaufman, and was born and reared in Letterkeny township. In 1849 he was united in marriage to Susanna Ebersole who also survives him. To this marriage were born 7 children, 6 of whom are yet living. Interment in the Strasburg Mennonite burying ground. Funeral services by the brethren Peter Wadel and P. H. Parrel. Bro. Kaufman served for about 25 years as County Surveyor and Civil Engineer, and by his Christian integrity he won a large circle of friends. He was devoted to his profession, his family and his church. He was a wise counselor and was ever ready to help in time of need. His funeral was very largely attended. May God comfort the bereaved widow and her family.

HARSBERGER.—On Dec. 24, 1894, in Conemaugh Twp., Somerset Co., Pa., sister Nancy, wife of Bro. Levi Harsberger, aged 48 y., 10 m., 3 d. She was buried on the 26th at the Blough Mennonite church. Funeral services by Jonas Blough, Simon Layman and Sam. Gindesberger. She left behind a sorrowing husband and two daughters to mourn their loss, but we hope their loss is her eternal gain. She was a faithful sister of the Mennonite church for a number of years.

L. A. BLOUGH.

ROTH.—At Ipava, Ill., on January 15, 1895, of spasms, Beatrice, daughter of William and Ellen Roth, aged 14 months. Buried on the 17th at Ipava. Sermon by M. L. Anthony.

"Oh yes, she is sleeping in Jesus,
And not like those that die in their sins,
She's watching and waiting to see you
Come home to that heavenly inn."

GRANDFATHER.

STUTZMAN.—On Jan. 6th, 1895, near Shickley, Fillmore Co., Neb., Harry, son of Abner and Lydia Stutzman, aged 9 days. Buried Jan. 8th in the Dunkard cemetery. Services were conducted by P. P. Hershberger in German and by J. Flory in English from Thess. 5:1-8, friends and relatives followed the remains to their last resting place. These children are twin babies. May God bless the bereft parents.

STUTZMAN.—On Jan. 8th, 1895, near Shickley, Fillmore Co., Neb., Harvey, son of Abner and Lydia Stutzman, aged 11 days. Buried Jan. 9th in the Dunkard cemetery. Services conducted by P. P. Hershberger in German and by D. B. Heiney (Dunkard minister) in English from 2 Pet. 3:9-14, friends and relatives followed their remains to their resting place. May God comfort the sorrowing friends.

LAPP.—On the 17th of January 1895, in Hilltown, Bucks Co., Pa., Lapp, of an old standing disease and old age. He was buried at Line Lexington on the 21st. He was ailing for years and was helpless as a child and had to be cared for as such. He longed for the time of his departure, to be with Christ which is far better. He was aged about 80 years.

LEATHERMAN.—On the 24th of December 1894 in Bedminster Twp., Bucks Co., Pa., of apoplexy, sister Elizabeth, wife of H. Leatherman, aged 62 y., 11 m., 11 d. She was buried at Deep Run the 26th. She leaves a sorrowing husband and 4 children to mourn their loss, but not without hope. She was a consistent member in the Mennonite church. Many were present at the burial to sympathize.

RUDY.—Sarah Ann Rudy was born in Lancaster Co., Pa., Feb. 16th, 1821. She emigrated to Wayne Co., Ohio with her parents in Sept. 1834 and settled on the farm on which she resided until the time of her death, Jan. 5th, 1895, at the age of 73 y., 10 m. and 19 days. Services on the 8th at the Martin M. H. by David Garber, text, Rom. 5:1. God give us grace to do His will so that when He comes we may be found of Him in peace;—"perfect and entire wanting nothing."

DAVID GARBER.

RUSH.—Richard Rush was born in Darke Co., O., May 18th, 1825, and died January 6th, 1895, aged 69 years, 7 months and 18 days. In the year 1836 the parents of Mr. Rush moved from Ohio to Elkhart Co., Ind., stopping for a few months north of the St. Joseph river, after which they bought the Rush homestead from the Indians and received a Government title for the property. Here he resided until his sudden death on Sunday evening. In his childhood the little Indians boys from the encampment on the hill near the old homestead were his playmates, with whom he took part many times in shooting with bow and arrows. On the 6th day of December 1839, he was married to Mary Irwin who, with 6 children, survives him. He followed his favorite occupation—farming—from his early youth, having purchased before his marriage the farm on which he lived and died. His disposition was cheerful, his heart generous, and his hands helpful in every time of need. His sudden taking away is like removing one of the landmarks of the vicinity. The funeral was held on the 9th. Buried in Grace Lawn cemetery. Funeral services by J. S. Coffman from Matt. 24:44.

METZLER.—On Jan. 3d 1895, near Leaman Place, Lancaster Co., Pa., Bro. Isaac E. Metzler, aged 30 years, 9 months and 6 days. He was buried on the 7th in Hershey's graveyard. Services being held in the Paradise meeting house, conducted by John Rank and Bish. Isaac Elby from Psalm 89:47, 48. The services were attended by a very large concourse of relatives and friends, fully 300 teams being hitched in the vicinity of the church. In the death of Bro. Metzler there is left a sorrowing widow and 4 children. His aged parents also survive, this being the second son within a few years that they have laid to rest in the grave.

While the bereft family of our Bro. will feel the loss most keenly, the church loses a consistent member, the Sunday school at Paradise a most willing and active helper, and the entire community a faithful friend.

Our brother had been afflicted for a long time, his disease being of a tuberculosis nature, and eventually confined itself to his foot and ankle, making an operation necessary early last fall. The physicians then expressed hopes of his ultimate recovery, but the lapse of time proved that such was not the case, and toward the latter part of December, his disease assumed such alarming symptoms, that it seemed his only chance for longer life lay in having his foot amputated, and this operation was performed successfully, about a week before his death. For a few days thereafter he seemed in a fair way to recover but he suddenly grew worse and death entered, the disease having penetrated to other parts of his system.

Truly in the midst of life we are in the midst of death. Those of us who were closely associated with him in active church work will feel the loss greatly; and as our friends are falling to the right and left, and are gathered by the grim sickle of Death, let us not be discouraged, but press onward, as the

reward is only to those who remain faithful unto death.

In conclusion we would say that we have every reason to believe that Bro. Metzler is at rest with Jesus whom he tried so faithfully to serve. He was ever ready to help in any cause that tended to the upbuilding of the cause of Christ, proving his faith by works. He never murmured in his long affliction, but bore all patiently, and was fully resigned to God's will and was prepared to die. By the living testimony left behind, to doubt his happy end, would be to doubt God's word and promise. The bereft widow and family have the warmest sympathies of the entire community. Peace to his ashes.

"In this lone hour of deep distress
When heavy sorrows round me press,
Encouraged by Thy gracious word,
I trust Thee as the widow's God.

A husband lies in death's embrace,
The grave is now his resting place,
O, as I pass beneath Thy rod,
Reveal Thyself the widow's God.

Assuage my grief, remove my fears,
Suppress my murm'ring, dry my tears,
Help me to own Thee as my Lord;
And bless Thee as the widow's God.

Be Thou my counselor and stay,
Protect by night, and guide by day;
Then, as I travel life's rough road,
I'll praise Thee as the widow's God."

BURKHOLDER.—

"Leaves have their time to fall;
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O death!

On the 31st of Aug. 1894, at the home of her parents, near Harrisonburg, Va., of brain fever, Mary E., daughter of our ministering brother Abraham and sister Nancy Burkholder, aged 16 years and 24 days. Six days was she ill, and on the morning of the 7th the sands of life ran out and her spirit winged itself away beyond the scenes of mortal life. Funeral services were held at Weaver's M. H. on the evening of Sept. 1st, and her mortal remains were laid to rest in the "Beautiful city of the dead." Mary's young life was a model of kindness and propriety and full of promise for a long useful life, and why she was thus rudely taken from us we cannot know now, but we shall know hereafter. The family has the sympathy of many loving friends. In the hearts of many her name and image will live and glow in the fullness of love till the "silver cord shall be loosed and the golden bowl be broken." Ah! no more will she hear the music of our beautiful streams or look upon the sun as he lifts himself above the crest of our own blue mountain, for her home, we hope, is in a more beautiful country, "wherein is a river, the stream whereof shall make glad the city of God, and the sun of righteousness shineth forever."

"* * * And then I think of one who in her youthful beauty died,
The fair meek blossom that grew up and faded by my side,
In the cold moist earth we laid her, when the forest cast the leaf,
And we wept that one so lovely, should have a life so brief,
Yet not unmet it was that one, like that young friend of ours,
So gentle and so beautiful, should perish with the flowers."

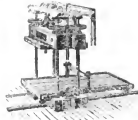
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ELKHART, IND., FEBRUARY 15, 1895. Vol. XXXII. No. 4.

JOHN P. FUNK, Editor.
J. S. COFFMAN, } Asst. Editors.
A. B. KOLB, }

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EDITORIAL NOTES.

BRO. JOHN K. BRUBAKER left Rohrerstown, Pa. on the 27th of January for Mahoning Co., Ohio, for two weeks' work in that county.

BRO. NOAH STAUFFER and other ministers held a number of meetings at the C. Eby M. H., Berlin, Ont. about the first week in February, with what result we have not yet heard.

A LITTLE colony of our people is being formed near Wisner, Cuming Co., Neb., and those who are already there state that there are good prospects of soon organizing a church there.

BRO. E. A. MAST of Kokomo, Ind. expects to visit the members in Arkansas about the middle of February, and hold meetings there. He will also stop awhile with our brethren in Douglas Co., Ill.

BRO. SAMUEL YODER of Elkhart, Ind. who has been making quite an extensive ministerial tour in the East this winter, was, at last accounts (Feb. 8), in Cumberland Co., Pa. His labors in the different localities in which he preached, have been greatly appreciated.

THE BRETHREN D. J. TROYER and Joseph Miller of this county have been holding meetings in the different meeting houses in our county. Their visits among the home congregations are much appreciated.

OUR ministering brother, Peter W. Ropp, of Pekin, Ill., gave us a pleasant call on February 9th, he being on a visit to his son, Andrew, who is at present attending school at the Elkhart Institute. From here Bro. Ropp went to Goshen to visit friends in that vicinity.

BRO. M. S. STEINER of Canton, Ohio is at present (Feb. 6) engaged in holding meetings at our meeting house in that city. Bro. S. is laboring earnestly and successfully in his field of labor. May God richly endow him with grace and strength to teach and preach the blessed Gospel.

BRO. JOHN BLOSSER of New Stark, Ohio labored for about two weeks in the congregations at Shore, Lagrange Co. and in Clinton, Elkhart Co., Ind. Six made the good confession at the former place and more would doubtless have come had the meetings been continued longer. On the 5th of Feb. Bro. Blosser left Elkhart for Chicago from whence he expects to visit a number of congregations in Illinois.

As the great majority of our subscribers have renewed their subscriptions for the year 1895, we would kindly ask our readers to see that proper credit has been given on your labels. In the rush of business during the past months errors may have occurred, and the date on your label may not have been properly changed. Those who have not yet renewed their subscriptions will confer a special favor upon us by remitting early.

MENNONITE HOME MISSION ADVOCATES.—We are in receipt of a "Correspondence" from a brother in Lancaster, Pa., concerning a meeting held by the Mennonite Home Mission Advocates in Lancaster, Pa. on the 12th of January. The brother signed the item "Correspondence," but neglected or forgot to sign his full name or give us any clue by which we might know who the writer is, and we are therefore obliged to lay the item aside, as it is our rule not to publish any anonymous communications.

CONCERNING FUNERALS.—At their last regular weekly meeting the Elkhart City Ministerial Association laid down a number of wholesome suggestions, most of which will be highly approved by all thoughtful people. Following are the suggestions:

- "1. That where funerals are held in churches the remains should not be exposed to public gaze.
2. That in church funerals the male mourners should remove their hats.
3. That, except in special cases, funerals should not be held on the Sabbath, and in the special cases, should not interfere with regular church services.
4. That extravagance should be restrained and simplicity mark all the details of the funerals of both rich and poor."

HELP FOR THE WESTERN SUFFERERS.—Several inquiries have come to us, in which information was desired as to where money and clothes and food for the western sufferers should be sent so as to reach the proper destination. We would refer our readers to the Charity Committee appointed by Conference several years ago. Bro. David Bender, of Milford, Seward Co., Neb., is a member of the committee, and as he is the member for the Western District, he would

be the proper person to whom contributions should be sent. Bro. Bender will see that they are forwarded to the proper places, and will, in due time, report the same. We might add that help will be sorely needed by some for quite a while, as food will be scarce, in the destitute districts, until another harvest is gathered. Prompt action will avail much, as many are in great need of food and clothing.

An item has been going the rounds of the religious press to the effect that Dr. Gordon, a pastor of a Boston congregation, by dispensing with a high-priced, hightoned church choir, and other expensive church luxuries, and substituting congregational music therefor, has been enabled to swell the mission funds from a pittance to several thousands of dollars annually. Commendable indeed! In our own town, we are sorry to say, that a pastor of a certain church has not been so successful. The congregation pretends to pay the pastor a salary, but the pastor's needs were secondary to the luxury of an organ and other useless expenses, and while the church was decorated, the pastor's table was left empty to the extent that he had to ask for bread from a neighbor and was bountifully supplied by him, though not a member of his congregation. Such a course is surely not commendable.

Q A very considerable amount of unnecessary trouble would be avoided if due care were *always* taken in writing letters. The three necessary things to be observed in sending money in a letter are:

1. NAME OF POST OFFICE AND STATE (or Province).
2. NAME OF THE WRITER of the letter.
3. A PLAIN STATEMENT of what is wanted.

When any one of these three things are missing in a letter our clerks have a perfect right to make the above interrogation mark audible. Our friends, particularly the parties directly interested—should this item come under their notice—will favor us greatly by giving us the necessary information to the following:

1. DAVID FRY sent us \$3.06 on Dec. 22, 1894, and asks us to stop his paper, but gives us no address.

2. DAVID CHARLES sent us one dollar on Jan. 4, 1895, for the HERALD, but gives no address.

3. ABRAHAM WITMER, same as above.
4. CHRISTIAN REIFF sent us \$2.00 on Dec. 26, 1894, for HERALD, but gives no address.

5. A letter without a name, from DEER CREEK (name of state not given), sends 18 cents for ALMANACS, and \$2.00 for HERALD for two years.

6. JACOB SHILLEY (Shelly?) sent *Postal Order* on Jan. 1, 1895, for \$4.00 for HERALD, from McAllisterville (name of state not given).

Many other letters are received without names or addresses, but on account of one circumstance or another we are able to locate them, though the writer is in blissful ignorance of the amount of work it takes to find them. A little more care would often greatly facilitate our office work.

"CHARITY COVERETH A MULTITUDE OF SINS."—Some weeks ago a dear sister sent for a sample copy of the HERALD with the expectation of subscribing for it if the paper suited her. But she was not pleased with the paper, because she had been told that it was "full of sermons," and that was just what she wanted to read. When she found, as it happened, but one sermon in the sample copies she received, she did not want the paper. For her a book of sermons, such as Hofacker's, Tauler's, Gerock's or Denner's Predigten or Troyer's or Moody's sermons or I. G. Kolb's Grabreden would be excellent reading and no doubt rich food for her soul to feast upon.

But at least one reason why the HERALD is not filled with sermons lies in the fact that few readers would approve of it. An occasional sermon, even, for our dear brethren and sisters who live far away from church privileges and who hear a sermon by one of our ministers perhaps once in a year or two, is "too much sermon in the HERALD" for some readers. They want articles, and articles only. That is food for their souls. They are afraid that by publishing a sermon, the minister who preached it may become vain or at least be tempted in that direction. Sifting this matter down carefully and comparing printed sermons with preached sermons we fail to see the ac-

tual danger of pride or vanity any more in one than in the other case.

Then there are people who want to see more correspondence, and others do not want to see any; some would like to see more on Sunday school work, others do not want the paper because of the recognition of S. S. work in its columns; many want missions advocated, some don't; some want this and some that and some don't want anything. And these all are Mennonites, and, strange to say, these differences of opinion and taste come, not from places as far apart as their views are, but often from the same localities, the same congregations, possibly neighbors. What one loves the other disapproves, what one upholds the other denounces. This is plain language, but fact nevertheless. Now, what is the matter? Is one or the other or both wrong, or both right? Charity, brethren. Charity suffereth long and is kind. Charity thinketh no evil. The reader needs to exercise charity toward the editor, the editor toward the reader, and one reader toward another, for all are fallible. The editor tries, as God gives grace and wisdom, to give some food for all, and if one have forbearance toward another's likes or have respect for another's wants, and does not let selfishness rule, then all can get a portion and be satisfied. But if selfishness and want of consideration for others were to rule, then, as has already been shown, there would have to be about six papers instead of one, and the result would be six divisions instead of one. The spirit of having no consideration for the wants and needs of others is the spirit that breeds contention and dissension, not unity, and is fully as dangerous, in its way, as some things which we as a people would denounce in unison. It seems to us that this very spirit of inconsiderate esteem for one's own likes, to the exclusion of other people's needs, has worked incalculable harm in our denomination. Goldsmith, in describing the character of the British people as a nation says:

"That independence Britons prize too high
Keeps man from man and breaks the social tie.

The self-pendient lordling stands alone,
All claims that bind and sweeten life unknown;

Here by the bonds of nature feebly held,
Mind combats mind, repelling and repelled

Torments arise, imprisoned factions roar,
Repress ambition struggles round her shore,
Till, over-wrought, the general system feels
Its motions stop, or frenzy fire the wheels."

All profession of humility or lowliness and meekness remains as "sounding brass and tinkling cymbal" unless it is exemplified and verified by the exercise of these virtues toward God and our fellow-men.

The Bible itself gives different kinds of food for different kinds of minds. We are so constituted intellectually and perhaps morally, and so environed socially, that one truth may be more precious to us than another, while that other may be the one that is precious to some one else; yet because this is so we would shudder to think of denouncing that passage in which we see nothing specially precious or edifying to us, and much less would we think of throwing away the whole Bible because of this. When we sit down to a table spread with food we consider it as coming from God and thank Him for it; for even though we may not all like the oysters, or the chicken or the different kinds of vegetables, we do not denounce these things and the whole meal, our favorite dishes included, simply because the whole meal may not consist of potatoes or bread or beef or pies or cakes or something else which we may like and which may be easily digested by our stomachs but not by those of our right or left hand neighbors. Nor would we ask for another table and ask those who like the same kinds of food exactly as we do to come down and eat with us. We would consider this extreme selfishness if not worse. We would exercise charity; we would consider it disrespectful toward them and ungrateful to the host and to God. If we can exercise this forbearance and enjoy ourselves together partaking, each to his own liking, of the food that sustains the body, why not much more so in partaking of the food which is for the intellect and for the soul? Can we not be more charitable? and can we not forbear with one another long enough to see whether it is not really good that there is this diversity; seeing that diversity need not mean division. In unison there is only melody, and the strictest unison makes monotony, but in diversity, rightly arranged there is the sweetest, grandest harmony, and God's creative works, and God's

ways have just enough diversity to make the sweetest of harmony. Why not rather follow out the divine example and rather encourage this harmony than to repress it, or if one note in the grand music of denominational activity is a little discordant, why not by the grace which the love of God shed abroad in our hearts bestows draw on that one string until it either harmonizes with the rest or shows itself incapable of either harmony, or even symphony, major or minor? May God give us more grace as a church to exercise charity and to encourage rather than repress any line of work and any effort made or any inclination manifested that is in line with God's spirit and word for the upbuilding of His great kingdom and may we lay aside our petty, selfish jealousies, if such be still lurking, almost or quite unknown to us, in our hearts. Let us try to harmonize the chords not upon the basis of worldly conformity or compromise with this or that man's ideas, but upon the sounding board of God's eternal word, for His whole word is truth, and truth shall stand, though heaven and earth shall pass away.

K.

For the Herald of Truth.

THE MENNONITES WERE NOT MUNSTERITES.

Allusion is often made to the Mennonites as having had their origin in the rebellious, turbulent, fanatical sect which arose in the early part of the 16th Century under the leadership of one John of Leyden at Muenster. This statement is made not only by those who are ignorant of all earlier church history, but even by those who have quite an extensive knowledge of church history. However, when it comes to the history of the Anabaptists, most historians at once look upon these who are commonly called so as all belonging to one class, believing and practicing the same things, and because the Mennonites are descendants of the Anabaptists, it is perfectly clear why the error is made of classing them with the rebellious Munsterites. The reason why this error has crept into history lies mainly in the fact that the persecutors of the 16th Century called all those who baptized adults Anabaptists. The reason for doing so probably is because the persecutors laid so much stress upon baptism, and infant baptism at that, that all those who baptized adults only were necessarily looked upon as having the main article of their faith and practice the same and must therefore be classed as the same body,

Anabaptists or Munsterites, heretics all, and all alike condemned by the Church of Rome, no matter how diametrically opposite their views and practices outside of adult baptism may have been. And since the Munsterites, by their fanaticism and much ado and deeds of violence became very widely known, the true followers of Christ, by reason of their quietness and unobtrusiveness were well-nigh lost sight of for the time being. When, however, the Munsterites were finally suppressed and their leaders were put to death, the many thousands of so-called Anabaptists, but who never saw John of Leyden or the city of Muenster, simply because they, like the Munsterites, baptized adults, were brought into prominence again as fellow-believers with the Munsterites and as such, had to suffer. We must not forget, too, that it was to the interest of the persecuting power to spread abroad as much as possible the idea that the Mennonite Anabaptists were one with the Munsterites for the Munsterites had by their wild, immoral, fanatical course and deeds of violence merited condemnation, and incurred the intensest hatred of the civil government, and we believe this to be one of the main reasons why to-day even some church historians who have not investigated the history of the Anabaptists closely, are prone to make the mistake of classing all under one head who were called Anabaptists by their persecutors.

One instance which goes to show how the persecutors strained matters to class the evangelical Anabaptists with the Munsterites is the fact that while the fanatical Munsterites baptized by immersion, the evangelical Anabaptists baptized by pouring or sprinkling, there being but very few and isolated instances where the evangelical Anabaptists baptized by immersion.

The Martyrs Mirror and Menno Simons' works as well as the recent researches of that eminent German historian, Dr. Ludwig Keller give abundant proof that the so-called Anabaptists from which the so-called Mennonites of the present day sprang, are not, and never were, the fellow-believers or descendants of the Munsterite Anabaptists.

The faithful testimony of one who suffered death at that time may help to enlighten the mind of the reader. The one whose testimony we wish to quote, we select, that it may serve the double purpose of showing that even at that time our forefathers protested against the stigma of being classed with the Munsterites, and, secondly, to show how carefully and thoroughly our people taught their children the way of salvation from the word of God so that they were able to defend the faith and gainsay even the most wily of their opponents. Why is not this done with the same care and zeal by our people now when it is just

as necessary now as then? A long row of circumstances would have to be rehearsed to show the cause, but since this is not the object of the present article, we must desist and come to the testimony of our young brother, Jacques Dosie of Leewarden, Holland, which we quote from the *Martyrs Mirror*, P. 480, 481; as follows:—

"At a certain time, which we have not been able to ascertain precisely, a lad named Jacques Dosie was imprisoned at Leewarden, in Friesland, for the truth of the holy Gospel. It is said that he was only about fifteen years of age; but the wonder-working God, by the Holy Spirit, manifested His power through this little one, and perfected His praise out of the mouth of this young child (*Matt 21:16; Ps. 8:2*); for, on a certain occasion, when the lord and lady of Friesland, with many nobles and ladies, were assembled at Leewarden, they summoned Jacques before them, conversed with him and examined him, whether he was contaminated with heresy. But the faithful child, according to His promise (*Luke 21:14; Matt. 10:19; Mark 13:10; Luke 12:11*), received mouth and wisdom which they could in no wise resist or quench.

Thus it came that after a few words the lord of Friesland went his way, because the people were waiting for him, but the lady of Friesland, moved to compassion, it seems, talked with him, asking him why he, who was still so young, was thus severely imprisoned and bound.

Jacques answered, "This was done only because I believe in Christ, adhere to Him alone, and will in no wise forsake Him."

The lady asked him, "Do you not belong to the people who rebaptize themselves, perpetrate so much evil in our country, make rebellion, run together, and say that they are dispersed on account of the faith, and boast of being the church of God, although they are a wicked set, and cause great commotion among the people?"

Jacques. "My lady, I do not know any rebellious people, nor am I one of their number, but we would much rather, according to the teachings of the Scriptures assist even our enemies, satisfy them if they hunger and thirst, with food and drink, and resist them in no wise with revenge or violence" (*Rom. 12:20, 17; Matt. 5:39*).

Another said: "We would see about that, if you only had the power."

Jacques replied: "O no, my lady, believe me, if it were permitted among us to resist evil with the carnal sword, no seven men could have brought me here, and I should have kept out of your hands, for there would have been power to do it."

Lady. "I know there are such sects, who are very wicked and kill the people,

and also have their wives and goods in common."

Jacques. "O no my lady, we are quite unjustly accused of these wicked things, and occasion is therewith sought to persecute us; but we must suffer and endure all this with patience (*Matt. 5:11; Acts 21:38; 2 Tim. 2:3*).

Lady. "Was it not your people who with great dishonor took up arms against the government at Amsterdam and Muenster?"

Jacques. "O no my lady; for those people erred greatly; but we regard it as a doctrine of the devil to seek to resist the authorities with the carnal sword and with violence, and we would much rather suffer persecution and death from them, together with everything that is inflicted upon us" (*Rom. 13:1; 1 Pet. 2:13; Tit. 3:1*).

Lady. "Nevertheless these things are imputed to you, and they who make uproar do very wrong; however, I believe what you say concerning it."

Jacques. "My lady, do we not read much of this character, how wicked men spoke evil even of the apostles, and the whole band of Christians, and by many wicked things sought to incite the authorities to vengeance against them, though it was all falsehood?" (*Acts 28:22; 24:5; Luke 2:34*).

Lady. "Do you not believe that all are damned who are not baptized according to your way?"

Jacques. "O no, my lady, for judgment in this matter belongs to God alone, who shall reward every one according to his works as is clearly evident in many places of the holy Scriptures. Moreover, as Peter says, the water has not the power to cleanse us from sin, but is merely a sign of all obedience." (*1 Pet. 3:21; Matt. 3:15*).

Lady. "When you are baptized, tell me, can you still sin?"

Jacques. "Yes, my lady, for this appears very clearly from the words of Paul, since we are still clothed in a weak and sinful body and sin in many things (*Gal. 5:17; Jas. 3:2*). But we must constantly crucify and mortify it, and not practice or fulfill the works of the flesh; or the righteousness of God will condemn us to eternal death."

Lady. "Let me hear once wherein you still differ with the inquisitor."

Jacques. "My lady, because I will in no wise accept his doctrine unless he first clearly prove to me that it accords in every respect with the word of God; otherwise he labors in vain; for my faith is founded upon the pure word of God alone. As regards the practice of infant baptism, we contradict it with reason, since it is not a command of the almighty God, but much rather the invention of men, seeing infants have not the least knowledge or discernment of what is required or comprised in baptism. But

Christ in His love for such innocent ones has promised them the kingdom of God through grace, without requiring any of these conditions (*Matt. 19:14; Mark 10:14; Matt. 18:3*). My lady, I find that popery is infected with many other errors besides this; for they would have Christ come into the bread, or that the bread should be changed into His flesh and blood, which we in no wise believe, but regard as an exceedingly gross error and absurdity. But we believe that Christ truly ascended to heaven, and sits on the right hand of His Father (*Mark 16:19; Luke 24:51; Acts 1:9*). Thus we do not believe that there is any salvation in their flour, mass, purgatory, or any of their services for the dead and all similar human inventions, of which they have a great number, all of which are nowhere recognized in the holy Scriptures, but excluded therefrom (*Gal. 1:14; 1 Tim. 4:2*). But, on the contrary, we call upon God, and seek our salvation in Him, and not in any creature, that we may not corrupt God's own glory, and give it to any of His creatures" (*Jer. 13:16; Josh. 7:19*).

The provincial having come, he began to speak and said:

"Will you not believe in the sacrament which Christ Himself instituted?"

Jacques. "My lord, Paul says that the bread is broken in remembrance of Him, and that the cup of blessing is the communion of the blood of Christ (the Italics are ours.—Ed.), (*1 Cor. 11:24; 10:16*). Thus he ended his words.

Lady. I consider this the worst thing in you, that you will not have the children baptized; for all Germany and every kingdom regards your doings as heresy."

Jacques. "My lady, it is indeed true that we are everywhere despised, and, like the apostolical band, evil spoken of in the world, but do not think that such shall therefore perish at the last day" (*1 Cor. 4:9; Matt. 5:11; 2 Pet. 2:2*).

Lady. "My dear child, behold, I pray thee, come over to our side, and repent, and you shall get out of this trouble, and I promise to procure your release."

Jacques. "My lady, I thank you very much for your affection and favor toward me, but I will not change my faith to please mortal man, unless it be proven to me with the Scriptures that I err, for I have given myself entirely to God, to be His friend, and herein I hope to live and die" (*Gal. 1:10; Phil. 3:8; John 15:14*).

Lady. "My son, behold this multitude of men; I have compassion for you, and entreat you, repent of your baptism and do not remain so obstinate; if you, so young a child, should die for this cause, it would be a heavy cross for my heart to bear; hence see that you are released and may go home."

Jacques. "My lady, I cannot see that there is any crime at all in my baptism,

For the Herald of Truth.

THE PAST AND PRESENT.

seeing that I herein have not followed my own, but the holy institution of our Lord Jesus Christ; had I been able to find another, better way to the kingdom of God, it would not have happened, for I was inclined with my whole heart to seek the Lord my God" (*Isa. 56:6*).

Lady. "Should they then all err, so many learned men that have been before you; do you dare be so presumptuous as this?"

Jacques. "My lady, in Israel four hundred prophets were against the single Micaiah, who alone spoke the truth, and was kept imprisoned on bread and water, which king Ahab experienced in his distress, but too late" (*1 Kings 22:27; 2 Chron. 18:5*).

The lady finally said: "I find many good things in you, but your greatest error I consider to lie in your baptism, which does not seem to me to be of God."

In this manner she had him brought before her many times, but as he, young in years, but old in the knowledge of Jesus Christ, had built his foundation upon the rock Christ Jesus, he, with the Sword of the Spirit, which is the word of God, valiantly repelled all the subtle devices of Satan, whether they consisted of many severe threats or in fair promises of the kingdom of this world (*Matt. 4:8*); and as nothing could move him to forsake Christ, he was condemned to death by the rulers of the darkness of this world (*Eph. 6:12*), and thus testified and confirmed the true faith with his death and blood, and, through grace, obtained the crown of everlasting glory."

In his various defenses against the imputations of his enemies, Menno Simons abundantly testifies that neither he nor those with whom he associated had any dealings with the Muensterites or their kin, but to pray for their conversion from their errors, and to admonish them, when possible, to submit themselves to the teaching of Christ.

In order to be able to better distinguish between the Muensterites and the evangelical Anabaptists, and to learn their parallel histories, the fate of the former and the constant progress of the latter, in spite of persecution, no better authority can be found than Dr. Ludwig Keller's works. Unfortunately these works appear in the German only, and are therefore not accessible to many of our readers. Yet those who can read German and are interested in this matter, will find abundant satisfaction in reading the above works. A. B. KOLB.

LET us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes in some other lands are made glad by them.

Whether the Mennonite church is still holding steadfastly to the principles and doctrines taught and practiced by the primitive church, or whether we are gradually drifting toward a laxity of these doctrines, held sacred by our forefathers, is a question that has already exercised the minds of many of our fathers and mothers in God's Israel, and the subject is worthy our most serious consideration; for if any doubtful innovations are creeping into the church, every one has reason to regard them with the greatest alarm. The greatest vigilance should be exercised constantly in regard to maintaining the purity of the church, and keep it grounded on the true Foundation, and we feel grateful to God for those members who manifest a special interest in this direction, knowing that they serve well their purpose in this capacity, by performing an important part of the church work.

It is rightly contended that the word of God is unchangeable and that "the good old way" of our forefathers was the path pointed out for them in God's word, and that any criticism of their practices and forms in church government would be unwarranted if not intolerable; for we are all convinced of their true piety, of their sincerity, their strict adherence to non-conformity and non-resistance in every sense of the word, as well as to every doctrine of Christ as taught in His word, and as honestly understood by them. We must also acknowledge that in adapting themselves to the circumstances surrounding them, and to the condition of everything in general as they existed at the time, that their mode of procedure was the proper one to follow and promulgate. They were "a peculiar people," separated from the world in principle and practice, adhering strictly to their profession, and especially strict in their dealing against pride and worldly conformity, not only in the church, but in the household as well, often denying their children every liberty of display in dress, and following worldly amusements, that they would not tolerate among themselves as church members.

In striking a comparison between the church of to-day and as we can picture it many years ago we can certainly see radical changes in some respects; but the question every one should prayerfully consider is whether these changes were warranted, or whether they are detrimental to the cause of Christ and His beloved Zion. In noting some of these changes we call to mind the different methods now employed by the church to accomplish the arduous work before her, and of spreading the doctrine of Christ as understood by our people, of the increased activity in the church in regard to gathering into the fold of Christ the lost and wandering ones as far as the means at command may justify, and in which respect we believe the demand still is far in advance of all our efforts; of establishing Sunday schools, Bible readings, etc.; and some might include various minor points, as drifting to the English language, evening meetings, special efforts, and deviating perhaps in some of the forms in conducting services—forms that may have been held dear by our ancestors, but which in no manner affect the principles of Christianity. Another point about which we speak more reluctantly and which we will notice later on in this article, is the subject of pride, especially so far as it relates to the adornment of the body.

Every one who will stop to consider can very readily perceive some of these, and perhaps many other changes; but we must not lose sight of the fact that in connection with this we must also consider the cause and consequences of these changes. While we are not prepared to assert that the Mennonite church, in common with other religious denominations, may not at times have taken somewhat extreme views in regard to some questions of church discipline which it may have been wise to ameliorate, yet we assume that such doctrinal points in no way affected the fundamental or underlying principles of Christianity, and that variations from extremes to a happy mean are always justifiable.

Since we admit that the word of God, the path to heaven and the principles of Christianity never change, we must also acknowledge that in the Bible no fixed forms, no rules in detail are laid down concerning the manner, time, frequency or language in which services should be conducted, hence we conclude they are not immutable; but we are assured that "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." Our ancestors doubtless adapted themselves to the demands of the times in which they lived; we believe the church to-day is also striving hard to meet the demands of the present age. We are living under quite different circumstances—have to contend with obstacles, temptations and difficulties very different from those existing in their time, and many of which were even unknown to them. These must be met in some way or our beloved church must wane and suffer. Paul says, "Unto the Jews I became as a Jew that I might gain the Jews; to them that were under the law, as under the law, that I might gain them that are under the law; * * * I am made all things to all men that I might by all means save some. And this I do for the gospel's sake. * * * But I keep under my body, and bring it into subjection: lest by any means when I have preached to others, I myself should be a

cast-away." A strict outline cannot be, and is not in Holy Scripture marked out to be pursued under all circumstances, and for all time to come, in the matter of conducting religious worship. Neither should we become too much inclined to hold up too prominently the outward shells or forms which are only connections with the vital, life-giving principles of pure religion and true piety, which does not consist of mere forms and methods.

Times, customs, habits, in fact everything around us changes continually; Satan's temptations and inducements to entrap the young people and lead them away from God are yearly multiplying. We can all see this very clearly. He is constantly devising new plans and forming tempting schemes to draw our children into his nets, and if it were possible he would deceive the very elect. Popular amusements and public resorts which taint the character of those coming in contact with them are spreading over the land all around us at a rate that is simply alarming. Many of these are even sanctioned by some of the popular churches, which makes their appearance but the more plausible and enticing to our young people. Will God pardon His people when they sit idly viewing all these dangers, or should we exert a corresponding energy to counteract these evils, to repel the forces of the enemy, and to rescue the rising generation? Christ and the apostles met the enemy and faced the dangers threatening God's people in their time; Menno Simons and his adherents governed themselves accordingly in their age of the world; so did our honored forefathers according to the dictates of their conscience approved by the gospel of Christ; likewise must we discard all formalism that may be a hindrance to the work, and rise up in battle array against the mighty foes that assail us on every side in multiplied forms.

Formalism is apparently the cradle in which Satan rocks many well-meaning people to sleep. It is at best but a dead worship. The church that has "a form of godliness" but denies the power thereof, is not a living, thriving church; the church that is not awake to her needs and her interests, as well as to the dangers assailing her, cannot long remain a prosperous church, but will soon relapse into a state of lukewarmness; the church in which the old and young do not alike take an active interest in her eternal welfare, and together labor for the ingathering of souls is not the church exemplified by Paul and his co-laborers, who "ceased not to warn the people day and night."

The church has arrived at a period when there are many scattered members in various parts of the country as sheep without a shepherd, a condition barely existing some years ago; this has created an emergency that must be met—to feed

and care for these bleating ones. Somebody's time and money must be sacrificed to look after their spiritual wants. The work still is spreading out by God's blessing, and ways and means must be devised by His help to meet the requirements of the time. Would Christ or the apostles have allowed them to suffer and perhaps lose their way in the wilderness? The commands are, "Feed my sheep;" "Go ye into all the world;" "Teach them," etc. One soul is of more value than the whole world and it is not a trifling matter to neglect a single soul that might be saved by proper efforts.

Finally, it is with regret that we are compelled to acknowledge that, especially in certain localities, the church is perhaps drifting toward a form of worldliness and is too open handed in accepting and courting modern innovations inconsistent with gospel teachings. Especially is pride in its various forms laying pretty strongly its grip on some of our people and it will require vigilant efforts to exterminate it and keep the church clear of it. May the time soon approach when nothing but pure heart religion is taught, and the fact emphasized that whatever fruit we bring forth is rooted in and emanates from the heart. Pride will not remain hidden in the heart, but will inevitably crop out and blossom in some form and our mortal bodies will betray it in some manner. When we see the stalks of any kind of grain or weeds spring up from the ground we know of a certainty that that kind of seed was hidden in the earth, has sprouted, and is now yielding its kind of fruit. The root is always at the bottom of it, in the earth. Likewise the root of pride is in the heart; there it has its origin, its seat, notwithstanding the popular excuse that "it matters not how we dress just so the heart is right." But beware, the heart is not right as long as it hankers after the vain deceitful lust of the eye. Unless we overcome this evil it will not only rob us of our influence for good, but it is an abomination in the sight of God, and if not eradicated from the heart is just enough of a sin to bar us from the kingdom of God. A. METZLER.

East Lewistown, O.

For the Herald of Truth. A CAUTION.

Some passages of Scripture, when quoted only in part, convey a meaning entirely different from what they really are intended to teach. We have in mind one passage which is so often misused that we feel justified in calling attention to it, believing the ministers who misconstrue its purpose do so unconsciously of the fact that its true sense is reversed by dropping part of the passage. We refer to 1 Cor. 2:9, 10, which reads: "Eye

hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Right here they stop as though this was the point Paul had in view; but let us allow him to finish his sentence before we interrupt him, for he adds in the same breath, "But God hath revealed them unto us by His Spirit." The first clause Paul only quotes from Isa. 64:4, with some variation, adding the last clause to make it applicable to the Christian era, or to verify the fact that the natural man or the natural eye cannot perceive or fathom these glorious things, but that God only reveals them unto His spiritual children who are looking up unto Him with the eye of faith.

PILGRIM

GOD'S WILL AND OUR DESIRES.

Our dear Savior uttered these words just before His betrayal, when His soul was filled with unspeakable anguish. How full of loving pathos the words, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." Then again as the time drew nigh, the sweet simplicity and the perfect trust in the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Why not trust God implicitly, and in all things say, "Thy will be done"? How we murmur and fret at the inconveniences and troubles of life, when our Father has promised us the things that are best for us here and an eternal home after death! This, however, does not hinder us from petitioning our God and Father for blessings and for things we earnestly desire, and we should rest assured if it is for the best they will be granted. Oh, may all our desires, wills and purposes sink into our Father's will! I once knew a kind Christian who worked much in public worship, and who often prayed in this manner: "Oh, my Father, I pray Thee to give us the desires of our hearts if 'tis right in Thine eyes; if not, remove the desires, that we may be living examples of Thy holy will." "God's will is wiser and better than our wishes."

How often do we see this proven! I once knew a lady who lost a beloved boy of five years. He was the idol of her heart, and when God called him home it nearly broke her heart, and she wept sore and long. One day the poor bereaved mother knelt by a trunk in which were stored her lost darling's playthings, and, shedding many tears over them she cried, piteously: "O God, why was he taken? Why was he not left to me?" A lady acquaintance, living in the same village, who had been in the village only a short time, called on her—an old lady with snow-white hair and traces of past suffering in her now placid face. She

MOTHER'S COLUMN.

SYMPATHY WITH CHILDREN.

The very first principle necessary as the foundation of any true science of motherhood is the principle of sympathy. I mean by this that the mother must be able to enter into real sympathy with her children. She must be able to put herself in their place, and must look at things through their eyes. Without this it will be impossible for her to be either just or wise in her training. We seem sometimes to forget that children are human beings; that they do not grow up into human beings, but are born such, and as such have all the human characteristics. We can, therefore, judge by our own sensations just how a child would be affected by any given manner of treatment. The common nature is too little recognized. Many people seem to think that in their behaviour to children accepted standards may be set aside. Children as a class are in a sense helpless and defenceless. The power which controls them is absolute. Not infrequently parents and others take advantage of this absolute power, and treat children with a discourtesy and rudeness, with an unkindness, injustice, and unfairness, that they would be ashamed to exhibit toward grown people, and which, if shown, would be judged worthy of general condemnation.

UNDER THE CRUST.

"Do as you would like to be done by," is a pretty safe rule. Adults do not like to be found fault with before others; do not like their peculiarities of face or figure or disposition to be made the subject of remark; do not like to be everlastingly nagged; do not like harshness, rudeness, impoliteness, ridicule, injustice, unfairness. It is surely a grievous violation of the Golden Rule when adults take advantage of their position of authority to inflict this same unkind and uncourteous treatment upon children. The great mistake is to judge the child's conduct from the adult's standpoint. As well might one judge the caterpillar from the standpoint of the butterfly! But since they cannot help being adults, things must necessarily go wrong between us unless one or the other is able to step into the other's shoes. Children manifestly cannot step into our shoes, and there is nothing for it, therefore, but for us to step into theirs. We must manage somehow to put ourselves in the child's place and to look at things from the child's standpoint. The science of motherhood will teach us how to do this. We shall learn to consider, not how any given matter or event in the lives of our children will affect ourselves, but how it will affect them. — Mrs. Hannah Whitall Smith.

ONE can stop when he ascends, but not when he descends.

Do not jump at conclusions from mere appearances. Even chances you will be mistaken. The old doctor was rough in appearance and speech, but he had a heart, just the same, and knew how to do a kind act.

"You'd better ask the doctor for his bill next time he comes," said the patient, a poor sick minister, to his wife. "I don't know when we can pay it, I'm sure. He's made a good many visits, but I hope he won't have to come many times more."

The old doctor was a grim-looking person, who said as little as possible, and spoke in the gruffest of tones; but he had kept his eyes open and was not half as unfeeling as he appeared.

At his next visit, the minister's wife followed him out of the sick room, and timidly preferred her request.

"Your bill?" said the doctor, glancing round the kitchen and then down at his boots.

"Yes, sir," said the woman; "Mr. Ames wanted me to ask you for it, though we can't pay it just now. We'll pay it as soon as—"

"Well, here it is," said the doctor, and he took out his pocket-book and handed the astonished woman a ten-dollar greenback, and was out of doors before she could say thank you.

SUNDAY SCHOOL LESSONS.

LESSON IX.—MARCH 3.

THE RAISING OF LAZARUS. John 11:30-45.

Golden Text.—I am the resurrection, and the life.—John 11:25.

INTRODUCTION.

Time.—A. D. 30. Probably February: three months after our last lesson.

Place.—Bethany, on the eastern slope of the Mount of Olives; not very far from the point from which the road to Jericho begins. Jesus was at Bethabara in Perea, beyond Jordan (John 10:40) when He received the message that Lazarus was sick.

BETHANY.—There appear to have been two places by that name; the first, as described above, was the home of Lazarus and his sisters, about a mile beyond the summit of Mount of Olives. It is now a ruinous village of some twenty families. The second is Bethabara, also called Bethany. It was probably an obscure village near Bethabara, where John had baptized.

INTERVENING HISTORY.—This is recorded in Luke 9:51-17:10, and in John 10:1-42. Soon after the last lesson Jesus returned for a time to Galilee, and at the close of the month made His final departure from Galilee.

DAILY READINGS.

M. The raising of Lazarus. John 11:30-45
T. The General Resurrection. Dan. 12:1-13
W. Lazarus' sickness. John 11:1-40
Th. Resurrection of the Saints. 1 Thess. 4:13-18
F. Death of Lazarus. John 11:1-19
S. Resurrection of the Wicked. John 5:17-30
S. Triumph over Death. 1 Cor. 15:19-26

LESSON X.—MARCH 10.

THE RICH YOUNG RULER. Mark 10:17-27.

Golden Text.—Seek ye first the kingdom of God.—Matt. 6:33.

INTRODUCTION.

Time.—A. D. 30. Probably March. A few weeks after our last lesson.

Place.—Jesus was on His last journey to Jerusalem. From the village of Ephraim, along the borders of Samaria and Galilee, and down the Jordan valley to Jericho, which He had not yet reached. He was probably in Perea.

PARALLEL SCRIPTURES.—Matt. 19:16-30; Luke 18:18-30.

INTERVENING HISTORY.—The raising of Lazarus had excited the prejudice of the Jewish leaders to such a degree that Jesus could not safely remain near Jerusalem (John 11:47-54). Accordingly He went into retirement for a time into Ephraim, a mountainous region on the northern borders of Judea. After a few weeks He started on His last journey to Jerusalem. In Perea He healed the ten lepers (Luke 17:12-19), discoursed concerning the kingdom of God (Luke 17:20-37), spoke some parables on prayer (Luke 18:1-14); and welcomed the children, taking them into His arms Luke 18:15-17; Mark 10:13-16). As He was going away from this scene, the young ruler came to Him.

DAILY READINGS.

M. The rich young ruler. Mark 10:17-27
T. Hindrance of riches. Matt. 6:19-24
W. Temptation of riches. 1 Tim. 6:9-19
Th. How to follow Christ. Matt. 16:24-28
F. Heirs of eternal life. Tit. 3:1-8
S. Foolish trust. Luke 12:13-21
S. What to seek first. Luke 12:22-31

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FREE-WILL OFFERINGS

received during the month of January, 1895.
MISSION (EVANGELIZING).

Salem Cong., Elkhart Co., Ind., \$17.16; B. B. Leaman, 1.00; Sugar Creek Cong., Henry Co., Iowa, 15.00; Joseph R. Frey, .50; John D. Showalter, .25; Benj. Huber, .25; Mary McAllister, 3.00; Ida Driver, 1.00; J. L. Ranck, 5.50; Folk Cong., Somerset Co., Pa., 8.40; Casselman Cong., Garrett Co., Maryland, 6.00; Mount Zion Cong., Morgan Co., Mo., 4.50; John R. Symensma, 2.00; S. V. Shantz, 2.00; Mrs. Abm. Cressman, 1.00; Morrison Cong., Whiteside Co., Ill., 8.00; A Sister, Cullom, Ill., 5.00; Isaiah Christophel, .50; Penna. Cong., Harvey Co., Kan., 10.80; Harper Co., Kan. Cong., 2.70; Barker Street Cong., Elkhart Co., Ind., 2.00; Stonifer Cong., Washington Co., Maryland, 5.75; J. S. Kanifman, 1.00; Daniel Steiner, 2.00; Jacob Cassel, 2.00; Menno Hechtel, 3.50; C. Yoder, 1.00; Jasper Co., Mo. Cong., 1.40; Guilford Cong., Medina Co., Ohio, 5.75; Bethel S. school, Medina Co., Ohio, 1.75.

TRACT.

Stouffer's Cong., Washington Co., Maryland, 2.13; Clear Spring Cong., Washington Co., Md., 1.78; Adam Bear, .50; Snannan Wenger, .25; Bethel S. school, Cass Co., Mo., 1.75; Dan. Augustin, 1.00; Collected by Samuel Yoder in Camb. Co., Penna., 5.70.
C. L. BENDER, Treas.

REPORT OF HOME MISSION.

JANUARY.

RECEIPTS.

T. E. M., Elkhart, Ind., \$1.00; Treas., Home Mission, 3.00; A. M. Sunday school, McVeytown, Pa., 7.50; Walnut Grove Sunday school, Bellefontaine, Ohio, 4.50; Church at Sterling Ill., 6.25; Homer Strock, Sterling, Ill., 1.00; John Frey, Sterling, Ill., .50; A. M. Goshen, Ind., 3.00; Anna Zimmerman, Seville, Ohio, 1.00; Jacob S. Auspurg, Over Peck, Ohio, 1.00; Mt. Zion church, Morgan Co., Mo., 3.00; S. H. Musselman, Blue Ball, Pa., 1.00; Henderson church, Neb., 18.00; Mrs. Anna Stauffer, Spring City, Pa., 4.50; Henry Funk, Spring City, Pa., 5.00; John Kolb, Spring City, Pa., 5.00; Mrs. Anna Mowrer, Phoenixville, Pa., 2.00; Mrs. Annie Funk, Spring City, Pa., 2.00; Daniel Heistand, Slonaker, Pa., 1.00; Wm. Buckwalter, Kennilworth, Pa., .25; Katie Z. Hartzler, Allen, Pa., 3.00; A Sister, New Danville, Pa., 1.00; Barbara Harsh, New Danville, Pa., 2.00; Isaac McAllister and wife, New Danville, Pa., 7.00; A Sister, Cullom, Ill., 5.00; Bethel Cong., East Lynn, Mo., 11.00; J. C. Weldy, Wakarusa, Ind., 1.00; A Sister, Salunga, Pa., 1.00; A Sister, Home Mission, 25; McVeytown Bible Class, 3.50; Fanny Tschantz and Friends, Orrville, Ohio, 1.00; Amos Weaver, Goshen, Ind., 4.00; Oak Grove Sunday school, Ohio, 4.84; Slate Hill Sunday school, Shiremanstown, Pa., 5.28; J. Schrock, Smithville, Ohio, 5.80; Sunday school, Tiskilwa, Ill., 2.49; Walnut Grove and So. Union Y. P. Meeting, Bellefontaine, O., 4.75; Effie Hoover, Schelsbury, Pa., 1.00.

Any contributions not acknowledged here should be reported to us at once.

E. J. BERKEY,
Sec. and Treas.

GENERAL REPORT.

Gospel Meetings 18; Cottage Meetings 30; Children's Meetings 4; Singing classes 4; Av. Att. Sunday A. M. services 35; Av. Att. Sunday P. M. services 140; Av. Att. S. school for Jan. 159.

KINDERGARTEN.

Pupils 21; Visits to homes 46.

MEDICAL DISPENSARY.

No. private Prescriptions 59; Calls to homes 159; Teeth extracted 21; Surgical cases 2; No. treated during dispensary 67.

LITERARY.

No. Tracts distributed 530; Papers distributed 662; No. Testaments and Bibles given 3; Test. and Bibles sold 2; Cards given in Sunday school 455.

GENERAL.

No. persons given clothing 61; No. meals given to poor 79; No. visits to homes by workers 109; Homes found destitute 10; persons found not attending church 74; No. visitors at the Home 14; meals taken by visitors 26; Business letters sent out 34; Business letters received 38.

FINANCIAL.

Receipts for Jan., \$134.41; Expense: Rent back on Sept. and Oct. 108.00; Rent January, 68.00; Kitchen supplies, 24.60; Dispensary, 6.66; Kindergarten, 6.00; Charity, 5.72; Personal Workers, .50; Gas and coal, 23.20; Postage, 5.00; Unclassified, 12.85; Amt. due Mission, note of 90 days, 2.8.19; Cash on hand Jan. 1, 129.17; Cash on hand Feb. 1, 3.15; Total amount in Treas. Feb. 1, 221.34.

E. J. BERKEY,
Sec. and Treas.

CORRESPONDENCE.

SOUDERTON, PA., JAN. 24, 1895.—Last Sunday we had the pleasure of a visit from Bro. I. A. Wambold of Breslau, Waterloo Co., Ont. He preached here in the English language to a large congregation. Although the German language still predominates here, there are many who desire English preaching, and hence more such visits would be much appreciated.
H K GODSHALL

ALBANY, LINN CO., ORE., JAN. 22, 1895.—Grace and peace from God our heavenly Father be with all His beloved children. We wish to inform you that three families of us from near Thurman, Arapahoe Co., Col., have settled here in Linn Co., Ore. We have organized a congregation here of twelve members, and we assemble for worship every Sunday; we also have Sunday school every Sunday. We would also be very glad if our ministers who come to the coast would stop with us. I live three miles from Albany and will gladly meet our ministers there if they will let me know the time of their coming.
JACOB ROTH.

FROM ROCKINGHAM CO., VA.—Our Virginia congregations have lately been greatly encouraged through a ministerial visit by Pre. David Hostetler from Wayne Co., Ohio. He arrived in our midst in the afternoon of Dec. 10th and remained until the second week in January, preaching in all in the three districts a series of 32 sermons. In these instructive and edifying discourses we feel that the Lord has greatly blessed his labors to us for good as well as to the awakening of a number of our young people to a sense of their duty. On Sunday, Jan. 27, baptismal services were held at Weaver's church, when 8 persons were received into membership. Bro. Hostetler returns to his home carrying with him the good wishes of many brethren and sisters whom he had never met before this visit.
COR.

KILL CREEK, OSBORNE CO., KANS., FEB. 4, 1895.—Bro. Albrecht Schiffler of Nebraska came here on the 18th and remained until the 30th. His visit was much appreciated by the congregation. He preached several sermons, all of them well seasoned with grace and full of truth. During his stay four persons were baptized, and two others from other denominations received with them into church fellowship upon confession of their faith. Our congregation now numbers 21 members. We are still without a resident minister, but we hope to have one in the near future. The harvest is great and there is no time nor room for discouragement. Brethren, pray the Lord to

give us strength and wisdom to work wisely and well. Our S. school is progressing slowly, but it is kept up nevertheless and the Lord has blessed us, blessed be His name.

ABRAHAM SHEILENBERGER.

GOSHEN, IND., JAN. 23, 1895.—On the 6th of January Bro. J. S. Hartzler of the Haw Patch, began meetings here, remaining with us until the 15th. One soul was willing to heed the voice of Jesus and start out for heaven. The members, too, were much encouraged and edified by the instructive and searching sermons of our dear brother who set before us very plainly the qualifications of a follower of Christ. Truly we should be thankful for such blessings. Though we may have trials and disappointments, yet we believe that in them the Lord can and does bestow a blessing. It seems to me that a Christian's life is laid in a loom of time to a pattern which is Christ; the heart is the shuttle, on one side of the loom are trials, on the other joys, and the shuttle, struck alternately by each, flies back and forth carrying the thread, which is light or dark as the pattern needs, and in the end when the finished garment shall be lifted up by the divine Weaver, God, and all the different colors will shine out, it will then be seen that the darker colors were as needful to perfectness as the bright and high colors.
COR.

FROM SALUNGA, PA.—Simeon and Joseph Heatwole from Rockingham Co., Va., recently paid us a visit. They filled an appointment at Chestnut Hill M. H. on Dec. 24th, which was poorly attended. Our home ministers were away from home and where our lay members were I do not know, and the question was asked, Where are our children? Nevertheless the preaching was good. The brethren then filled appointments throughout the county and on their way home stopped with us again and filled an appointment at our Salunga M. H. on Friday afternoon, January 4th, which meeting was better attended. There was no need to ask where our children or ministers were, for there were eleven ministers and two deacons present with a goodly number of lay members and young folks, for a Friday afternoon. The sermons were spiritual and interesting and were attentively listened to. The brethren had been kept busy while here and appeared fatigued. On Saturday forenoon they left here for York Co. to fill an appointment at Stony Brook M. H. at one o'clock P. M., to leave there at three o'clock for Hanover near the Maryland line to fill an appointment in the evening. There are at present eight applicants for membership here in our district.
COR.

CHAPPELL, DEUEL CO., NEB., JAN. 28, 1895.—Our little colony of 30 Amish families, numbering about 70 church members here in Deuel Co. is still bravely struggling along although for the past two years crops have been meagre. We have been having meeting every Sunday until two weeks ago. We closed our Young People's Meeting for the present on account of the cold weather. We have however Bible Readings every Wednesday evening. Our people are all well except Bro. Erb who is quite feeble. May God be ever near him and grant him grace to stand fast in the faith. May we all be earnest in the exercise of faith. We would be very glad to have brethren come to help and encourage us in the good work here in our new homes. Brethren, pray for us. Our desire is to labor faithfully for the glory of our God
JOHN ERNST.

ROCKTON, CLEARFIELD CO., PA., JAN. 28, 1895.—Jan. 15th Bro. Jonathan Kurtz of Ligonier, Ind., came to spend a few days with our people at this place. We were all glad to have him come as we have preaching only every 8 weeks unless some kind brother comes in between as they do sometimes, but do not stay as long as we would like to have them stay. He preached four sermons which were all very impressive. The roads not being very good, the congregation was not very large, but very attentive. The last night the weather was very unpleasant. We hope that the encouraging words from the brother may arm us against the wiles of Satan and better fit us for the battles of life. May he have said something that will bring fruit to the honor and glory of God, and may the Lord bless him as he goes to other fields of labor, that he may be the means of turning many from sin to righteous ness.
M. I. C.

FROM SHORE CONG., LAGRANGE CO., IND.—On Jan. 27 we were visited by Bro. John Blosser of New Stark, O., who did not come here as a stranger, as many of us remember yet the earnest admonitions and able discourse he delivered two years ago, when our meeting house was for the first time opened for worship. While in our midst this time he preached ten very interesting and impressive sermons. A desire to hear the word of God, and to be fed with spiritual food seemed to prevail.

Five young souls were impressed by God's spirit to confess Christ, while it seems others were seriously reflecting over their lost condition. We realize that much good has been done through these meetings to the brethren and sisters in building us up in the most holy faith which was once delivered unto the saints. Brethren, let us pray for each other and

for those who are yet out of Christ, and not grow weary in well doing, but that we may be as a tree planted by the rivers of water and ever grow in grace so that we can behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Our prayers go with the brother that he may submit himself under the mighty power of God in whose hands to be a battle-axe to tear down the strongholds of Satan and that the Lord bless his labor for the conversion of sinners and the upbuilding of Christ's church on earth.

J. J. MISHLER.

HINTON, VA., JAN. 18, 1895.—We were glad to have Bro. David Hostetler of Ohio come into our midst on Dec. 16. He labored with us for about two weeks, calling sinners to repentance and encouraging the saint heavenward. He preached quite a number of sermons here in Rockingham Co. The meetings were all well attended, notwithstanding the cold weather. On the 29th he went to Augusta Co. and visited the church there, returning on Jan. 5th to hold several meetings in the northern part of the county called the "Lower District." The brethren Simeon and Joseph F. Heatwole left their homes on the 20th of Dec. for Lancaster, York, and Cumberland counties, Pa., where they labored for about three weeks, returning home on the 10th of January. We hope and pray that God will bless the efforts of the brethren here and elsewhere that much good may be accomplished through the preaching of His holy Word. There are now about four applicants for membership who will be received in the near future.
J. A.

MARTINSBURG, BLAIR CO., PA., JAN. 19, 1895.—Our ministering brother Levi A. Blough of Davidsville, Somerset Co., came into our midst and preached seven interesting sermons, also visiting the brethren and sisters. On Thursday evening, Jan. 24 he, with a number of others, had services with our sister Katie Snyder, who, on account of feeble health, could not attend the church services. We feel thankful to God that we were thus highly favored and hope that through His word some good seed has been sown and that it may spring upward and bear forth fruit to the honor and glory of God. On January 26, our dear brother took the train at Roaring Spring for Rockton, Clearfield Co., Pa., where he intends to hold a series of meetings. We hope that the brother will come again, and also other ministers. We feel much encouraged to press onward. Our prayer is that the Lord will thus bless our dear brother and give him strength both bodily and spiritually that he may yet bring many souls to Christ.

MARY A. SNYDER.

FROM TUB, PA.—We have recently been favored by visits from traveling ministers. On Dec. 19 Bro. Samuel Yoder of Elkhart, Ind., arrived from Fayette Co., Pa. He filled four appointments at the Folk church and three at the Casselman church in Garrett Co., Md. He also gave a talk at our Christmas exercises.

Bro. Allen Rickert of Columbiana, O., came into our midst on Jan. 22, and filled two appointments at the Folk church. On Jan. 26 Bro. Jonathan Kurtz of Ligonier, Ind., who has been on an extended trip to eastern Pa. and Md., arrived at Tub and remained until Jan. 31. During this time he preached four times in the English language and once in the German. These meetings, considering the inclement weather, were well attended and good interest manifested. We are confident that the labors of our dear brethren were not in vain. We believe we have all been brought nearer Christ, to whom we were so earnestly directed.

May God bless these dear brethren who labored among us, to further teach and preach Christ and His word.

COR.

NORTH LAWRENCE, OHIO, JAN. 23, 1895.—We have reason to rejoice and to be thankful to the Lord from whom all blessings flow, since we have been so richly blessed with spiritual showers. On Jan. 5 Bro. J. M. Shenk of Allen Co., Ohio, came into our midst and held a series of meetings at the Martin M. H., during which time one precious young soul became willing to remember his Creator in his youth. On the 14th Bro. Shenk came here to the Pleasant View M. H. where he commenced a series of meetings, and on the 16th he left here for the Salem Cong. and Bro. David Garber took up the work and continued till on the 19th. These meetings were unusually well attended and the best attention prevailed throughout. There are at present two young souls who have resolved to live for Christ and to renounce the world. May the Lord grant His blessings to be showered upon them that they may so live that they may be living epistles known and read of all men. Yet there are still more to follow. But many of them are like the men in Christ's parable of the great supper, they with one consent make excuses. But remember that making excuses is only serving Satan and the Lord says to such, "They shall never taste of my supper." "The harvest truly is great, but the laborers are so few, pray ye therefore the Lord of the harvest that he send more laborers into his great harvest field." There is plenty of work for all and the Lord has promised to pay (or has more than paid it already) *whatsoever is right*. If this is the case we might ask, "Why stand ye all the day idle?"

Brethren, let us arise to our work and shine, "you in your corner and I in mine." Remember us in your prayers. RUDY SENGEL.

EUGENE, LANE CO., OREGON, JAN. 22, 1895.—As I was reading this evening in No. 2 of the HERALD of the distress and destitution existing in parts of Nebraska, Kansas and Colorado, I felt it a duty to write a few lines for the HERALD as an invitation to those who would like to make a change of location, to come and look over our beautiful Willamette valley in Lane Co., Oregon. Land, improved or unimproved, can be had here at low prices. People who have lived here for 40 years state that while some years the crops may not have been so abundant, yet there never has been a failure. I have resided here for six years and can say that any one who is able and willing to work, can have enough of grain and fruit to live happily, and the Lord is with His people here as well as in the East. The civilizing influence of the precious Gospel has made this a community of peace. A considerable amount of rain—though not too much—falls during the winter and saturates the soil thoroughly, assuring an abundance of water from the mountains and moisture for crops. Weather is seldom very cold.

Our congregation is not very large—about 40 members. Good land can be had close to our community at from \$15 to \$40 per acre for improved and at from \$3 to \$10 per acre for unimproved farms, beside some government land. We have regular meeting at Oak Hill every two weeks, and once a month at Long Tom in the timber country 10 miles west.

In reading Bro. D. W. Kilmer's correspondence from Hastings, Col., I felt as though there ought to be a way for him to bring his family out here, as he has already stated in correspondence to me that he would like it here; but as our church here is yet small and most of them new arrivals and not full-handed financially, I thought perhaps some of our abler brethren in the East could and would furnish the means for transportation. We would be glad to take him in and help him to a home here. I pray that some well-to-do congregation in the East may feel disposed to render this assistance. Your unworthy servant, J. D. MISHLER.

SUNDAY SCHOOL ITEMS.

FROM BLENHEIM, OXFORD CO., ONT.—The closing exercises of the Blenheim Mennonite S. School were held on Sunday, January 6th, when upwards of 140 books were given to the pupils as presents. The average attendance for the nine months ending December 31, 1894, was a little over 80 pupils. On Sunday,

January 13, 1895, the officers were again elected for the coming year—all the old officers re-elected, viz.—Menno M. Shantz, Supt.; Simon Cressman, Assist. Supt., and Noah Shantz, Sec'y. The school will re-open on Feb. 3rd, thus making it practically an "evergreen" one. COR.

FROM SALUNGA, PA.—We closed our Sunday school at Chestnut Hill, Lanc. Co., Pa., on Oct. 21st, 1894, having had school a little over six months. Number of pupils enrolled, 169; teachers, 15; average attendance of pupils, 112; teachers, 14. A very interesting school it was to the writer as all lessons were well learned, answers to questions promptly given, and good order throughout, each officer, teacher and pupil promptly at their place, which made us believe that God was with us. At the closing of the session each pupil and teacher received a reward of merit according to attendance. We will open again in the spring, the Lord willing. It should be an evergreen school, but the officers and most of the teachers and pupils live some distance from the meeting house. COR.

For the Herald of Truth.

NOTES BY THE WAY.

On Monday morning, January 21st, I started from Elkhart on my long-contemplated trip to the South. Sometimes every move we make appears favorable to the carrying forward of our purposes. At other times the fates seem to be against us. We may not always understand why our progress is apparently hindered, but it is well to see the Hand of God in all His leading, and to believe what is, is for the best.

On the first day out I had to learn again that our most studied efforts are doomed to failure. It was the purpose to reach Cincinnati in time for the evening train south. The high winds blew a tree across the track of a branch of the Big Four R. R., seven miles south of Rushville, and a freight train was badly wrecked, so that the passenger train could not pass for hours. To overcome the disappointment the train was run back to Rushville to give the passengers a chance to go to Cincinnati on the C. H. & D. R. R. But a wreck on this road delayed the train, so that there was no alternative left but to wait for the morning train at C.

I passed the 22nd with no unusual incident of travel. First we passed over a long stretch of the beautifully undulating lands of Kentucky. But the blue-grass fields were brown from the frosts of winter. Yet there was a great change from the wintry aspect I left in northern Indiana. Through southern Kentucky and much of Tennessee the Queen and Crescent R. R. runs through mountain

spurs and foot hills of the Cumberland Mountain range. A beautiful, but narrow valley runs to the Tennessee River at Chattanooga.

When daylight came on the 23d, we were among the pines, palmettoes, and other evergreens on the sandy coast lands of Georgia. The appearance was quite tropical, yet there was a white frost, and the air was quite cool. The southern people say the weather is cold. Leaving Jacksonville to the east, I changed cars at Yulee, and at Baldwin for Macclenny, where I arrived just before noon.

Bro. I. G. Plank met me at Macclenny, and took me to his home two miles south. In the evening a meeting was held in the M. E. Church at Macclenny. The attendance was fairly good, and the people heard with apparent interest—perhaps partly of curiosity. I spent the next day and evening with Bro. and Sister Plank, who are the only members we have in these parts. Their only children, Katie and David, have for some time felt the need of a Savior, and have given themselves up to live a Christian life. Their desire was to be baptized and united with the church of their father and mother. Accordingly we held a season of worship at their house in the evening, and received the young people by baptism, and afterward observed communion and feet-washing. It was apparently a time of great rejoicing for this dear family which has for a number of years been isolated from the people of their church home. They said this was a time for which they had long prayed. May God abundantly bless them and keep them strong in the faith which seems so dear to their hearts.

On the 25th I went to Fairbanks, Aladma Co., and spent 24 hours with A. Hunzicker, who, in his youth, was a native of Pennsylvania, and, in his later years, of Iowa; but for some years he has lived here on the highlands of Central Florida. Here, in the sunny South, in the most delightful climate, amid abundance of tropical fruits, he is spending his old age in apparent contentment.

On Saturday, the 26th, I went to Hawthorne, in Aladma Co. Our aged brother, John Yoder, met me, and took me to his hospitable and well furnished home. He is the only member we have resident here. Bro. George Smith and family of Shanesville, Holmes Co., Ohio, are at present staying in Hawthorne. Brother Smith's feeble health has made it necessary for some years to come south to escape the rigors of the northern winters. This winter they have had serious affliction in the family, two of the children having a severe attack of fever. Our young brother, John W. Troyer, of Middlebury, Ind., is also at present staying here. I was truly glad to meet one of our brethren from our own county. On Sunday morning and Sunday evening we

had meetings in the Presbyterian Church in Hawthorne.

On Monday, January 28th, I came to Merimack (Zellwood R. R. station), Orange Co., where I was met by John Harshberger, a relative, formerly of Augusta Co., Va. I was indeed pleased to meet him after the lapse of so many years. He is comfortably situated, surrounded by a large grove of fine orange and lemon trees, and other tropical fruits. I was glad to find him and his worthy family so earnestly interested in religion. The same evening we had a meeting at the school house near by, with fair attendance. I staid with him till Wednesday morning, enjoying my visit very much.

On Wednesday evening, January 30th, I arrived at Bowling Green, De Soto Co., well toward the southern part of the state. Bro. Lewis Shank met me and took me to his home, where we had a well-attended meeting at his house the same evening. Here I expect to stay for some time and hold a number of meetings. In my next I shall attempt to describe somewhat the county, its climate, products, facilities for homes, etc.

J. S. COFFMAN.

For the Herald of Truth.

MISSION WORK FROM A BIBLE VIEW.

Address at a mission meeting at the Mennonite M. H. in the city of Lancaster, Pa., Jan. 12, by John R. Buckwalter.

Our subject naturally suggests the question, What does the Bible say about mission work? and how do we heed its teachings? I will try to answer by a brief review of one of its many lessons that are found in the Book of the Prophet Jonah. Please read this interesting narrative; I think we can find therein a very fair illustration of the spiritual condition of the average Christian of the day. A little self-examination along this line may do us good. Let us see:—

Are there any Ninevites in this century, in this nineteenth century of the Christian era? and if so, have we ever been impressed with the idea that it is our duty to carry to them the Gospel of Christ? In other words, have we ever heard the Lord say unto us as He did to Jonah "Arise, and go to these modern Ninevites, and preach unto them the preaching that I bid thee"? And do we heed the calls of conscience, or, like Jonah try to get rid of them by taking a trip to some modern "Joppa" by the seaside?

How many of us spend our means in this way. We often feel that we can hardly afford it; but then some one has said that a bath in the ocean is good for our health, and we instantly believe it; besides, we won't miss ten or twenty dollars very much; so, like Jonah, we

pay our fare, and away we go for Tarshish.

Are we fond of music? We don't mind giving fifty or a hundred dollars for an organ. We even succeed in convincing ourselves that we can be a little better Christians with one in the house. But suppose some missionary were to ask us for a like amount to purchase bibles and tracts for the wicked Ninevites, we would feel at once as though it would financially ruin us, and that the man of God was extremely impudent to make such an extravagant request of us. Did you ever notice, my friends, how easy it is for us to believe what we want to believe, and how hard it is to believe what we don't want to believe? How easy it is to provide for our own comforts and pleasures, and how hard it is to sacrifice self for the benefit of others, especially for the wicked?

What was the matter with Jonah? Just one thing. And what is the matter with us? I fear the same thing. Jonah didn't want to be bothered with the Ninevites, but when the Lord afflicted him he repented, and out of the fish's belly he cried a mighty prayer unto the Lord, and when he was spared he became willing to carry the Lord's message to them. But was his heart right? Certainly not, or he would not have been displeased when the Lord spared them on repenting. Well, do we ever catch ourselves acting like Jonah in this respect? Does it ever happen that when we try to spread the Gospel, and the results are not just what we expected, that we get displeased and quit, and even encourage others to do likewise? that if people won't be saved *our* way, we won't help to save them at all? Let us observe that while Jonah's affliction in the great deep made him penitent and willing to do the Lord's bidding, he still did not have the love of God shed abroad in his heart. He was willing to carry God's message to the Ninevites, not because he loved them, but because he feared to disobey.

Now he must have another lesson:—As he sits in his booth to the east of the city, the Lord causes a gourd to grow up over him, to protect him in his grief, and he is very glad for it. But the next day the Lord takes it away, and as the hot sun beats on his unprotected head, he faints and complains. Then the Lord reminds him of his pity for the gourd, which grew up in a night and perished in a night, and shows him how much more reasonable that He should spare the city of Ninevah, in which were more than six score thousand persons who knew not right from wrong. We see here that Jonah's selfishness was the hardest thing to get rid of, and the same is true of all mankind. It seems to require a forty years' journey in the wilderness to wear us of it. When we become cured of this

spiritual disease, we will, like Christ, carry the Gospel unto the by-ways and hedges, simply because we love the souls of the ignorant and the fallen. We will try and *act* like Him, and, as far as in us lies, *be* like Him. If there is any one thing more than all others, that has irresistibly impressed me as a Mennonite with the necessity of becoming an advocate of mission work, it has been the persistent, earnest declaration of our faithful bishop, that in order to *be* Christians we must *be Christ-like*.

We are here to-day in the city of Lancaster, in the centre of one of the wealthiest and most providentially blessed agricultural districts on the globe. Men who have traveled the wide world over, tell us, that nowhere is there to be found an equal number of happy and comfortable Christian homes. We turn to the south of us, and look down over the beautiful Pequea Valley, from the Susquehanna river to the Chester county line, and what do we see? A powerful Mennonite church: strong in numbers and strong in means. We turn to the north and look over the equally beautiful and fertile Conestoga Valley, from Mount Joy to Morgantown, and the same conditions exist: an equally strong Mennonite church, both as to numbers and wealth.

We now turn to the east, and what do we see? The Welsh Mountain range; peopled to our certain knowledge with hundreds of persons of whom it can be as truly said as the Lord said of the Ninevites, that they cannot discern between their right hand and their left. And what have we as a church done to save them? Practically nothing. The temporal, moral and spiritual condition of many of these mountain people is a standing, living, burning, mocking shame to our religion and boasted civilization; and yet, like sleeping, selfish Jonahs, we slumber away in the ship's side as though we were sailing in the calmest of waters. Is it any wonder that the Lord has given us over to selfish contention and strife, and that the vehement east winds of internal dissension and dissolution are breaking over our ship? Oh that we could hear the cry of the Master—"What meanest thou, O sleeper; arise and call upon thy God that we perish not." Let us, my friends, turn our back upon Joppa and Tarshish, obey the Lord, and strike for Nineveh, and leave results with Him who doeth all things well.

WHAT is commonly called sacrifice is really the best natural use of oneself and one's resources—the best investment of one's time, strength, and means. He who makes no such sacrifices is most to be pitied; he is a heathen because he knows nothing of God.—S. C. Armstrong.

SIMPLICITY AND UNIFORMITY OF ATTIRE: HOW SUCCESSFULLY ADVANCED.

An address delivered at the S. S. Conference, Middlebury, Indiana, By G. L. Bender.

Dear Christian Friends: It is with great reluctance that I stand before you, knowing that I have a delicate subject upon which to speak. I could hardly get the consent of my mind to accept, and it was only through the earnest solicitation of a brother that I did so. We have been feasting on good things, and now at nearly the close of this grand feast I am to set the shell before you. I realize my disadvantage since I know that many of you would rather not hear a talk on this subject.

At the present time this matter of simplicity of attire is almost a rare thing, and one dare hardly say anything about it without being classed as a cranky, narrow-minded formalist. But I care not what you call me when I am through, for I shall endeavor to keep myself in the spirit of the Gospel. To God I owe my all, to Him I have consecrated my life, and for His cause I shall stand, knowing if God be for us no one can be against us Rom. 8:31.

I want to be understood that I do not put any religion in the attire of the body, so far as our salvation is concerned. The blood of Christ is what cleanseth us from all sin, and only through His atonement are we made free and become heirs to the Kingdom of Heaven, and unless we have that blood applied to our hearts, though we be ever so humble, and though we practice simplicity to perfection, we will never enter the pearly gates and walk the golden streets of the new Jerusalem.

Then, if our attire does not save us, and has nothing at all to do with our salvation, why contend so much for it, why the church demand it from the members? Why not spend that time and labor to carry the good news of salvation to poor lost souls? We must remember that getting saved and remaining saved are two things. While it has nothing to do with our getting saved, it has something, yes, a great deal to do with our remaining saved. If the "Life-line" of salvation has pulled us out of the water, and the restrictions of God's Word have been put between us and the water, and His commandments are not obeyed, and of our own fault we again fall into the water and are drowned, our getting saved amounts to nothing. The crown is not in the beginning, nor in the middle, but he that endureth until the end shall be saved and receive the crown.

There are two words that cover all: "Blood" and "Obedience." The blood of Christ saves us, and obedience to His Word keeps us saved. As soon as we

have accepted Christ as our Savior, it is our imperative duty to find out what the Word requires of us, what God has commanded us to do, how to live, and when we have found out, we must be obedient to that Word. While on earth, Christ gave us an example how we should live, and if we follow His footsteps, and make our attire as simple as His, I am sure we will practice simplicity to perfection.

Now then, when we read God's Word and find that He tells us through the inspired writers that we should be adorned in modest apparel, we want to be obedient to that Word, and when we read Romans 12:1, and find the Apostle Paul telling us that we should not be conformed to this world but be transformed by the renewing of our minds, it becomes our duty to be obedient to that Word. We might go on and enumerate to you, giving Scripture evidence, but time will not permit, so we will refer you to only a few passages: Isa. 3:16-26; 1 Tim. 2:9, 10; 1 Peter 3:1-6. Christ practiced simplicity, the Apostles practiced it, and you will find that all the pious, consecrated Christians from the time of Christ down to the present age practiced it. If then we have God's Word, Christ's example, the living testimony of all these holy men and women, why not contend for it, why not follow their example, and be obedient to our Lord? Oh, true obedience is what God wants; that is what keeps us at the feet of Jesus, and there is where we must stay if we want to be His true followers.

Obedience is better than sacrifice. I care not how much you sacrifice, how much you do to extend the Gospel, how much money you send to foreign fields, if you are not willing to obey His commands, it will amount to nothing in the sight of God. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Jas. 2:10.

While nearly all the Christians at first adhered to this principle, you will find that there were always some who were inclined to be gay and flashy, even during the Apostolic time, so much so that the Apostles had to write to the churches about it, especially cautioning the women to dress in modest apparel, as women professing godliness, whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, etc., but the adorning of the heart.

I hope you will not understand me to think that simplicity of attire is all of obedience; it is but a small portion of it. But, after all, our attire shows to a great extent the condition of the inward man. If we are filled with the love of God, and have assumed that meek and lowly spirit of Jesus, it will show itself in our outward appearance. A gaudy dress is not natural to such an one. There are sometimes wolves in sheep's clothing, as the old saying is, (and as Satan often likes to appear), having a form of godliness, but

denying the power thereof. A sheep or a lamb, however, will never put on a wolf's clothing, and whenever you find a person with a wolf's clothing on, you may be assured there is some wolf nature there. I get tired of the expression "If the heart's right all is right, no matter how we are attired." This is one of Satan's old swords, and the truly converted will not use it. If the heart is right, then the outside is going to get right too, just as fast as the convert gets acquainted with the Word. If simplicity and separation from the world in the manner of dress is not the teaching of the Gospel, why did all denominations once practice it, yea more than we do at the present time? At that time they were eager to receive the truth, and to accept the plain teaching of the Gospel, and put them in practice in their daily life. But now people have become so finely educated in theology that they can pervert the Gospel and make it mean whatever their fancy desires. They do not want to bear the cross. They can preach very fine sermons, but praise the Lord humanity is getting tired of that kind of preaching, for it does not satisfy the soul. Every where men are rising up and preach the old-styled Gospel. People are seeking the old paths again. Praise God for it.

There are at present but few denominations that are clinging to this simplicity as a church, and they, apparently, are drifting. It seems there are some among us now that think that in order to go out into the world to do active service for the Master, they cannot maintain these principles, that they must appear like the world in order to accomplish something, and are beginning to look over the fence, and longing for other pastures, trying to make themselves believe that this is merely custom and a dead formalism. I contend this morning that it is not a mere custom, but that it is the teaching of Christ, and the spirit of the Gospel,—it is Bible doctrine. One thing however is certain, that, if you conform to the order merely because the church requires it, and not because you believe it is right and Scriptural, and are timid to go out into the world thus, and when asked why you dress so plain, make the excuse "Because it is the custom of the church," intelligent people will look upon you and the church with disgust. But when you go among worldly people with your plain attire with perfect ease and freedom and when asked why you do so and can give the answer as did that sister who started from Beatrice, Neb., for Kansas when asked by the conductor "Why do you go so plain?" politely answered, "I have joined the church of Christ and am in the service of my Master whose orders also I must obey in my dress according to 1 Tim. 2:9 You will gain the respect of the intelligent people and wield a great influence over them. If some have be-

come formalistic, and to a certain extent put their salvation in their attire, that does not give you leave to depart from these precepts. You should appear different from the world, for there is where your power lies.

(To be continued.)

Married.

YODER—JANZ.—In Menno Twp., Mifflin Co., Pa., Jan. 16, 1895, by Christian K. Peachey, Moses M. Yoder and Susan M. Janz.

HOOLEY—MAST.—In Lancaster Co., Pa., January 23d, 1895, David H. Hooley of near Belleville, Pa., and Fanny Mast of Lancaster county.

NAFZIGER—LITZWILLER.—On the 9th of Jan. 1895, by Chr. Nafziger, Christian Nafziger of Washington, Ill. to Anna Litzwiller of Hopedale, Ill.

ZOOK—KING.—In Menno Twp., Mifflin Co., Pa., Jan. 24, 1895, by Bishop A. D. Zook, Jacob Y. Zook of Union Twp. and Lydia J. King of Menno Twp., Mifflin Co., Pa.

EICHELBERGER—EGLI.—On the 7th of Dec. 1894, in Livingston Co., Ill., by Chr. Nafziger, Henry Eichelberger of Pontiac, Ill. to Maria Egli of Minier, Tazewell Co., Ill.

HEATWOLE—RHODES.—On the 10th of December 1894, at the residence of the bride, near Pleasant Valley, Va., Bro. H. Edward Heatwole and sister Mary Rhodes. May God's blessings follow them through life.

YODER—WELDY.—On the 17th of January, at the residence of Pre. Jacob Christophel in Harrison Twp., by J. S. Coffman, Bro. Cornelius S. Yoder of Union Twp., to sister Anna Weldy of Locke Twp., all of Elkhart Co., Ind.

HOUSEHALTER—SPRINGER.—On the 27th of January 1895 at the home of the officiating minister, Bish. Joseph Stuckey of Danvers, Ill., Albert Househalter of Fairbury, Livingston Co., Ill. to Lena M. Springer of Hopedale, Tazewell Co., Ill.

CHARLES—CHARLES.—On the 24th of Jan. 1895, at the bride's home, Bro. H. D. Charles and sister Hettie F. Charles, both of Manor Twp., Lan. Co., Pa., were united in matrimony by Pre. John K. Brubaker of Rohrerstown, Pa. May God's richest blessing attend them.

CRESSMAN—BRUBAKER.—On the 23d of January 1895, at the residence of the bride's parents, in Berlin, Ontario, by J. B. Bowman, Bro. Josias S. Cressman of Strasburg, Waterloo Co., Ont. to sister Mary M. Brubaker. They are followed by the best wishes of a host of friends.

LINDEMAN—FRANTZ.—On the 20th of Dec. 1894, at the bride's home, Bro. J. N. Lindeman and sister Carrie K. Frantz, both of Manor Twp., Lan. Co., Pa., were united in matrimony by Pre. John K. Brubaker of Rohrerstown, Pa. May God's richest blessing attend them.

KURTZ—KAUFFMAN.—On Sunday, Feb. 3, 1895, at the home of the bride's parents, by A. D. Wenger, Bro. David H. Kurtz to sister Lemina E. Kauffman, both of Garden City, Mo. May the Lord richly bless them in their new relation and may this earthly tie be the means of binding them more firmly to Christ.

DIED.

KREHBIEL.—On the 15th of January 1895, at Clarence Centre, Erie Co., N. Y., of the infirmities of old age, Bro. John Krehbiel, aged 83 y., 2 m., 5 d. On the 17th the remains were conveyed to their last resting place in the Clarence Centre cemetery. Funeral services by Peter Rhodes from Rev. 7:9-17.

SANDERS.—On the 24th of Dec. 1894, sister Catherine, wife of Bro. William Sanders, aged 36 y., 3 m., 11 d. She was a faithful member of the Mennonite denomination. She leaves her husband and 5 children, one an infant daughter, two brothers, three sisters, parents and many friends to mourn her early death. Her end was sweetly peaceful. Funeral services by Christian Herr of Osborn, Ohio. Text Luke 13:34, 35.

QUICKFALL.—On the 21st of January 1895, near Waterloo, Ont., of heart trouble, Annie Laura, daughter of R. M. Quickfall, aged 20 y., 10 m., 4 d. The remains were interred at Martin's M. H. on the 23d. Funeral services by Pre. Jaeger of Waterloo. She was highly esteemed by a large circle of relatives and friends. May God comfort the bereaved parents and brothers in their deep affliction.

BEAR.—January 22d in Mahoning Co., O., Anna, widow of John Bear, aged 83 y., 7 m., and 27 d. Her remains were laid to rest in the Oberholzer graveyard on the 24th, on which occasion services were conducted by David Hostetter and John Burkholder. Sister Bear has been a consistent member of the Mennonite church for many years, and by her exemplary life had gained a wide circle of friends.

CHRISTOPHEL.—On the 24th of January, in Mahoning Co., O., Elisabeth, daughter of Peter and Mary Christophel, aged 36 y., 3 m., and 16 d. Funeral on the 26th at the Oberholzer church where services were held by David Hostetter and John Burkholder. She has for some years been a faithful member of the Mennonite church, and when health permitted, was usually in her seat at the church and in the Sunday school.

BARKEY.—On the 15th of January 1895, in Gage Co., Neb., of old age and paralysis, Enos Barkey, aged 80 years. He was born in Pennsylvania, and in 1834 he married Eva Ziegler who died about 14 years ago. They moved to Ohio in 1849, where he cleared up a timber farm, and some years later moved to Indiana and from there to Grundy Co., Ill. For the past 26 years he was a resident of Gage Co., Neb. He leaves three sons and two daughters. Deceased was highly esteemed by a large circle of relatives and acquaintances for his sterling qualities as a Christian, and his death is universally mourned in the vicinity which for so many years made his home. The remains were laid to rest on the 16th in the Highland cemetery, ten miles north of Beatrice, Neb. Peace to his ashes.

MARTIN.—Jacob Martin was born in Lancaster Co., Pa., Sept. the 11th, 1807, died in Wayne Co., Ohio, Jan. 21, 1895, aged 87 y., 4 m., 10 d. Funeral services at the Martin's M. H. on the 24th by Jacob Tyson and Henry Beery, from Isa. 57:1, 2. The aged brother for a long time had a desire to depart and be with Christ. His race is run and if he ran the race with patience which was set before him he will doubtless find a resting place at the right hand of God, and obtain a crown of life; if he has sown bountifully to the Spirit, he will reap bountifully; a man reapeth what he soweth. Peace to his ashes.

SHOENAKER.—On the 15th of January 1895, near Breslau, Waterloo Co., Ont., Ellen (maiden name Goetz) wife of George F. Shoemaker, aged 53 y., 3 m., 26 d. Deceased was a member of the M. B. C. denomination. She leaves her husband and 8 children to mourn the loss of a faithful and affectionate companion and mother. Funeral services by A. Eby and H. S. Hallman.

SHANTZ.—On the 19th of January, west of Berlin, Ontario, Bro. Samuel Shantz, aged 84 y., 2 d. Buried on the 22d at Ely's M. H. in Berlin. Funeral services by Joseph Nahrgang in German and Noah Stauffer in English. Deceased leaves many relatives and friends to mourn their loss.

DANGLER.—On the 30th of Jan. 1895, near Ottawa, Putnam Co., Ohio, Bro. Henry Dangler, aged 73 y., 7 m., 9 d. He leaves a second wife and 6 children, to mourn his departure, one son also preceded him to the grave. May God comfort the sorrowing wife and children in their bereavement. Buried on the 1st of Feb. 1895 in the Varner graveyard. Funeral services by D. S. Brunk of Elida, Ohio, from 2 Sam. 14:14. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again!"

HANEY.—On the 22d of Nov. 1894, in Knox Co., Tenn., of diphtheria, Jesse Argo Haney, aged 13 y., 9 m., and 25 d. His sufferings were great but he bore it with great patience, never complaining. Several days previous to his death he prayed, and requested them to meet him in heaven. Funeral services on the 26th at the Mennonite M. H. by H. H. Good.

BEISEL.—On the 23d of January 1895, in Maryboro Twp., Wellington Co., Ont., of croup, Wesley, infant son of William and Annie Beisel, aged 5 m. and 16 days. Funeral services by Samuel Goudie in English from 2 Sam. 23, and Jacob Gingrich in German from Mark 10:15.

"Farewell, sweet morning flower,
Brief vision of a day;
Thy blossoms of an hour,
Soon drooped and died away."

HERSHBERGER.—On the 28th of Dec. 1894, near Emma, Lagrange Co., Ind., Magdalen (maiden name Wenger) Hershberger, of heart disease and the infirmities of old age, aged 84 y., 2 m., 30 d. She was born in Somerset Co., Pa., and was a faithful member of the Old Amish Cong. near Emma. She leaves six sons and two daughters. Her loss will be deeply felt in the home, the church and the whole community. Funeral services by Emmanuel Miller and Daniel Hochstetler from Heb. 4 and John 5:20-30.

BACHMAN.—On the 25th of June 1894, in Cazenovia, Woodford Co., Ill., after a protracted period of suffering, sister Bina Bachman, aged 69 y., 6 m. She manifested great patience and fortitude in her sickness and waited for her Savior's call. She was a faithful member in the Amish congregation in Woodford Co. She leaves five sons and two daughters to mourn, though not without hope, the loss of a dear mother. Buried on the 27th in the Roskohe graveyard. Funeral services by J. P. Schmitt, J. Smith, D. Orendorf and Christian Rieser.

YOUNG.—On the 25th of January 1895, sister Barbara Young, widow of David Young of Lehigh Co., Pa., aged 65 years, 11 months. Deceased had been ailing the last year but began to fail rapidly the past few months until finally she fell asleep in Jesus. Buried at Saucon M. H. Funeral services by Henry Godshall at the house and Andrew Mack at the meeting house.

YODER.—In Allensville, Pa., Dec. 21st, 1894, Christian P. Yoder, aged 84 y., 2 m. and 11 d.

ESTERLY.—On the 6th of Jan. 1895, in Columbiana Co., Ohio, after a lingering illness and a broken hip, Abraham Esterly departed this life to try the realities of another world. His age was 74 years, 2 months and 29 days. The deceased was a member of the Reformed church and an old and estimable citizen, he will be greatly missed in the home and in the neighborhood. He leaves a widow, one son and two daughters to mourn the death of a kind husband and father, but we hope our loss is his eternal gain. What the Lord doeth is well done. Funeral text, 1 Cor. 15:55; services at the house by Pre. Baumbarger after which the remains were taken to the Cherryfork school house graveyard for interment.

He has crossed the deep, dark river,
With his Savior hand in hand;
Not afraid, without a quiver,—
He has joined the angel band.

He's at rest, his sufferings over,
No more pain for him to bear;
Why mourn we then who loved him?
He's in heaven—no sorrow's there.

And we miss him, oh we miss him,
In our home we miss him here;
Yet we miss his coming footsteps
And we miss him everywhere!

SHENK.—On Jan. 30th, 1895, near Sanborn, Niagara Co., N. Y., George Shenk, aged 82 years, of pneumonia. On Feb. 2d the remains were brought to their last resting place in the cemetery at Pekin. Services were conducted by Jacob Krehbiel. Text, 1 Jno. 3:2, assisted by W. L. Warner.

BARNDT.—On the 20th of Jan. 1895, in Bedminster, Bucks Co., Pa., of palsy and infirmities, sister Veronica Barndt, aged 86 y., and some months. She was a consistent member of the church. The remains were laid to rest on the 24th at Doylestown.

MEYER.—On the 23d of Jan. 1895, of pleurisy and pneumonia, sister Amanda Meyer, wife of Christian Meyer of Plumsteadville, Bucks Co., Pa., aged 43 y., 1 m., 16 d. Buried on the 28th at Deep Run, followed by many sympathizing friends. A husband and two children are left to mourn their loss. Funeral services at the house by the writer and at the M. H. by H. Rosenberger and I. Rickert.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

SAMUEL GODSHALL

GREER.—On the 25th of Jan. 1895, near Garden City, Mo., of scarlet fever, Flossy Ellen Greer, daughter of Bro. James M. and sister Emma Greer, aged 1 y., 7 m., 16 d. Funeral services by D. Y. Hooley, Levi Miller and A. D. Wenger. Flossy is the second child in their family begun in heaven.

"Jesus loved our little one,
And took it from our care;
May we say, 'Thy will be done,'
And meet our Flossy there."

SUTTER.—Amos Sutter, son of Peter and Veronica Sutter, born Dec. 11th, 1894, died Jan. 15th, 1895, aged 1 month, 4 days. Services by Joseph Gascho from Matt. 19:13-15 and P. P. Hershberger from 1 Thess. 5:1-5.

LANDIS.—On the 11th of Dec. 1894, Vergie Almira Landis, aged 8 y., 6 m., 3 d. Buried at Stony Brook, York Co., Pa. Funeral services by Martin Whisler and Theodore Forrey. Text, "She is not dead, but sleeps."

MAST.—On Jan. 2d, 1895, in Baltimore Co., Md., John Walter son of John Z. and Lizzie Mast. Funeral on 4th. Services by Isaac D. Hertzler.

ZOOK.—On the 18th of January 1895, near Belleville, Mifflin Co., Pa., of consumption, Rebecca, daughter of Eli and Elizabeth Zook calmly departed this life to be with the Lord, aged 19 y., 11 m., 6 d. She leaves her parents, 5 brothers and 3 sisters to mourn her death. She was a faithful member of the Amish Mennonite church and bore her sufferings patiently until death released her. On the 21st her remains were laid to rest in the Amish cemetery near Allensville. Funeral services were held by A. Zook.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But, 'tis God that has bereft us,
He can all our sorrows heal."

LAPP.—(The following notice, having been very incompletely reported for last number, we reprint it.—Ed.) Jacob Lapp, of Hilltown, Bucks Co., Pa., departed this life Jan. 17, 1895, aged 81 years, 3 months and 4 days. Buried at Line Lexington, Jan. 21. Service at the house by Samuel Leatherman and Henry Rosenberger at the church. Text, Matt. 11:28-30. Hymns No. 271 Wer weiss wie nahe mir mein Ende, No. 273 Ich habe Lust zu scheiden. The text and hymns had been selected by the brother several months ago. Brother Lapp had many afflictions to bear, being a very heavy man, nearly blind, and had a light shock of paralysis about a year ago, which impaired his mind and speech to such a degree that it was difficult to converse with him. But he bore his lot with Christian resignation, until it pleased his Heavenly Father to command deliverance. Of his faith and longings and prayers we can judge, and we hope he has gained the happy shores where there will be no more sorrow.

J. WALTER.

MOYER.—On Jan. 23d, 1895, in Plumsteadville, Bucks Co., Pa., of pneumonia, sister Amanda Moyer, maiden name Garges, wife of Bro. Christian K. Moyer, aged 43 y., 1 m., 16 d. Buried at Deep Run on Monday Jan. 28th. Funeral services conducted at the house by Pre. Sam'l Godshall in the English language, at the meeting house by Pre. Henry Rosenberger and Pre. Isaac Rickert. Her 103 Psalm was selected by the deceased sister as her refuge while yet apparently in health. Her calling away was so sudden, she being sick but a few days, the bereaved husband wished this above Psalm read at her funeral occasion. Appropriate words were spoken by both ministers to console the many mourners who had assembled from far and near, to take the last look upon her earthly tabernacle; her spirit had gone hence.

COR.

HARRINGTON.—On Jan. 10th, 1895, near Ayr, Neb., Lee, son of F. E. and Anna Harrington of Lagrippe, aged 15 days. Funeral on the 11th. Interment at Roseland Mennonite church. Sermon by A. Shiffler. Text, John 16:16.

JOHNS.—On the 30th of Dec. 1894, near Shipshewana, Ind., of typhoid fever, Jacob J. Johns, aged 38 years, 5 months, 6 days. He leaves a wife and four children to mourn his departure. He was a faithful member of the Amish Mennonite church. His seat was seldom vacant in the church services. Funeral services at Pleasant Valley (Forks) church on Jan. 1, 1895, by Jos. D. Miller in German and D. D. Miller in English from Job 19:25.

"Dearest brother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Yet again we hope to meet thee,
When the day of life is fled;
There in heaven with joy to greet thee,
Where no farewell tear is shed."

ROTH.—On the 28th of Dec. 1894, at Shipshewana, Ind., Catharina Roth (maiden name Zimmerman) of typhoid fever. Buried Dec. 30th. Services at Pleasant Valley (Forks) meeting house by Eli Miller in German and D. D. Miller in English. She was a member of the Amish Mennonite church.

"How many were the silent prayers
My mother offered up for me,
How many were the bitter cares,
She felt when none but God could see."

Well, she is gone, and now in Heaven,
She sings His praise, who died for her,
And in her hand a harp is given
And she's a heavenly worshiper.

Oh let me think of what she said,
And of the kind advice she gave;
O let me do it, as she's dead
And sleeping in her lowly grave."

FRERSOLE.—On Jan. 15th, 1895, near Ayr, Adams Co., Neb., of tuberculosis, Barbara, wife of Elias Frersole, aged 43 years and 4 days. Funeral services on the 17th by John Nunemaker, D. G. Lapp and A. Shiffler. Text, Rev. 7:13-17. She leaves a husband and 7 children. May God comfort them in their bereavement. Interment at Roseland Mennonite church.

Dear wife and mother thou hast left us
And gone to the realms of bliss,
Yet we know what has brought our sorrow
Will bring thee peace and eternal happiness.

Thy everlasting hope was sure and firm,
Thy work is now in Jesus Christ complete;
Thou hast soared away to realms of glory,
Where we, if faithful, thee shall meet.

Oh loved one! Thy voice now is silent,
Thou hast crossed over life's troubled sea,
Gone to be an angel spotless, fair and white,
Oh that we were all safe with thee!

Father in Heaven! be Thou our comforter,
Help us to trust the God she had trusted;
For we know He led her safely through
Until she reached the heavenly rest.

When we think of this loved one laid away,
Comfort our bleeding hearts with Thy love,
Because Thou hast promised, if faithful,
We shall meet our loved ones in heaven above.

ELSIE RHINE.

THRONE.—On the 17th of Dec. 1894, Harriet Throne. Buried at Stony Brook, York Co., Pa. Funeral services by Martin Whisler and Pre. Alleman. Text, Luke 12:39, 40.

KISSEL.—Mrs. Anna Kissel, maiden name Bear, daughter of John Bear died at her home near Orange, Ashland county, Ohio, January 5th, 1895. She was born near Smithville, Wayne county, Ohio, October 13th, 1834. Her age was sixty years, two months and twenty two days. She had been a great sufferer from dropsy for several years, but she bore her sufferings with Christian fortitude. Her death was caused by congestion of the lungs. She was a member of the German Baptist (Brethren) church and was a devoted Christian, often expressing herself as being ready and waiting for her blessed Master to take her home. The last night she spent on earth one could see her lips moving in prayer for her children. She was a kind neighbor and a loving mother. She was married to Absalom Kissel Aug. 3d, 1854, and to them were born two sons and three daughters. She had eight grandchildren, six of whom are living. She has also two brothers, one in Iowa and the other in Kansas, and one sister. She has lived in this county twenty-one years, her husband died 1883.

"Death has robbed you of your mother,
Whom you loved and cherished dear;
It was mother, yes, dear mother,
Can you help but shed a tear?"

She had children, five in number
That are left to mourn for her,
But could she speak she now would say,
Prepare to meet me there."

KATIE SHIDLER.

GRABILL.—On the 23d of January 1895, at Cullom, Ill., Samuel Grabill, in his seventy-first year. Brother Grabill was one of the first settlers in that part of the country, and had many hardships to endure and trials to pass through, but he kept the faith unto the end. He was buried on the 26th. Funeral services by C. S. Hauter and E. M. Hartman. He leaves ten grandchildren, sixty grandchildren and one great-grandchild to mourn their loss, which we believe is his gain.

LANDIS.—January 7, 1895, near Greenland, Lancaster Co., Pa., Hattie W., only daughter of brother Abraham L. and sister Susan G. Landis. She was sick only 9 days. Her death was very unexpected to all. She had a sore throat and it developed into Bright's disease. She did not seem very sick until the day she died. The day before she died she told her mother, "Now I am sick one week; the next week I want to get well, and the week after I want to go to school." She was a good scholar and her seat in school was never vacant as long as health permitted her to be there. But it seems it was the Lord's will for her to get well. But we have that blessed hope that she has a better home than ours. Her funeral was largely attended on Thursday Jan. 10th by sorrowing relatives, friends, companions and school mates, who met to pay the last tribute of respect. Her remains were taken to their last resting place in Mellinger's graveyard. Her parents and two brothers survive. Hattie being the first one to be called out of this family, it seems a hard blow, but we will try to be content with the hope to meet again where parting is not known. Her age was 14 years, 2 months and 14 days. A loud call to the young! Services were conducted by David Buckwalter, Benj. Hertzler and John L. Landis, from Prov. 3:17. "Parents, weep not for your daughter,
God saw fit to call her home;
She is not dead but calmly sleeps
Where flowers immortal brightly bloom.

Brothers dear, I hope to meet you,
When the day of life is fled;
There in heaven with joy to greet you,
Where no farewell tear is shed."

HILDEBRAND.—On the 19th of January 1895, in Augusta Co., Va., after a short illness of Lagrippe and phthisis, wife of Bro. Jacob Hildebrand, aged 49 years, 25 days. She leaves her husband and a large family of children and many friends to mourn their loss. Funeral services on the 21st at Hildebrand M. H. by Crickenberger, assisted by A. P. Heatwole. She was a faithful member of the Lutheran church. Peace to her ashes.

STRITK.—On the 3d of Dec. 1894, near Leitersburg, Wash. Co., Md., Bro. Abram Strite, aged 63 years and 26 days.

"Our father has gone to his rest,
From a region of sorrow and pain;
To the glorious land of the blest
Where he never will suffer again.

While in the cold tomb father lies,
His spirit is resting above;
In that happy and sweet Paradise,
There nothing can enter but love.

Sleep on, then, dear father! thy soul
Has gone to that better abode,
And while ceaseless ages shall roll
Thou art resting in peace with thy God."

GODSHALK.—On the 26th of January 1895, in Franconia, Montgomery Co., Pa., of paralysis, of which he suffered more or less for 8 years, Bro. Henry Godshalk, aged 82 y., 10 m., 6 d. He was married to Catharine Frederick 58 years ago. Of their 10 children three sons and four daughters survive him. Buried on the 21st in the Franconia graveyard. Funeral services by Josiah Clemmer, Henry Bower, Abel Horning and M. R. Moyer, from Phil. 1:21.

CORRECTION OF DEATH NOTICE.—In Vol. XXXII, No. 2 it ought to read *Amos*, son of Joel and Jacobina Steckley instead of Jacob.

ITEMS.

— M. FRANCOIS FELIX FAURE has been elected by the French national assembly to succeed M. Casimir-Perier as president of France. In politics he is a republican and in religion a Protestant.

— On account of spreading of the raila, train No. 2 on the Vandalia Ry., due at Indianapolis, Ind. at 2:35 A. M. was wrecked at Coatesville, 26 miles from Indianapolis. Four cars left the track, three of them going down an embankment. Two persons were killed and about thirty more or less injured.

— ONE of the most terrible ocean disasters of recent years occurred on the night of Jan. 29-30, beyond the "Needles" about 50 miles off the coast of England, when the North German Lloyd passenger steamer "*Elbe*" a vessel 440 ft. long, 45 ft. beam, 36 ft. depth of hold, 4,510 tons register and 5,600 horsepower with 334 souls aboard, bound from Bremerhaven to New York was run into by the English steamer "*Cralthe*." The "*Elbe*" was struck about the engine room, and when the "*Cralthe*" backed out of her victim a flood of water rushed into the immense breach and only three boats had been lowered the great ship lifting her bow high in air, sank beneath the waves, stern foremost, carrying with her its freight of 315 human beings. Only 19 persons escaped in the boats. Most of the passengers were Germans. The collision occurring at night found nearly all of the passengers in their beds, and the great rush of water prevented them from escaping to the decks. The survivors after suffering greatly from cold were picked up next day by a fishing smack and taken to Lowestoft.

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Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., MARCH 1, 1895.

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOEB, }

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EDITORIAL NOTES.

WHERE the Bible rules liberty reigns.

NINETEEN persons in the Franconia
Cong., Montgomery Co., Pa., are to be
baptized on the 3d of March.

THERE are at present fifteen applicants
for baptism in Bro. J. K. Brubaker's
Cong. at Millersville, Lanc. Co., Pa.

THE brethren J. Gingerich of Preston,
Ont. and S. Gehman of Blair, Ont. have
been holding meetings in the township of
Maryboro, Wellington Co., Ont., with
what results we have not yet heard.

BRO. NOAH METZLER of South West,
Ind. is engaged in holding meetings at
the Shore Cong., Lagrange Co., Ind.
The interest is good, and we trust the
church will be much built up through the
labors of the brother.

WE are in receipt of No. 1. Vol. I. of
the *Medical Mission Herald*, a neat,
double column, 16 page, monthly, with
illustrated cover, edited by our brother,
Dr. S. D. Ebersole, 2340 Indiana Ave.,
Chicago, Ill. The subscription price is
\$1.00 per year.

THE SUNDAY SCHOOL LESSON HELPS
for the Second Quarter (April, May and
June) are about ready for delivery. Early
orders will be appreciated.

BRO J. S. COFFMAN reached Rose-
land, La. on the 19th of Feb. and will
remain there till about the 1st of March.
He reports a heavy snowfall in New
Orleans on the 18th, a very unusual oc-
currence. He was enjoying excellent
health.

CONFERENCE ANNOUNCEMENTS—We
shall be glad to have the Conference an-
nouncements from the different districts
sent in by the secretaries as soon as pos-
sible. Announcements published in good
time will enable our ministers to make
their arrangements to attend them. Send
them in early.

BRO. ANDREW SHENK of Elida, Ohio
has returned to Elkhart Co., Ind. to hold
meetings at different places. His labors
are much appreciated. At Nappanee,
where he labored, a number have con-
fessed their Savior. He is at present
(Feb. 21) at Salem. May they be effec-
tive in leading many souls to the feet of
their Savior.

As Christ had to suffer on account of
false accusation by His own brethren, the
Jews, so the Christian has very frequently
the sorest trials and deepest pain to en-
dure from the false accusations, the jeal-
ous looks and lips, the fawning pretenses
and wicked backbitings, of those who
claim and ought to, but do not deserve
to be, and are not, friends. But, "blessed
are ye when men shall despise you and
persecute you and shall say all manner
of evil against you *falsely* for my sake." The
prophets and Jesus fared exactly the
same, and part of a Christian's joy should
be that he is found worthy to suffer for
Christ's sake.

BRO. J. S. LEHMAN, the popular Busi-
ness Manager of our Publishing House,
on his return from a short business trip
to Chicago and Freeport, Ill. recently
was agreeably surprised, upon stepping
up to his desk in the private office, to
find placed there a comfortable revolving
office chair inviting him to a bit of well-
deserved comfort. The employees had
concocted and carried out the scheme,
and Bro. L's broad, appreciating smile
was pleasant to see.

ALL efforts to make the way into the
church from the world on a delicately
inclined plane will only result in a more
and more worldly church. The world
will not come up, the church has to
come down, and then, the incline being
so easy, so slight, worldly amusements
are easily introduced into the church and
worldly professors already in the church
will be followed by worldly professors
from the outside, and if "a little leaven
leaveneth the whole lump," what will
much worldly leaven do?

An exchange says, "Some boys would
drive every other one out of the field
who does not recognize them as their
leader. Nothing but leadership will sat-
isfy them." What about those boys
grown to manhood with that tendency
still as strong in them as ever? A nat-
ural capacity for leadership is good, but
the boyish desire for leadership in a man
and the tendency to "put the foot down"
on anything and everything not origin-
ated or "fathered" by him or at least
submitted to his direction, is as baneful
as it is selfish. And alas for the church
if this tendency, this childish selfishness,
finds itself in its natural state in a man
that rises into a position of high respon-
sibility in a church. Where selfishness
and self-importance reign and rule, char-
ity and kindred virtues weep.

THE SKIPPAK Pa. "Neutralist" informs us of the death of Pre. John H. Oberholtzer of Center Valley, Bucks Co., Pa. at the advanced age of 87 years. The same paper states that the deceased "followed the trade of blacksmith, and later became a teacher. He was brought up in the Mennonite faith and was ordained to the ministry in this denomination in 1842. On account of his liberal views he with his adherents was suspended by the Franconia Conference. He then immediately formed a new conference which became the Mennonites of the new school who are still quite numerous. Pre. Oberholtzer was their leader and was ordained their bishop. He labored in the ministry until his advanced age compelled him to give up his work. His only son, David B. Oberholtzer once issued a paper in Bucks Co. In 1859 he disappeared and has not been heard from since." His adherents are known in the East as the Oberholtzer Mennonites and form the eastern wing of the branch known as the General Conference Mennonites.

A CORRESPONDENT writes us a letter in which he denounces the actions of some of his fellow-members, in language more forcible than elegant. While the accusations may be too true, it would not be kind nor wise to indulge in personal censure through the HERALD of the parties accused, and we cannot therefore publish the item. Our correspondent feels strongly about the matter, and it is natural that we should when we see professors of religion put their profession to open shame, and forget even the laws of decency and sobriety, in word and action, but Matt. 18 tells us how to give proper vent to our offended sense of right and Christian propriety. But let us also remember that it is a terrible thing to offend in word or deed, or to put our profession to shame before the world. It is terrible, not only to the offender, but his influence upon the world at large. The world reads the actions of professing Christians more than the Bible, and the standard which our lives set before them becomes their standard or estimate of Christianity. We are *living epistles*, and the world reads, judges, and accepts and denounces us and our doctrine as our life agrees with or varies from the doctrine we profess.

BRO. DANIEL BURKHART of Roseland, Neb. arrived here on the 21st or Feb., he having been sent eastward by our congregation of that place to solicit means for them to purchase feed for their horses and grain to put out their spring crops. While our brethren there have been able to pull through the winter on what they had, yet they have but little or no seed grain, and in this respect they are in urgent need. A committee appointed by the Roseland Cong. to inquire into the actual needs of the congregation, ascertained that at a low estimate \$2,329 in money or the equal of that in seed and feed was required to take them through the spring seeding. The committee of inquiry consists of Samuel Martin, Samuel Lapp, and Elias Ebersole. As their seeding time in that part of Nebraska comes about March 5 to 20, those who feel to help our brethren will see the necessity of acting promptly. All donations and contributions for the Roseland Cong. should be sent to Bro. Samuel Martin, Roseland, Adams Co., Neb.

PAUL says, "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." But it can dwell "richly" and "in wisdom" in us only by much thoughtful and prayerful study. Bible study is one of the most important things of a Christian's life. As the mariner daily consults his log-book, the traveler his guide, the mechanic his instructions, the artist his model, so the Christian, in order to make a success of his calling and to insure his safety on the course of life, must daily make use of the great Guide Book. Such study and that only will make the Bible to him a sword and shield and buckler, not lying rusty and dusty on the shelf, and failing most when most needed, but the Bible will become a trusty and effective weapon, gleaming and glittering in the strong hand that wields it daily, and as such the Bible becomes a weapon of aggression and defense; of aggression because it is ready to strike effectively at every vulnerable point which the enemy presents, and of defense because it will serve to repel all the fiery darts the enemy may aim at us. We cannot expect to sit down in the same room with a Bible and expect that by the supposed

hallowed influence a Bible on the shelf or stand will exert on a room we will in some mysterious way absorb into our souls some of that influence. No. Knowledge is gained only by study, observation and experience; and that is man's part of the work. Then God will bestow wisdom to make use of the knowledge acquired. We need to study for knowledge, and pray for wisdom.

GUNS and swords are instruments of death; the Gospel is the instrument of life (John 5:39) and since they are such extreme opposites, why will or how can the professing Christian world try to reconcile these emblems of darkness and light? What are Boys' Brigades for? Does it require the use of Satan's materials of war to inculcate the principles of the Gospel of peace? It may be true that the discipline required and enforced in the brigade drills teaches a certain manliness and self respect and orderliness among boys, but we venture to say that the spirit which prompts this outward decorum comes not so much from the desire to imitate the conduct of the Savior, but much more to appear able to take the place of those who fought and bled "for their country," not for their God. This method may inculcate a certain kind of patriotism, but the highest form of patriotism—and that which reaches farthest out in the direction of true universal and individual happiness—is that which says, "God first and foremost, and then my country." That religion which makes the commands of God subservient or secondary to the mandates of man is not the religion of Him who moved His inspired apostle to say, "We ought to obey God rather than men," and to inculcate this principle with all its primitive force and meaning, no better plan can be devised than that which the apostles followed, that of preaching and teaching, not military tactics and all the warlike, anti-Christian ideas and tendencies, inseparably connected therewith, but REPENTANCE, a living, acting, faith in Christ, an imitation of His life, nonconformity to the world, and the avoidance of every appearance of evil. No, Gun and Gospel cannot be partners in religion, or, if they profess to be, the partnership cannot be acknowledged by Christ, for Christ hath no part with Belial even when Belial presents himself in the form of the Boys' Brigade movement, "wherefore come ye out from among them."

For the Herald of Truth.

ALONE

Alone, to-night, within my home
I sit, and calmly write;
Or think, and stop to look, upon
The darkness of the night.

Alone, said I? ah, no; there's One
Whose care doth ne'er depart,
And in the silence I can feel
His presence in my heart.

Oh, fill my soul, Thou Holy One,
And make this Thine abode;
Then shall I feel less bended down,
Beneath sin's weary load.

'Tis well, sometimes, to be alone,
With no one near but God;
And stop to see what gain we make
Upon the heavenly road.

Chambersburg, Pa.

B.

SIMPLICITY AND UNIFORMITY OF ATTIRE: HOW SUCCESS- FULLY ADVANCED.

(Concluded)

There is that eminent divine, Charles G. Finney, who has been such a power in his day for the cause of Christ, he is good authority on this subject. He was not brought up that way, so you cannot say as we often hear it said, "They were raised that way, and taught that way, they cannot preach otherwise than their customs." If you want to know his views on the subject, read his book, "Lectures to Professing Christians." It is an excellent book. Every one of you should have it. It can be had at most any religious publishing house. He says, "Only let Christians act consistently, and Heaven will rejoice and Hell will groan at their influence. But O! let them fill their ears with ornaments, and their fingers with rings,—let them put feathers in their hats, clasps on their arms, and Heaven will put on the robe of mourning, and Hell will have a jubilee." He further states, "I believed and taught that the best way for Christians to pursue, was to dress so as not to be noticed, to follow the fashions and changes so as not to appear singular, etc. But I now see my error, and wonder greatly at my former blindness."

"It is your duty to dress so plain that you show to the world that you place no sort of reliance in the things of fashion, and that you despise them altogether. Unless you yourself are singular, and separate from the fashions of the world, you show that you value them. Who does not know that the plain dress of the Quaker has won for them the respect of all the thinking part of the ungodly in the thinking community, and if all Christians would imitate them in their plain dress, who can doubt that the conversion of the world would hasten on apace. The reason every body stares when they see professing Christians dress plain is, because so few do it that it is a novelty to them."

Would it not tell on the pride of the world, if all Christians in it would unite and bear a practical testimony against its vain show? How was it with the early Christians? I repeat, they lived separate from the world, and it made such an impression that even infidel writers say of them, "These men win the hearts of the mass of the people because they give themselves up to deeds of charity and pour contempt on the world." Depend on it, if Christians would live so now, the last effort of Hell would soon be expended in vain to defeat the spread of the Gospel. Wave after wave would flow abroad until the highest mountain-top were covered with the water of life."

AS TO UNIFORMITY,

I would say there is great power in it. To see a band of workers all dressed alike, inspires one, especially if that uniform be of meek, modest appearance. There is a great advantage in it. Even the world recognizes this, as nearly all organizations have their uniforms. By this they are known, and so should the Christian be, so that as soon as he is seen, he is recognized as a Christian. The worldly organizations, however, after all, set a bad example by wearing their uniforms at times only, *i. e.*, when in service of the *Order*. We should wear ours at all times. It inspires confidence. I did not realize this until last summer, when a certain young brother and myself were talking about the condition of our church, seeing the progress she was making in extending the cause of Christ, and at the same time we could notice a gradual tendency to worldly conformity, and in considering what course to pursue in order to keep our people from drifting, we concluded that by changing our form of attire somewhat we might by our influence greatly assist in that direction. Not that we thought we would be better Christians thereby, but for the good of the cause of Christ; and when I was traveling on the train, being different in my form of dress from the rest of the passengers, I soon realized that they noticed me, and different ones would come and talk to me. I could see that strangers had confidence in me. Especially did I realize this fact when riding on the "Maid of the Mist" round the Falls of the Niagara. Although the boat was full of people, the captain, having a postal card he wanted mailed, came to me and asked me to mail it for him. And when standing on the banks of the river, gazing at the falling water, I noticed a tall, portly, colored man looking at me a little distance away, and when he saw that I noticed him, he at once approached me and offered me his hand, saying, "I believe you are a Christian." He recognized this by my attire. We had a very pleasant and profitable conversation. I soon found out that he was a native missionary from *Trinidad Island*. When I told him how

we, as the Mennonite Church, understood the Gospel, and all about our practices as a church, he seemed deeply impressed. In order to be charitable with other denominations who were not doing as we were, I said this is our doctrine. He quickly rebuked me by saying, "Do not call it your doctrine, but call it the Gospel." I again saw what power and what advantage I had to advance the plain teaching of the Gospel that we maintain, and if there were that distinction between the church and the world as there was between the Union and Rebel soldiers, there would be more successful fighting. There would not be so many worldly spies in the church, spying out her strongholds and fortifications. Just a few Sundays ago a young man from Island Heights, New Jersey, visited the Elkhart congregation, and in conversation with him he said: "I have often heard of the Mennonites, about their simplicity, (he was an Episcopalian) and I much desired to visit them and find out more about them, and when I got to Elkhart, upon hearing that there was a Mennonite Church in the city, I at once concluded to attend their services. It did me good to meet with you people. How plain your meeting-house is, still how neat and nice and comfortable. I saw no organ or choir, but how inspiring to hear all the people sing. I was much impressed with the simplicity of your worship, everybody being interested, and especially was I impressed with the uniformity of attire among your sisters." He was very eager to find out what we believed, taught and practiced. He was highly pleased with all but one thing, and that was, that we adhere so closely to the Gospel and do not do more missionary work. That young man went away from our city with new ideas and new things to think about while on his way. Many more such illustrations could be given, but time will not permit.

HOW SUCCESSFULLY ADVANCED.

First, we must be examples ourselves. This is the most successful way of advancing it. We must do more intelligent teaching on this subject, avoiding the idea that it is the custom and rule of the church, but prove to the converts that it is the teaching of the Gospel, and if you are not able to do this, you had better not undertake it at all. Do not yield nor compromise. Be firm, yet charitable and kind. Charity accomplishes all things. As sure as you yield, you lose your power. Be very careful what men you send out as Evangelists, because such as are not orthodox, or of sound doctrine, are dangerous. Keep them at home. There is not much use for them anywhere, but the last place for them is the Evangelistic field. Teach it right from youth up, and when a child is trained in youth how it shall go, it

seldom departs from it in its old age. Here is where we are losing ground. The parents fail to teach their children these principles intelligently, and often not at all. In many instances they are taught in such a way that the children learn to hate them, while if properly taught, they would learn to love them.

The Methodists have lost much of their power by departing from their principles in this respect. Many of their consecrated workers are bewailing the condition of their church, wishing they were practicing this simplicity as a church as we are, but they say, "You Mennonites will get there by and by." I contend that we will not necessarily get there if the proper methods are used to maintain simplicity of attire. Let me plead with you dear young people at this conference, *don't drift*. Stand by the principles of the church. Don't think these are mere rules and customs, but that they are the teaching of Christ,—the spirit of the Gospel put into practical form by the church. These restrictions are for your good; they keep you in safety—save you from many a temptation. While you go with the world you are thrown open to temptation many times, where this way you are not. You really do not realize what a benefit these restrictions are to you. Believe me, dear young people, here lies our strength. Our peculiarities and individuality as a church is what gives strength. This is the secret of it all. The reason that we have not done more for Christ is not because we are too plain, but because we have not been active enough. What we need is not more liberty to dress as we please, but more liberty to work for Christ successfully. As sure as we maintain the Gospel principle of simplicity of attire, remaining humble, and the spirit of progress and work for the cause of Christ grows in our ranks as it has for the last 10 years, our people are going to be a power for Christ such as we hardly realize.

Elkhart, Ind.

For the Herald of Truth.

THE WITNESS OF THE SPIRIT.

"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom 8:16.

Who are these that have this witness of the Spirit? Candidly we would have to answer that Paul refers to any and all true Christian believers. We will allow John to bear testimony to this fact: "Whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 1 John 2:5. "We know that we have passed from death unto life, because we love the brethren." 1 John 3:24. "And hereby we know that we are of the truth and shall assure our hearts before him."

"Hereby we know that he abideth in us, by the Spirit which he hath given us." And again "Hereby know we that we dwell in him and he in us, because he hath given us of his spirit."

Do these, and many similar passages, convey to us the idea that a child of God knows, beyond doubt, whether his sins are at the present moment forgiven, or is there some mysterious meaning connected with them entirely obsolete in our day? "But what becomes of hope?" I hear some one say. Christ tells us to watch and pray that we enter not into temptation; the crown is promised to those only who endure faithfully unto the end; the enemy is ever trying to deceive us and to lead us astray; hence in the face of all this, it is evident that if we even have the witness of the Spirit that all our past sins have been "blotted out," it is *hope* that cheers us on and makes our courage rise as we gain victory after victory; and though we often stumble and fall we rise again in hope of eventually receiving the crown of righteousness, knowing that as long as we are clothed in a tabernacle of flesh we have to combat against sin.

After we have yielded ourselves to God and are willing to watch and pray without ceasing, trying by the help of God to keep all the commandments as He imparts to us strength and understanding, would He leave us in doubt and uncertainty as to our condition, refusing to reveal to us by His Spirit whether we have obtained present salvation or whether we are yet lost in sin? Peter tells us (2 Pet. 1:10) to make our "calling and election sure"; does he demand of us an impossibility? Christ warns us to be "ready also"; can we know when we are ready or does He speak this in vain?

Though we may now have the witness of the Spirit that we are God's children and a firm hope that we may remain faithful to the end, yet we are not assured of our final, eternal salvation until this wearisome life is exchanged for eternity and we are no more subject to temptations.

A. METZLER.

COMMENTS.

Too often the mistakes and faults of others are noticed and criticised, while that which is good and commendable is passed by in silence. In the Feb. 1st No. of the HERALD there are some thoughts and truths in the articles written for the HERALD so precious that I feel they should not be silently passed by.

In the poem "Work and live for Jesus" there are some precious thoughts.

"Christian, work and live for Jesus,
Let your light shine bright and clear;
Labor for the souls around you,
For the night is drawing near."

In connection with this we will notice some thoughts contained in the article headed "To the Work." The writer says, "There are at all times opportunities all around us for doing good, by letting our light so shine that those around us may see that we are true to our profession." It amounts to more what we do and what we are than what we say. "It is a very common saying that 'actions speak louder than words'; but what we are speaks louder than either actions or words. What we do or say is not the light, but the *life is the light*. It is said of Jesus: 'The life was the light.' Jesus was 'true to His profession.' 'In him was life.' 'He that hath the Son hath life and he that hath not the Son of God hath not life'; and unless 'Christ is our life' we will not be a light.

Again in the same article the writer says with reference to the Sunday school work: "Let us not be satisfied with talking and interesting the scholar, but let us try and reach their souls that they may become converted."

Let every Sunday school teacher take this to heart. Take the precious souls entrusted to your care often to the Lord in prayer and seek and expect by the assisting grace of God to lead them early to the feet of a loving Savior.

In the article headed, "Is Christ divided?" a very important question is asked, "Are we striving for the kingdom of God or are we striving to make a name for our own selves?" As workers in the Lord's vineyard our desire and prayer should be that sinners be converted to God and not merely to a denominational name, and that the believers be built up on "the most holy faith," not merely a denominational faith. We should be free from self, envy, jealousy, and sectarianism, "endeavoring to keep the unity of the faith in the bonds of peace," remembering that "as many as are led by the Spirit of God, they are the children of God," whom we should "love with a pure heart fervently." In connection with this let us notice a few thoughts in the excellent article on, "Using the name of God in vain." "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." That leaves no room for the common excuse, "I cannot help it," because it plainly shows that the professor of religion who indulges in anything that belongs to darkness is no possessor.

While the writer of the article on "Should a Christian frequent the Saloon?" says many good things, I will notice only one point which I think will bear repeating several times. He says, "No doubt we do, by frequenting the saloon, become a stumbling-block in our church and drive souls from Christ instead of bringing them to Him."

But I see I have passed several good articles without any comments in both of which we are referred to the importance and blessedness of *Trusting*. I read somewhere not long ago, "It is worth a thousand pounds a year to be able to look always on the bright side of things." This we can do if we

"Rest in believing His promise
And trust whatsoever He saith."

But lest I become tedious I will close.
Elida, Ohio. J. M. S.

CONCERNING OFFENCES.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Matt. 18:15.

Christ, having cautioned His disciples not to give offence, comes next to direct them what they must do in case of offences given them; which may also be understood of personal injuries. These directions are intended for the preserving of the peace of the church; and to avoid public scandals, and also for the preserving of the purity of the church. Let us consider it both ways.

I. Let us apply it to the quarrels that happen, upon any account, among Christians. If thy brother trespass against thee, by grieving thy soul (1 Cor. 8:12), by affronting thee, or putting contempt or abuse upon thee; if he blemish thy good name by false reports or tale bearing; if he encroach on thy rights, or be any way injurious to thee in thy estate; if he be guilty of any of those trespasses that are specified, (Lev. 6:2,3); if he transgress the laws of justice, charity or relative duties; these are trespasses against us, and often happen among Christ's disciples, and sometimes, for want of prudence, are of very mischievous consequences. Now observe what is the rule prescribed in this case,

1. *Go and tell him his fault between thee and him alone.* Let this be compared with, and explained by, Lev. 19:17, *Thou shalt not hate thy brother in thy heart*; that is, "If thou hast conceived a displeasure at thy brother for any injury he hath done thee, do not suffer thy resentments to ripen into a secret malice (like a wound, which is most dangerous when it bleeds inwardly) but give vent to them in a mild and grave admonition, let them so spend themselves, and they will expire the sooner; do not go and rail against him behind his back, but *thou shalt in any ways reprove him*. If he has indeed done thee a considerable wrong, endeavor to make him sensible of it, but let the rebuke be private, between thee and him alone; if thou wouldest convince him, do not expose him, for that will but exasperate him, and make the reproof look like a revenge." This agrees with Proverbs 25:8,9, *Go not forth hastily to*

strive, but debate thy cause with thy neighbor himself, argue it calmly and amicably; and if he shall hear thee, well and good, thou hast gained thy brother, there is an end of the controversy, and it is a happy end; let no more be said of it, but let the falling out of friends be the renewing of friendship.

2. *If he will not hear thee*, if he will not own himself in a fault, nor come to an agreement, yet do not despair, but try what he will say to it, if thou take one or two more, not only to be witnesses of what passes, but to reason the case further with him; he will be the more likely to hearken to them because they are disinterested; and if reason will rule him, the word of reason in the mouth of two or three witnesses will be better spoken to him (*Many eyes see more than one*) and more regarded by him, and perhaps it will influence him to acknowledge his error, and to say, *I repent*.

3. *If he shall neglect to hear thee*, and will not refer the matter to their arbitration, then *tell it to the church*, to the ministers, elders, or other officers, or the most considerable persons in the congregation you belong to, make them the referees to accommodate the matter, and do not presently appeal to the magistrate, or fetch a writ for him. This is fully explained by the apostle (1 Cor. 6), where he reproves those that went to law before the unjust, and not before the saints (v. 1), and would have the saints to judge those small matters (v. 2) that pertain to this life, (v. 3). If you ask, "Who is the church that must be told?" the apostle directs there (v. 5), *Is there not a wise man among you?* Those of the church that are presumed to be most capable of determining such matters; and he speaks ironically, when he says (v. 4), *Set them to judge who are least esteemed in the church*; those, if there be no better, those, rather than suffer an irreconcilable breach between two church members.

This rule was then in a special manner requisite, when the civil government was in the hands of such as were not only aliens, but enemies.

4. If he will not *hear the church*, will not stand to their award, but persists in the wrong he has done thee, and proceeds to do further wrong, *let him be to thee as a heathen man, and a publican*; if thou wilt, break off thy friendship and familiarity with him; though thou must by no means study revenge, yet thou mayest choose if thou wilt, to have no dealings with him, at least, in such a way as may give him an opportunity of doing the like again. Thou wouldest have healed him, wouldest have preserved his friendship, but he would not, and so has forfeited it. If a man cheat and abuse me once, it is his fault; if twice, it is my own.

II. Let us apply it to scandalous sins, which are an offence to the little ones, of

bad example to those that are weak and pliable, and of great grief to those that are weak and timorous. Christ, having taught us to indulge the weakness of our brethren, here cautions us not to indulge their wickedness under pretense of that. Christ, designing to establish a church for Himself in the world, here took care for the preservation, 1. Of its purity, that it might have an expulsive faculty, a power to cleanse and clear itself, like a fountain of living waters, which is necessary as long as the net of the gospel brings up both good fish and bad. 2. Of its peace and order, that every member may know his place and duty, and the purity of it may be preserved in a regular way and not tumultuously. Now let us see. (1) What is the case supposed? *If thy brother trespass against thee*. [1] The offender is a brother, one that is in Christian communion, that is baptized, that hears the word, and prays with thee, with whom thou joinest in the worship of God, steadily or occasionally. Note, church discipline is for church members. *Them that are without God judges*. 1 Cor. 5:12,13. When any trespass is done against us, it is good to remember that the trespasser is a brother, which furnishes us with a qualifying consideration. [2] The offence is a trespass against thee; if thy brother sin against thee (so, the word is), if he do anything which is offensive to thee as a Christian. Note, A gross sin against God is a trespass against His people, who have a true concern for His honor. Christ and believers have twisted interests; what is done against them Christ takes as done against Himself, and what is done against Him they cannot but take as done against themselves. *The reproaches of them that reproached thee are fallen upon me*. Ps. 69:9.

(2) What is to be done in this case? We have here, [1] The rules prescribed, vs. 15—17. Proceed in this method: *First, Go and tell him his fault between thee and him alone*. Do not stay till he comes to thee, but go to him, as the physician visits the patient, and the shepherd goes after the lost sheep. Note, We should think no pains too much to take for the recovering of a sinner to repentance. *Tell him his fault*, remind him of what he has done, and of the evil of it, *show him his abominations*. Note, People are loth to see their faults, and have need to be told of them. Though the fact is plain, and the fault too, yet they must be put together with application. Great sins often amuse conscience, and for the present stupefy and silence it; and there is need of help to awaken it. David's own heart smote him, when he had cut off Saul's skirt, and when he had numbered the people; but (which is very strange) we do not find that it smote him in the matter of Uriah, till Nathan told him, *Thou art the man*.

Tell him his fault—argue the case with him (as the word signifies) and do it with reason and argument, not with passion. Where the fault is plain and great, and the person proper for us to deal with, and we have an opportunity for it, and there is no apparent danger of doing more hurt than good, we must with meekness and faithfulness tell people of what is amiss in them. Christian reproof is an ordinance of Christ for the bringing of sinners to repentance, and must be managed as an ordinance. Let the reproof be private, between thee and him alone; that it may appear that you seek not his reproach, but his repentance. Note, It is a good rule, which should ordinarily be observed among Christians, not to speak of our brethren's faults to others, till we have first spoken of them to themselves; this would make less reproaching and more reproofing; that is, less sin committed and more duty done. It will be likely to work upon an offender, when he sees his reproof in telling him of it privately.

If he shall hear thee—that is, heed thee—if he be wrought upon by the reproof, it is well, *thou hast gained thy brother*; thou hast helped to save him from sin and ruin, and it will be thy credit and comfort, James 5:19, 20. Note, The converting of a soul is the winning of that soul (Prov. 11:30); and we should covet it, and labor after it, as gain to us; and, if the loss of a soul be a great loss, the gain of a soul is surely no small gain.

Secondly, If that doth not prevail, *then take with thee one or two more*, v. 16. Note, We must not be weary of well-doing, though we see not presently the good success of it. "If he will not hear thee," yet do not give him up as in a desperate case; say not, It will be to no purpose to deal with him any further; but go on in the use of other means; even those that harden their necks must be often reproofed, and those that oppose themselves must be instructed in meekness. In work of this kind we must *travail in birth again* (Gal. 4:19); and it is after many pains and throes that the child is born.

Take with thee one or two more; 1. To assist thee; they may speak some pertinent convincing word which thou didst not think of, and may manage the matter with more prudence than thou didst. Note, Christians should see their need of help in doing good, and pray in the aid of one another; as in other things, so in giving reproofs, that the duty may be done, and may be done well. 2. To affect him; he will be the more likely to be humbled for his fault, when he sees it witnessed against by two or three, Deut. 19:15. Note, Those should think it high time to repent and reform, who see their misconduct become a general offence and

scandal. Though in such a world as this it is rare to find one so good that *all men speak well of him*, yet it is more rare to find one good whom *all men speak ill of*. 3. To be witnesses of his conduct, in case the matter should afterward be brought before the church. None should come under the censure of the church as obstinate and contumacious, till it be very well proven that they are so.

Thirdly, *If he neglect to hear them*, and will not be humbled, *then tell it to the church*, v. 17. There are some stubborn spirits to whom the likeliest means of conviction prove ineffectual; yet such must not be given over as incurable, but let the matter be made more public, and further help called in. Note, 1. Private admonitions must always go before public censure; if gentler methods will do the work, those that are more rough and severe must not be used, Tit. 3:10. Those that will be *reasoned* out of their sins, need not be *shamed* out of them. Let God's work be done effectually, but with as little noise as may be; His kingdom comes with power, but not with observation. But, 2. Where private admonition does not prevail, there public censure must take place. The church must receive the complaints of the offenders, and rebuke the sins of the offenders, and judge between them, after an impartial enquiry made into the merits of the cause.

Tell it to the church. It is a thousand pities that this appointment of Christ, which was designed to end differences, and remove offences, should itself be so much a matter of debate, and occasion differences and offences, through the corruption of men's hearts. What church must be told—is the great question. The civil magistrate, say some; the Jewish Sanhedrin then in being, say others; but by what follows, v. 18, it is plain that He means a Christian church, which, though not yet formed, was now in the embryo. "Tell it to the church," that particular church in the communion of which the offender lives; make the matter known to those of that congregation who are by consent appointed to receive information of that kind. Tell it to the guides and governors of the church, the minister or ministers, the elders or deacons, or (if such the constitution of the society be) tell it to the representatives or heads of the congregation, or to all the members of it; let them examine the matter and, if they find the complaint frivolous and groundless, let them rebuke the offender, and call him to repentance, and this will be likely to put an edge and an efficacy upon the reproof, because given, 1, with greater solemnity, and 2, with greater authority. It is an awful thing to receive a reproof from a church, from a minister, a reproof by office; and therefore it is the more regarded by such as pay any deference to an institution of Christ and His ambassadors.

Fourthly, "If he neglect to hear the church," if he slight the admonition, and will neither be ashamed of his faults, nor amend them, "let him be unto thee as a heathen man and a publican;" let him be cast out of the communion of the church, excluded from special ordinances, degraded from the dignity of a church member; let him be put under disgrace, and let the members of the society be warned to withdraw from him, that he may be ashamed of his sin, and they may not be infected by it, or made chargeable with it. Those who put contempt on the orders and rules of a society, and bring reproach upon it, forfeit the honors and privileges of it, and are justly laid aside till they repent and submit, and reconcile themselves to it again. Christ has appointed this method for the vindicating of the church's honor, the preserving of its purity, and the conviction and reformation of those that are scandalous. But observe, He doth not say, "Let him be to thee as a devil or damned spirit, as one whose case is desperate," but "as a heathen man and a publican," as one in a capacity of being restored and received again. Count him not as an enemy, but admonish him as a brother. The directions given to the church of Corinth concerning the incestuous person, agree with the rules here; he must be *taken away from among them* (1 Cor. 5:2), must be *delivered to Satan*; for if he is cast out of Christ's kingdom, he is looked upon as belonging to Satan's kingdom; they must not keep company with him, v. 11, 13. But when by this he is humbled and reclaimed, he must be welcomed into communion again, and all shall be well.—*Sci.*

For the Herald of Truth.

SHOULD A CHRISTIAN FRE- QUENT THE SALOON?

In the HERALD of Feb. 1, J. M. H. wrote a good article under this heading, which made me feel like adding a few more thoughts, especially the words, "I can't see much harm in it." Let us remember that we are not told to use our own judgment, but we read that our thoughts are not God's thoughts, so if we "can't see much harm in it," let us remember that God may look at things differently than we do. Let us remember that there are only two ways. Now if the saloon does not lead souls to heaven it leads them into hell, or, rather, the works that are done therein do. We believe there are two powers, the power of light and the power of darkness. I believe the power of darkness is ruler of the saloon, for those that frequent those places say *they can't see* any harm in it. You may depend on it, if Satan tries to lead any one astray he is not going to tell them there is danger, for he will keep them in darkness, and who can see in

the dark? Now, let us come to the light and receive sight, and when we once look through spiritual eyes going into the saloon will look altogether different to us.

Some one has said, "Results are the best reason." I have often heard the remark, "If a man will take his drink and go out there isn't any harm in that," but remember, I know the results of people who have done this for quite a long time. In this, as in the good work, the leader does not want the members to stand still. They must quit or advance and it is to his interest to have those that attend spend more time and money there as they advance. Gradually they seem to lose selfcontrol and they are not their own masters any more.

But we will say a man frequents these places and holds himself under control. If he is blessed with children he honestly can't, and wont refuse to take his boys to this place, and if the boys lose selfcontrol and die drunkards, who will give an account? for we must all give an account for our being here.

I cannot see it any other way than that it is the devil's work, and I believe we as Christians should do all we can to help those that "cannot see any harm in it," and lead them to the One that opens the eyes of the blind.

One more thought, How much can a man drink before he is a drunkard? We sometimes see people under the influence of strong drink who are able to take care of themselves, but they have no control over their tongue, and as we must give an account of our words, what must it be to speak words of which we must be heartily ashamed after sobering up? We see this sometimes among professors of Christianity. But it would be like an insult to tell them afterwards that they were drunk. My wish is that we would consider this great evil not that it is the only thing to contend with, but one that is often overlooked too much. Let us remember the results whenever we do any thing. G. H. SUMMER.

Metamora, III.

TRUE HOLINESS.

The editor of the "Christian Conservator" makes the following timely remarks on the subject of holiness:—

"We were present at a meeting not long since when the leader requested all who were free from all sin to arise. We did not arise. He then requested those who wished to be made free from all sin to arise and then invited them to come forward to the altar. We neither arose nor went forward. But that we might not be left in the position of one who was living in sin and did not wish to be free from it, we arose and expressed it as our conviction that while all Christians should

live free from all willful sin and hence from guilt, it was not possible for any man to be free from all sin in any sense of the word else Christ would not have taught His disciples to pray as He did. Hence, believing this we neither arose nor came forward when so requested. We were several times afterwards held up by this leader as teaching a monstrous doctrine. In support of our position we quote the following from the Nashville *Christian Advocate* of last week, a journal that teaches the Wesleyan doctrine of sanctification:

"Beware of the man who is too good to pray for the forgiveness of his sins. Such a man is either a fool or a knave. The probabilities are that he will wind up by disgracing himself and bringing reproach upon the cause of religion. The Lord's Prayer was given to the disciples. Every one of its petitions befits every Christian. There is not a man alive but needs the blood of sprinkling afresh at the close of each new day. 'Forgive us our trespasses,' is as becoming a plea for the ripest saint as it is for the youngest child."

A PERFECT CHURCH.

Here it is in a nutshell: "I cannot join a church because I cannot find one that is perfect." If you do not join a church till you find a perfect one you must wait till you get to heaven. If you ever find a perfect church it will not take you in, for it would not be perfect any longer if it did.—*Christian Standard.*

SUNDAY SCHOOL LESSONS.

LESSON XI.—MARCH 17.

ZACCHAEUS, THE PUBLICAN.
Luke 19:1-10.

Golden Text.—The Son of man is come to seek and to save that which was lost.—Luke 19:10.

INTRODUCTION.

Time.—Last of March, A. D. 30; only a little more than a week before the Crucifixion.

Place.—Jericho.

THE CITY OF JERICHO.—The city lay deep in the Jordan valley, close to the fords of the river, on the frontier of Perea, and on the richest plain of Palestine. It was destroyed by Joshua; rebuilt by Hiel; was the home of Elisha, and the place of the death of Herod the Great. The region around the city abounds in the choicest productions, chiefly balsam.

ZACCHAEUS AN EXAMPLE.—(1) Zacchaeus learned the place Jesus would most likely pass, and was on the spot at the right time. (2) He allowed no obstacle to turn him from his purpose. (3) He gave thoughtful attention to the public movement, even though it must have been unpopular to him, namely a homeless pauper preaching self-denial. (4) He recognized the crisis of his life, which came, as usual, at an unlooked for moment. (5) He sacrificed that which must have been dear to him.

INTERVENING HISTORY.—After the interview with the young ruler, Jesus spoke of the laborers in the vineyard (Matt. 20:1-16). Further on, He announced to His disciples His death and resurrection (Matt. 20:17-19). Then came James and John, asking for the chief places in His new kingdom (Matt. 20:20-29). At Jericho He restored sight to Bartimaeus and another blind man (Luke 18:35-43); and, as He was leaving the city for Jerusalem, occurred the incident with Zacchaeus.

DAILY READINGS.

M. Zacchaeus the Publican.	Luke 19:1-10
T. Call of Matthew.	Luke 5:27-32
W. Christ's care for the lost.	Luke 15:1-10
T. A Publican's prayer.	Luke 18:9-14
F. Call to repentance.	Isa. 57:1-7
S. The far-away coming first.	Matt. 21:28-32
S. Sent to save.	1 John 4:7-14

LESSON XII.—MARCH 24.

PURITY OF LIFE.—Rom. 13:8-14.

Golden Text.—Abstain from all appearance of evil.—1 Thess. 5:22.

INTRODUCTION.

Time.—The Epistle to the Romans was probably written in the early spring of A. D. 58, the fourth year of Nero's reign.

Place.—Written at Corinth, toward the close of Paul's three months' residence there, sent by Phoebe, a deaconess of the church at Cenchrea to the Christians at Rome.

PAUL.—That Paul wrote this epistle is beyond question. The churches of Macedonia and Achaia had entrusted to him some money to be paid to the Christian poor at Jerusalem. On his way thither he made his third visit to Corinth, where he stopped three months. He intended, on his return, to visit Spain, stopping on his way at Rome.—*Doherty.*

THE CHURCH AT ROME.—The church of Rome—that is, the Roman Catholic church—claims as a fact not to be denied that the Apostle Peter introduced Christianity to the world's capital and became the first bishop of the church there. The best scholarship regards this as mere tradition, and it is impossible now to say who first preached the Gospel in Rome. Hosts of Jews and Jewish proselytes lived there at this time, and it was no doubt through these that the church gained numbers so rapidly in the great city. However far the "Church of Rome" may afterward have departed from the teachings of the apostles, they were, at the time of this writing, a congregation of true Christians.

THE LETTER.—The Epistle to the Romans is the most elaborate production of Paul's pen. While it is one of the most profound theological treatises ever composed, it is written in headlong, off-hand style, and from beginning to end it is characteristically a letter.—*Doherty.* Its first topic is what may be termed the legal relation of man to God, as a violator of His holy law. It next treats of that legal relation as wholly reversed through believing connection with the Lord Jesus Christ. Its third and last great topic is the new life which accompanies this change of relation.

DAILY READINGS.

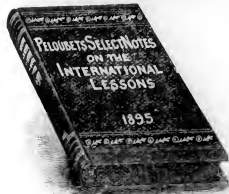
M. Purity of life.	Rom. 13:8-14
T. Dead to sin.	Rom. 6:11-18
W. A living sacrifice.	Rom. 12:1-9
T. Be separated.	2 Cor. 6:11-18
F. Resist.	James 4:1-10
S. Be ye holy.	1 Pet. 1:13-23
S. For Christ's sake.	1 Pet. 4:1-7

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CORRESPONDENCE.

FROM SHORE, LAGRANCE CO., IND.—On the 27th of December brother John Blosser of New Stark, Ohio came into our vicinity and remained with us a week. During this time Bro. J. S. Hartzler of Topeka, Ind. was with us several evenings. We feel truly thankful for such visits from the dear brethren, and our prayer is that the Lord will give them precious souls for their labor. Many hearts were made warm during these meetings, while the brother was expounding unto us the truth so earnestly. Five precious souls became willing to confess Christ as their Savior. Our prayer is that they may hold out faithful and become bright and shining lights in the world. Christian friends, do not forget to lift up your ministering brethren to a throne of grace in your prayers, that they may be endowed with more power from on high that more souls may be persuaded to come to Christ.

A BROTHER.

FROM CLARK CO., OHIO.—On February 2d Pre. J. M. Shenk accompanied by Bro. Simon Good, both of Allen Co., Ohio, came to this place and remained with us over a week, during which time we were faithfully and earnestly admonished. On account of cold weather the attendance was small, but we hope the brethren will not have been discouraged and will come again at a more auspicious time. We feel encouraged to say that one person has accepted Christ. Come again brethren. J. E. G.

FROM SHELBY CO., MO.—Bro. D. F. Driver of Morgan Co., Mo. lately favored us with a visit. He came here on the 21st of Jan. and filled an appointment on Monday night and Tuesday night. We hope many others may remember us likewise. On Feb. 6th Bro. Henry Neuschwangers and Bro. John Brubaker left for their new homes in Shannon Co., Mo. Our little flock here is somewhat weakened in number, but we trust not so in zeal and willingness to labor for the upbuilding of the church. COR.

LEITERSBURG, MD., FEB. 13, 1895.—On Feb. 2, we as a congregation were made happy by the arrival of Bro. Samuel Hess of Cumberland Co., Pa. He stayed with us until the 6th. In this time he preached five interesting sermons in Stauffer's meeting house, encouraging us in the work and pleading with those who are still out, to turn from their evil way and live. God bless the good seed the brother has sown, that it may bring forth much fruit to His name's honor and glory. We ask an interest in the prayers of the brethren that the efforts here in this field of labor may not be in vain. We feel thankful to the dear brother for his visit, and we gladly invite all others who can to come here and labor.

W. S. COSS.

BOWLING GREEN, FLA., FEB. 17, 1895.—We have reason to rejoice, for the Lord has been gracious to us. Our spiritual strength has been revived. Bro. J. S. Coffman has been with us and preached a number of sermons that impressed us very much and were quite new to the principal portion of the audiences and seemed to impress some very much, so that we hope that the effort put forth was not in vain. Two souls became willing to confess Christ, and we hope that the good seed sown may have fallen in good ground and in due time may bring forth fruit to the glory of God. The brother left on the 15th for Roseland, La. and we hope that he may find a well prepared field there for the incorruptible seed. May the spirit of God go with and keep him and they that are laboring in this worthy cause, for the Lord Jesus Christ. J. H. SHANK.

FARMERSTOWN, O., FEB. 21, 1895.—As I like to see news in the HERALD from other congregations, I thought perhaps some one would like to hear from us. Our meeting here at Walnut Creek is well attended. Our Sunday school is not so well attended, but we feel thankful to those attending so regular. On the 3d inst. we were visited by Bro. I. A. Miller of Wayne Co., Ohio who preached two interesting sermons. We feel thankful to the brother for his visit, and we gladly invite all others who can to visit us. We thank the Lord for the blessings He has bestowed upon us. B. F. GERBER.

AURORA, PRESTON CO., W. VA., FEB. 19TH, 1895.—Bro. Loyd Lantz met with a severe accident recently that may result fatally. He was out to fetch a load of straw when he fell breaking three ribs and injuring himself seriously in the region of the stomach. Truly, how often man goes forth in the morning in all the bloom and vigor of life, to be brought home before evening a bleeding, mangled body with but little of its former semblance. How necessary it is to be always ready for the call of God. Our Sunday school closed on Christmas. If we live and the Lord will we will reopen the school the first Sunday in April. May God add His blessing to our efforts. Greeting to all the readers.

ANNA N. PETERSHEIM.

FROM MAHONING CO., OHIO.—We are pleased to say that we have enjoyed a spiritual feast of good things. Bro. David Hostetler of Wayne Co., Ohio arrived here Jan. 23d and remained with us over a week, filling a number of appointments in which he earnestly declared the counsel of God. On Saturday, Jan. 26th, Bro. M. S. Steiner of Canton, Ohio, also arrived and remained over Sunday, holding three very interesting meetings while here—one at the Oberholzer church and two at Leetonia. On the 28th of Jan. Bro. John K. Brubaker of Rohrerstown, Pa., also came into our midst and labored with us until Feb. 8th when he returned to his home again. While here he preached twenty-one sermons—one at Leetonia, the others at the Oberholzer, Metzler and East Lewistown Union meeting houses.

Nearly all of these meetings were very largely attended, especially the evening meetings, and a very deep interest was manifested, not only by our own people, but by other denominations. The truth was so clearly and forcibly presented that it caused the saint to rejoice on his way Zionward and brought deep convictions upon the sinner. There are here at present five applicants for church membership and we feel hopeful that many others will soon yield to their convictions. M.

STERLING, ILL., FEB. 11, 1895.—According to previous announcement, on the 26th of Jan. our brotherhood at Sterling met in the afternoon, Bish. John Nice of Morrison being with us, and votes were taken for a deacon to fill the vacancy caused by the moving of Bro. A. S. Landis to Oregon. The result of this two brethren were chosen as proper candidates for the position and on the following Monday forenoon we met again to cast the lot. The lot fell on Bro. Abm. Burkhart. We are glad to know that every one seemed very much interested in this important work. Good feeling and brotherly love prevailed unanimously. May God bless the dear Bro. that he may prove a faithful worker for the cause of Christ. Pray for the brother. PHILIP NICE.

SALUNGA, LANC. CO., PA., FEB. 8TH, 1895.—Bro. Amos Mumaw of Wakarusa, Ind. was with us, and on Sunday the 3d he spoke at Millersville, A. M.; Lancaster City, P. M. and evening in Salunga M. H. on which latter occasion he explained the different excuses people are trying to make. His sermon was attentively listened to, and we hope with good effect. May the Lord bless the words spoken through the brother that the truth may have entered into many hearts that they may lay aside excuses and come to the feast the Lord has prepared for His children.

Bro. I. A. Wambold of Berlin, Canada was also at Millersville, A. M. and Lancaster, P. M. and in evening there was an appointment in Lancaster City or else we would have had him at Salunga. COR.

UNION, ORE., FEB. 9, 1895.—We arrived at Union, Ore., Nov. 16th, 1894. In regard to the weather, can say that the winter, with the exception of a few days, was mild. The coldest day we had was five above zero. December was quite windy and with it we had a few light rains. Since then we had snow but not enough for sleighing as the snow seldom remains very long, and at present we have very pleasant weather.

It is said the springs and summers are very pleasant in this valley. Many who have moved to this place in poor health were in time restored to good health, owing principally to the mild climate.

All kinds of fruit except citrus do well, especially the prune and apple. Vegetables and small grain do very well.

There is no church here of our faith. There are five members here and we would be glad to have others move here.

Any one traveling west on the Union Pacific and Oregon Short Line would do well to stop here, or any one wishing any information will be cheerfully answered by writing to me.

A. S. LANDIS.

FROM YORK CO., PA.—Bro. Samuel Yoder of Elkhart, Ind. arrived in our midst on Saturday evening Feb. 16 and held four very interesting meetings at the Garber M. H. On Sunday forenoon he occupied the pulpit in Bro. Whister's place. The brother also held meetings on Sunday, Monday and Tuesday evenings. All of these meetings were well attended and a deep and earnest interest was manifested in the brother's earnest and faithful discourses to the unconverted. On Sunday evening true repentance was very forcibly explained and on Monday and Tuesday evenings obedience was the theme dwelt upon. On Wednesday morning the brother went to the Codorus M. H. where he was also requested to hold three meetings. May the Lord bless the good work begun so that many who still sleep unconcerned in sin and carelessness may be brought to a lively sense of their duty. COR.

LIMA, IND., FEB. 21, 1895.—It is very seldom that we see an item in the HERALD from Pretty Prairie and as I love to read the correspondence from other churches, others may feel interested in the same way. Bro. Jonas S. Hartzler of Hawpatch came into our midst Feb. 2 and preached six very interesting sermons. There was great spiritual interest manifested in these meetings, although the attendance was small on account of the inclement weather; yet we believe those that did attend came out of pure motives to hear the glad tidings of salvation preached to a dying world. We trust that God will ever continue to bless the dear brother and endue him with wisdom from on high that he may go forth to proclaim the Gospel in its purity that many souls may be brought out of darkness into the marvelous light. Bro. Charley Hartzler came on Monday the 4th and took an active part in the Bible reading which was conducted during the day. May God ever bless them in the good work. We feel to thank the brethren for their visits and rich admonitions. COR.

MOUNTAIN LAKE, MINN., JAN. 29, 1895.—Dear Bro. J. F. Funk, Greeting. May these lines find you well in soul and body. For a long time I have felt impelled to write a few lines, the more so because I have now read the HERALD for 15 years and have enjoyed many blessings therefrom, but have never written a line for it, especially since great changes have taken place in our congregation since you were last in our midst. In the first place our beloved elder, Bish. Theodore Nickel has been called away from earth, which you have doubtless already learned, and which has bowed us down in grief, but we must abide by the divine dispensations, and, as Peter ad-

monishes us, humble ourselves under the mighty hand of God.

But we have also learned that while the Lord's one hand falls heavily upon us, His other hand is stretched out to uplift, heal and comfort. The Lord gave grace by which we were permitted to cast the lot, on which occasion Bish. Gerhard Neufeld officiated, and we could realize that the Lord doeth all things well. The lot fell upon Pre. Henry Quiring of Lamberton, and arrangements have been made by which he will be enabled to live in this immediate vicinity.

I must also report that it has pleased the Lord to call away by death our beloved ministering brother, John Becker of Wall's Congregation. Thus the Lord calls home one after another. Perhaps we also are not far distant from the grave. Pre. Henry Wall is also quite indisposed, so that he is but seldom able to fulfill the duties of his office. His three score and ten years are weighing heavily upon him, and I also am nearing their border, and can not often venture out in cold weather. Truly, time passes away and we with it, times grow old and so do we.

Now, dear brother, I should be glad to have you visit us once again. We have often spoken and thought of attending your conference. Greeting to you and all the readers of the HERALD. Your beloved Bro. in Christ.

JACOB HARMS.

SUNDAY SCHOOL ITEM.

FROM MILFORD, SEWARD CO., NEB.—On Dec. 30th 1894 our Sunday school was closed for the year, D. Bender being superintendent, and Chr. Stauffer being assistant. Thirty-seven questions were given during the year which were all answered by quite a number of pupils. On Jan. 27th 1895 it was reorganized with the same officers by a great majority, showing that they served well the preceding year. May we always be willing to pray to God to give our dear brothers a kind and warm heart towards the school under their management, and that He may give them grace and wisdom to manage and direct things, so as to be the most benefit to bring us all nearer to Him and His word, which is everlasting life. On Feb. 10th the classes were formed and teachers elected, and as before we will again have Sunday school every two weeks in the forenoon and meeting every Sunday between. May the Lord bless the good work everywhere. COR.

The confession of error is the hardest part of repentance; it is always there the devil makes his strongest fight.

NOTES BY THE WAY.

What strikes one most forcibly in Florida?

1. *The undeveloped possibilities.* It is indeed a great stretch of pine forest with here and there a spot under cultivation. The country, however, abounds with lakes and streams along which grow trees and shrubbery, different from the pines of the uplands, such as various species of oak, cypress, bay, maple, sweet gum, hickory, magnolia, and (near the coast) cedar. While the timber is not especially large, it abounds in such quantities that it will likely sometime be quite an industry to put it into market. The timber is at present not valuable on account of its distance from the market and the large supplies nearer by. The uplands or "pine lands" are nearly all available to cultivation. Much of the low lands or "hammock lands", principally along the lakes and streams, made available by drainage, can be cultivated. Many varieties of grains and fruits and roots can be raised here to better advantage than farther north. The mild climate makes the production of these crops possible at a season of the year when they are very valuable in the northern markets. The month of February began very much, as regards the advance of vegetation, like the month of May in northern Indiana. The possibilities of the country are simply incalculable.

Another thing that forcibly strikes the observer is

2. *The natural disadvantages that have to be encountered.* (1). The valuable products are so far away from the market, and the railroads charge for transportation all that the people will bear without discouraging traffic altogether, so that the producer realizes a much smaller profit than he should or might do under different circumstances. (2). The uplands are not rich enough to produce paying crops without being fed with fertilizers of some kind. Much of the profit of a crop is required to buy phosphates, composts, or other fertilizers. (3). Nearly every winter there are frosts far to the south injuring the tenderest tropical fruits, such as the pine-apple, banana, guava, etc., and the early vegetables raised for the northern markets. Only the extreme southern portions of the state escape entirely. Occasionally there is a freeze (as on the 28th of Dec. 1894) the mercury falling to 20 to 10 degrees Fahr., and (the 8th of Feb. '95) the mercury registering 25 to 20 degrees Fahr., injuring the harder fruits, such as oranges, lemons, limes, etc., even killing many of the trees.

Still another thing strikes one forcibly:

3. *The general apathy* (if we give it no severer name) of many of the residents. There is of course a great difference, and there are many industrious, thriving people here. Too many of the native people,

while we do not wish to call them "lazy," appear to have a "constitutional indisposition" to work. This appears to be like a contagious disease. Persons coming from other places sometimes become affected the same way. There are causes for this apparent shiftlessness. The people do not "have to" work so as to lay by for a long winter. There is only a very short season of the year, and many years none, but what something can be kept growing to furnish the table. When a freeze comes, it takes only a short time to have the garden green again. Fuel costs nothing but the very little work it takes to get it ready for the fire. Few clothes are needed, and the people are usually satisfied with rather inexpensive attire. The cold never interferes with work. The rainy season, from June to October, interferes somewhat, but not very much.

4. *The climate.* To a northerner the climate in winter seems simply delightful. The residents highly appreciate it, especially those who have at some time lived north of the Potomac, Ohio, or Missouri. To go in bathing without the least inconvenience on account of the cold; to walk out without coat or vest in the cool of the day; to see children out doors bare-foot and bare-headed; to see the deciduous trees budding out as on a May day; to see the woods spangled with wild flowers; to have the eye follow the meanderings of the merry butterfly by day and the fire-fly by night; to hear the song of the robin, the whistle of the red-bird, the indescribable trills of the southern mocking-bird; all this in the month of January, was an experience of the writer that caused him to love Florida, if for the delightful climate alone.

5. *The general healthfulness.* There are sick people here of course, especially along the low lands on the lakes which have been drained; but the general health is very good. Many persons who were afflicted with hay fevers and lung troubles and other diseases in the North, are entirely free of these after living a short time in Florida.

At Macclenny, Baker Co., where Bro. I. G. Plank lives, there would be a fine opening for a colony or a few families of our people. Bro. P. would be delighted to have some of our people locate there so he could exercise his church privileges with them. The crops raised here are principally fruit—pears, peaches, plums, apricots, strawberries, etc.—cotton, corn, rice, potatoes and sweet potatoes. Some oranges are raised, but it is not a crop here to depend on.

Brother John Yoder at Hawthorne, Alachua Co., would be equally delighted to have a number of our people find homes in his vicinity. The land is very much the same quality as that of Baker Co., but being farther south more oranges are grown. Other crops may be

somewhat the same except the peach which will not do so well.

Orange Co., appears to be the home of the orange. Here are found immense groves of the finest fruit. Unfortunately this season it was nearly all lost by the freeze. The land is somewhat rolling, and parts of the year dry. The soil is very light, and needs very much encouragement with fertilizers. John Harshberger, Merrimack, will cheerfully give any information concerning the country.

Brother L. H. Shank has lived near Bowling Green, De Soto Co., for several years, and likes the country very much. He has bought himself a home, and would be pleased to have some of our people as neighbors to form a church family here of our faith. He thinks the country is fully as well adapted to fine fruits—pears, plums, grapes, to oranges, early strawberries, and early garden truck generally—as other parts of Florida. This place may have the advantage in some respects as it is farther south. The land here appears to be of somewhat better quality than in many of the upland districts. The water is abundant everywhere, and easily obtained. In places it is impregnated with minerals making it undesirable. Here the water is soft and healthful, but, as everywhere in the State, of high temperature all the year, about 72 degrees Fahr. Abundance of land is for sale everywhere. Any one wishing to locate in Florida to make his living and his money by fruit and vegetable culture, or general farming, can buy land at low figures in almost any neighborhood. The unimproved uplands sell for from \$2.50 to \$15.00 per acre. The improved lands and hammock lands are higher. There are small tracts with an orange grove and a small house for sale at very reasonable figures.

Should poor people locate in Florida? If they have no visible resources, no. If young men or young families have money enough to buy a home, and enough to support them a year or two besides, they might do well here, making their living and their money easily and pleasantly. But let no one decide to locate in Florida till he has seen the country and studied well the situation. This advice I would give—stay out of the hands of land agents and speculators or you will be almost sure to pay too much for your property. There is plenty for sale by individuals who are willing to sell at reasonable prices.

The meetings at Bowling Green, De Soto Co., Florida were continued from January 30th to February 10th. Because of the busy season for work here only one meeting was held in the day aside from Sundays. The cold wave from the north made what was called "cold weather" here, which seriously interfered with the attendance at the meetings in the evenings. We had our meetings

for the Herald of Truth.

THE NEW COLONY.

The following article by Bro. Joseph Gascho of Milford, Seward Co., Neb., appeared in the German issue of the HERALD for Feb. 15, and by request we publish it in English also.—Ed.

I was pleased to see that our Publishing House is willing to do its part toward the establishment of a colony at a suitable place. Hence I would like to give my views on the matter.

It seems to me it could be done very easily, if proper efforts are made. Our congregations could, without burdening themselves, raise the sum of \$100,000. To prove this, I will state what was done when the Mennonites emigrated from Russia to America, and why could we not do the same for our poorer brethren? A brother writes from Hastings, Neb. in the last number of the HERALD that he wished a minister would visit him. To make such a visit would cost nearly \$50, and how much would he be helped if but one were sent to him every year? And how many brethren have we in the West who live scattered about, and how much money has been spent visiting them and with less prospects now of forming a congregation than before? And where congregations have been organized they are again leaving, as for example in Colorado where one of the ministers is already gone, and the others intend to leave. Would we not do better to take the money and get our brethren together into one place where we could supply them with ministers? I have received letters from brethren seeking homes not only from the West, but from the East also, where there are likewise many home-seekers.

It seems to me we might take an example from our brethren who came from Russia. I am not very widely acquainted with them, but from what I read of them I feel justified in believing that they are keeping together better; and we hear but seldom that one of their families moves to any place alone. I suppose we all are aware that they have only within the past year again purchased a large tract of land in Russia for their poor brethren. Not that they gave it to them as a present, but a good opportunity is given these poor brethren to pay for their land. Nor would I have any one understand me to say that I was desiring help. Thus far the Lord has helped me. He has also blessed me with a large family, and I believe we could do better in a colony. But the Savior says, "Seek ye first the kingdom of God," hence I would like to be first convinced that there would be enough members in the colony to organize a congregation. I know also, that there would be enough to go if they were only able to do so.

we landed at Mobile and rushed to the train for New Orleans.

Looking back over the work in Florida, I feel convinced that if the higher life, the fuller consecration, the more entire separation from the world, the more perfect obedience, the more holy life of our teaching were held more continually before these people whom it was my pleasure to meet, some would eventually accept its truth. What the people want is teaching followed by the testimony of a few holy lives. Proper and sufficient effort of our people will build up the Church in Florida.

The reports which have been circulated that life and property are unsafe, and that society is so extremely demoralizing in the Southern States, as compared with other sections of country, is, as far as I can observe, entirely unfounded. I have never been anywhere that persons paid so little attention to locking up valuables or putting them where they are out of the way of temptation for the thief. The lives endangered are only those who go into danger or associate with the dangerous classes which are to be found in almost any section of the whole country.

The present winter, viewing the situation from a certain standpoint, has been a most disastrous one for Florida. The several freezes which have succeeded each other were ruinous to the orange industry. The first freeze, Dec. 28, 29, destroyed the grand orange crop of last year, with the exception of a few that had been gathered. Soon the fine weather started new leaves, and the blossoms were nearly ready to open (at least in the southern part of the state) when the second freeze came Feb. 8, 9, when many of the trees were killed to the ground and the others back to the trunk. But few oranges can be expected for at least two or three years. But the freeze may be a blessing. We may feel sure that God will sanctify it to the good of His people in some way. Large growers of oranges who were monopolizing the business, turning it into the hands of a few rich men, and out of the hands of the many poor people will likely be discouraged by the present outlook. Then it will cause the small growers to turn their attention for a living in other directions than orange growing alone; which is surely better and safer. At any rate I think the present winter's severe weather, which is said to occur only about once in fifty years, should not discourage any one who thinks of locating in Florida to engage in general farming, fruit growing and trucking, provided his first object is to glorify God in all the efforts of his life temporal and spiritual. More anon.

J. S. COFFMAN.

On the 15th I went to Dover, Hillsboro Co., and stopped 24 hours with A. R. Housekeeper, a former Pennsylvanian. I found him and his wife and little boy comfortably located in a nice cottage, something after the Florida style, with a beautiful plot of ground around it, partly planted in fruit trees and vegetables; and around all, the inevitable pine forest. I was royally entertained, and intensely enjoyed my visit.

On Saturday, the 16th, I went to Port Tampa on the west coast, and paid my passage on the Steamship Florida, to Mobile, Alabama. The ship coming in overdue, on account of the blinding snow storm she encountered in Mobile Bay two nights before (an unusual thing in this climate) did not start out till Sunday morning. Soon the smooth waters of Tampa Bay were passed, and we were out on the rough sea. The whistling buoy near an island not far from the mouth of the bay was the last sound we heard outside the ship save the cry of the sea gull, the splash and roar of the waves, and the sighing of the breezes. It was in many ways an unusual Sunday for me. It is the first Lord's day in years that I remember of being the whole day absent from a place where God's people had assembled to worship. Some one might suggest, Why not have worship on ship-board? There were few Christians there, and I doubt if any person there cared to have public worship. If some had been so inclined, the rough sea caused such a rocking of the ship that nearly every passenger experienced something of that dreadful feeling called sea-sickness. While I was not seriously affected I confess that I did not feel like preaching a sermon. So my worship was in the privacy of my state room. On Monday evening (18th)

Do not wait until your life is in danger before you pray.

I believe we could find a suitable place there (In southern Missouri, of which Bro. Gascho spoke in a previous letter.—Ed.) In my last letter I stated that water facilities might be better, but since then I have read a letter from a place somewhat further south-west, in the northern part of Arkansas, which tract I intend, the Lord willing, to see for myself soon. The letter states that there is there a tract of fine level country, with no stones, and where water can be found anywhere at a depth of 20 to 30 feet. Most of the wells there are said to be drive wells, showing the absence of rock. The soil is said to be good, and some of our own members who have lived there for eight years state the same thing.

I will herewith state my plan. Suppose we would buy, say 25,000 acres, more or less; the more, the better. Not that I believe that we have so many that could not buy for themselves, but in order to get the land more cheaply. Suppose the land sells at \$3.00 per acre; but by taking 25,000 acres we get it at \$2.50 per acre, or \$62,500 for the whole. At this rate we would save 50 cents per acre or \$12,500 on the tract. Suppose in 4 or 5 years the price would rise to \$5.00 per acre. That would make another difference of \$50,000 on the tract, and I believe the increase in value would in 4 or 5 years be more than \$2.00 per a.c.

Suppose we get as much money together as we can and borrow the rest at a low rate of interest for ten years, \$25,000 would be enough to make the first payment, the rest to be paid in two or three years. During this time we would probably be able to sell enough land to brethren who have money to meet the later payments as they fall due, and sell the rest to such as would be able to pay for their land in ten years. I believe we could get \$25,000 together providing committees were appointed to receive subscriptions for this purpose, so that every one who desires to give something would have the opportunity of doing so.

Or, it might be arranged in a different way. Suppose those who have money would buy as much as they could instead of loaning it to the Church. For \$2,000 about 640 acres can be bought. Or if some one who has considerable land in the East, where land is worth \$100 per acre, would sell 160 acres, he would receive \$16,000 therefor. With this sum he could buy eight sections of 640 acres each, or 5120 acres, which would be enough to give homes to 40 families. In this manner he could help 40 poorer brethren to a home, and in the end get higher interest for his money than he can in the East, where land is worth \$100 per acre. He might sell it to them in such a way that he would get good interest on his investment and give the buyers ample time to pay, and if they

would not pay, the land would still belong to him. Or, he could let them move on the land and improve it, letting them have it for 8 or 10 years for nothing, and whoever would want to buy his land then could do so at a fair price for both, say \$6 to \$8 per acre, which would be cheap for an improved farm, and yet enough so that the man who bought the tract in the first place would be getting good interest on his money, in fact double it, while land which he may own now that is worth \$100 per acre was worth more than that ten years ago.

Perhaps this last plan would be the best, as it would accomplish the desired end, soonest. As I have already said, it would not be good for those in the West only, but for those in the East also, especially in Canada where many of our young people have to work by the day, and others go into debt which they will never be able to get out of. In Missouri and Arkansas there is land enough for thousands who are willing to work; land which I honestly believe is just as good as in Canada and other places East, and, added to this, a mild climate where all kinds of fruit can be grown, all for from \$2 to \$5 per acre.

Whoever has another plan, will please let us hear it. JOSEPH GASCHO.
Milford, Seward Co., Neb.

SENEX'S TITHE.

BY SENEX.

For thirty-five years Senex has consecrated his tithe to the Lord. He is not rich. He is only a plain farmer. He takes out only the actual running expenses of the farm before tithing. All expenses of the house, yard, garden, carriages and light harness come from the nine-tenths. He finds tithing has many advantages. The tithe, having been consecrated, is not our own. Senex is only God's steward. It is easy to pay out another's money. It does not hurt one bit. It is not a gift. It is paying a debt. He does not have to consult his own finances. The amount in God's treasury is the only thing to consider. He has only to consult God's approval as to the use to be made of the money. Senex is sure that tithing is a good business venture, provided always, that it be done in a right spirit. God has too often given signal blessings along this line. And blessings of the past banish all desires in this direction. Even the thoughts of it seem impious. Past blessings fill his heart to overflowing with faith, love, joy and thanksgiving. Tithing is good all through and through. God's ways are always the best. They can not be improved upon. They always bring a recompense. Bring in your tithes and offerings and see if He will not pour out a blessing that cannot contain it.—*Christian Conservator.*

CHURCH MILITARY ORGANIZATIONS.

CHICAGO, Feb. 3.—Editor of The Herald: I notice in an evening paper of recent date an article concerning the enrollment of boys into a church military organization for the purpose of fostering the war spirit and the proverbial meekness of the lowly Nazarene. Can anything be more stultifying, contradictory or grotesque than this? When the boy's education is finished in this new school what a peculiar product he will be; what a laughable combination of saint and devil; what an impossible mixture of right and wrong; what a commentary on the Christian church, whose mission is supposed to be the inauguration of a reign of universal peace; what a confession of weakness; what a despicable trick to refill empty pews; what an insult to the memory of that noblest of characters, Jesus, whose life, acts and teachings were the exact reverse of this. If this is Christianity, what, in the name of religion, is paganism? The boys for the most part are born in rented houses, on rented land, and in a rented country; they are disinherited before birth; their natural heritage is sold to appease insatiate greed, and their labor is mortgaged fifty years ahead to pay interest on a national debt whose owners would commit any crime to prevent its diminution; and then the boys are inveigled into miniature armies, by the grace of God, and they have the American flag and the Bible alternately rubbed under their noses to make them religious and patriotic.

These church military organizations, in their utter disregard for consistency, decency, genuine morality, real justice, and, in fact, all of the Christian virtues, have no parallel in history; and the men who engineer this game—for it is only that—are the worst enemies to true democracy and republican institutions possible to imagine. This may sound radical to some, but it is true, and truth is only radical to the person unacquainted with it, and there are many such, alas, too many. America contains more living fossils than any other country on the globe.—*H. H. Harding.*

"THOUGHTS ABOUT GOD."

"You will find God just as soon as you become willing that He shall find you."

"Obedience to God is the highest evidence that we believe in Him."

"A Christian is one who knows the truth, loves it, and lives it."

"It should be the prayerful aim of every Christian to live in a way that would compel the world to believe in his Master."

"If you want your children to love Jesus, show them His face in your life."

"People who are right with God never spend much of their time in looking for black spots on others."

"If a man will obey the teachings of Jesus Christ they will lead him straight to God."

"The fact that the devil is against God ought to make every decent man want to be on the Lord's side."

"The man who is not willing to be good is an enemy of God, no matter how much he goes to church."

"The man who tries to become a Christian without making any change in his habits, is as foolish as one who scatters good seed in a briar patch."

"The man who is earnest in wanting to please God will find a way to do it."

—*Sel. by Lena N. Gingrich.*

SANCTIFIED PEOPLE.

The following significant paragraph is from the pen of Mr. Spurgeon. It may be plain, but it is worth while considering:

"On looking back through thirty years of church life, we are compelled to come to the conclusion that the most unsatisfactory members we have ever had have been those who were best satisfied with themselves. One brother became so thoroughly sanctified that he could not live with his wife, and another had so clean escaped from sin of every sort that he quitted us all in disgust. We find in the Sabbath-School, the lay preachers' association, the Christian young men's meetings, and in all other forms of work, that as soon as any of the brethren or sisters begin to brag about their holiness, they become wholly useless, and before long the place that knew them knows them no more."

In the experience of the writer, the above has been proved times enough to persuade us that it is a most unfortunate thing when real holiness is turned aside into presumption.—*Christian Advocate.*

In time of sorrow it is very sweet to know that God's love changes not. It is the same in the brightness and when the brightness fades into gloom. It is the same in joy and when the joy turns to grief. It is the same when blessings are given and when they are recalled.

"The Lord gave and the Lord hath taken away"—the same Lord and the same love. It does not seem so to us; we believe that while He showers gifts and favors upon us He loves us; but sometimes, when the skies grow dark and He gives sorrow and pain, we feel that He does not love us as before. Yet it may be that there are even richer blessings in the things which make us grieve than in those which give us gladness. We know, at least, that the same wise, gentle, infinite love sends us both.—*Westminster Teacher.*

Married.

MEYER-WEBER.—On the 12th of Feb., 1895, at the residence of the bride's parents, at German Mills, Waterloo Co., Ont., by Bish. Elias Weber of Breslau Ont., Bro. Adam A. Meyer to Sister Leah B. Weber, both of the above place.

KURTZ-BLOSSER.—On the 7th of Feb., 1895, in Mahoning Co., Ohio, Amos Kurtz and Sarah Blosser, both of the above county.

SMUCKER-KAUFFMAN.—On the 17th of Feb., 1895, at the residence of the bride's father, in Clinton Twp., Elkhart Co., Ind., by Bish. Daniel J. Johns, Bish. Jonathan P. Smucker of Nappanee, Ind., to Sister Polly Kauffman. We wish our dear brother and sister every blessing and happiness in this relation into which they have entered.

DIED.

KAUFFMAN.—On February 7, 1895, in Clinton township, Elkhart Co., Ind., of a gripe and heart failure, Edna, daughter of Abraham and Anna Kauffman, aged 10 years, 10 months and 12 days. Little Edna suffered much at her heart for a long time, but seemed to be improving right fast, until five days before her death a gripe set in and her heart was too weak to bear up under the strain, but she was conscious to the last. She said she saw heaven open and the angels come to receive her. She then called all present to her bed side and bade them good bye, repeating the following verses, which she had learned:

Farewell, my parents, near and dear,
I know you love to keep me here;
But Jesus calls, I must obey,
And angels welcome me away.

Sisters and brothers fare ye well,
Farewell, my friends and neighbors all;
Here, with you all, I could not stay
For Jesus called me far away.

Farewell, my friends, so dear and kind,
On earth I leave you all behind;
Indulge no tears of grief for me,
For what I am you soon must be.

I am now in my eternal home,
And neither you shall also come;
Oh, friends, do come and serve the Lord
And enjoy with me the rich reward.

Thus she fell asleep to awake in glory. Buried on the 9th at the Mennonite Brick church, where many friends gathered to pay the last tribute of respect. Services by D. J. Johns, from Jer. 31:17.

HAGLMAN.—Near Roseville, Ont., on January 3, 1895, Mary Edna, daughter of George and Franny Haglman, aged 4 years, 2 months and 3 days. She died from diphtheria after a short illness. She has come and has been a joy and blessing to us. She is gone, but not forgotten. Funeral services held at Detweiler's church, Feb. 3d, conducted by Sol. Gehman in German from Ps. 16:6, and Noah Stauffer in English from Ps. 17:15.

"A precious one from us is gone,
A place is vacant in our home,
Which never can be filled.

"Go to thy rest, fair child,
Go to thy dreamless bed!
While yet so gentle, undefiled,
With blessing on thy head!"

SHUMMACHER.—On the 17th of February, 1895, in Franconia, Montgomery Co., Pa., of paralysis, sister Anna Shummacher (maiden name Hoch), aged 83 years.

BURKHARD.—On Feb. 2, 1895, near Ayr, Adams Co., Neb., of the effects of whooping cough, Lydia, daughter of Daniel and Hannah Burkhard, aged 6 months and 28 days. Buried on the 4th in the Roseland Mennonite burying-ground. Services by D. G. Lapp, J. M. Nunemaker and A. Shiffer. Text, 2 Thess. 4:14-17.

BEKKER.—On the 27th of January, 1895, at Mountain Lake, Minn., after a long period of illness, our beloved ministering brother, John Bekker, at the age of about 70 years. Bro. Bekker's earlier life was spent in teaching school at Pastwa, Russia, and in this capacity he formed a very wide circle of acquaintances and friends. He taught school about 30 years and was a minister for about 10 years, in which time he served his Master and his church faithfully and ably. His last days were full of severe suffering, but his faith rose triumphant over the ills of life, and, leaning upon the mighty arm that had saved him and guided him so long, he looked cheerfully forward to the time of his departure. He leaves his bereaved wife and 13 children, and a mourning congregation, all deeply attached to him, to grieve over their great loss. May God sustain them all in this hour of trial.

DEITZ.—On Tuesday night, January 15th, at his home near Good Hope, Cumberland Co., Pa., George Wilt Deitz, aged 37 years, 4 months. His death was caused by a kick which he received from one of his horses while currying him, on the morning of Nov. 6, 1894. Immediately after being kicked, it was supposed by many that he would be restored to health again. During this period of hopelessness the Lord suddenly came away. Mr. Deitz was a man of irreproachable moral character and fine business capacities. In his death the community sustains a loss which will be felt long. He leaves a wife and three children, a brother and three sisters, father and mother to mourn his early death. We hope their loss will be his eternal gain. His funeral was held in St. John's Church, opposite Shiremanstown, on Saturday, Jan. 19th. A very large number of relatives and friends assembled to pay the last tribute of respect to the departed. The services were conducted by Preachers Fogley and Pyle, and were very impressive. May the Lord bind up the wounded hearts and enable the afflicted ones to realize in Him a loving friend and father in this dark hour. Lord, teach us all to be ready when Thou dost call, for our days are few and full of uncertainties. E.

WITMER.—February 5, 1895, in Mahoning Co., Ohio, John Witmer, aged 66 years, 4 months and 24 days. Interment at the Oberholzer church, where services were conducted by Abm. Brubaker, Jacob Weaver and M. Horst.

ZOOK.—In Champaign Co., Ohio, Dec. 27, 1894, of old age, Brother Solomon Zook, aged 91 years, 2 months and 11 days. He was a consistent member of the Amish church. Funeral services held at the Oak Grove meeting-house. Services conducted by John Wray and Jonas C. Yoder. He leaves one daughter and four grandchildren to mourn his departure; but they mourn not as those who have no hope, for he was ready to depart and be with Christ, which is far better.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

BRUBACHER.—On the 1st of Feb., 1895, near St. Jacobs, Waterloo Co., Ont., of old age, sister Catherine Martiu, widow of the late Pre. John W. Brubacher, aged 86 years. Buried in the Conestoga Mennonite graveyard. Funeral services by Abraham and Paul Martin. Deceased was born in Lancaster Co., Pa. In 1820 she came to Canada, was united in matrimony with Bro. Brubacher in 1827. To this union were born nine sons and four daughters, of whom four sons and four daughters survive. Her funeral was largely attended.

LOUCKS.—On the 15th of Feb., 1895, our beloved brother, and for about 28 years a faithful minister in the Plains (Hatfield Twp., Montgomery Co., Pa.) Mennonite congregation, passed peacefully away, of heart disease, at the age of about 72 years. He leaves his widow and four sons, a large congregation and many warm friends to mourn the loss of a faithful husband, father, minister, neighbor and friend, yet what is our loss, is, we believe, his eternal gain. He was buried on the 21st in the Plains burying-ground. May God bless the afflicted family and congregation in their sad bereavement.

ROUNGE.—On Feb. 9th, 1895, near Acme, Medina Co., Ohio, Michael Rohrer, aged 82 years and 9 months. Death was caused by dropsy and old age. The deceased was a minister of the Gospel in the Mennonite denomination about 47 years. The funeral was largely attended by a large circle of relatives and sympathizing friends. Services by Isaac Good and Henry Beery.

SPRINGHAR.—Near Seward, Seward county, Neb., on Jan. 16, 1895, Magdalena Springer (maiden name Zimmermann). She was born in France on Jan. 15, 1833, and at the age of 20 years emigrated to America, and in 1860 married Joseph Springer and lived in matrimony 35 years. She was aged 62 years and 1 day. She was mother of three sons, who, with her husband, survive her. Joseph and Magdalena Springer lived near Princeton, Bureau Co., Ill., but, on account of the sister's poor health, while she was a sufferer of heart disease, asthma, and dropsy, they decided to take a trip to Nebraska, and to stay a while with their son John who lives near Seward, Seward Co., Neb., and came here in May, 1894, and then went home again in August. But, for her health, they again came out here in September, and on January 15, 1895, while she was attempting to rise out of her chair, she was paralyzed and fell on her right side unconscious, from which condition she never recovered, and died on the 16th of Jan., 1895. Her sons, Joseph and Andrew, in Illinois, were telegraphed for. Both came to follow the remains to their last resting-place. She was buried on the 18th in the Fairview cemetery. Services by Joseph Rediger from Heb. 9:27-28, and Joseph Schlegel from 1 Thess. 4:13, and P. P. Hershberger from 1 Pet. 3:9.

LACRONE.—On the 22d of January, 1895, in Harrison Twp., Elkhardt Co., Ind., Edgar Edwin Locrine, aged 3 years, 2 months and 18 days. He leaves his sorrowing parents, three brothers and four sisters. It seemed very hard to give up this little boy, it being the first death in the family. May this be the means of drawing the parents to their Saviour. Funeral on the 24th at Olive. Services were conducted by Henry Welby and Jonas Loucks.

"How happy are these little ones,
Which Jesus Christ has blessed;
Come, let us praise Him with our songs,
For taking them to rest.

"Yes, happy are these little lambs,
Of such the kingdom is;
The Lord our praise and thanks demands,
Who made them heirs of bliss."

ZOOK.—Elizabeth Zook, nee Plank, was born in Millin Co., Pa., September 17, 1838. Was converted and united with the Amish Mennonite Church in 1855, remaining a consistent member until death. In 1845 she, with her parents, moved to Logan Co., Ohio. She was married to Mel Zook Jan. 4, 1870. Died Feb. 2, 1895, aged 56 years, 4 months and 15 days. She leaves a sorrowing husband, two brothers, four sisters and a large number of relatives to mourn their loss. One brother and one sister preceded her to the spirit world. Funeral services were held at the Philadelphia church Feb. 4, conducted by John Wayne in German, and F. W. Stanton and N. J. Hadley in English.

KENAGA.—In Logan Co., Ohio, Feb. 4, 1895, of catarrh of the stomach, sister Barbara Kenaga, aged 71 years, 4 months and 28 days. She was a consistent member of the Amish church for many years, and a kind mother and neighbor. Funeral services on the 6th at the South Union meeting-house. Services by David Z. Yoder of Wayne Co., Ohio, in English, and Jonas C. Yoder in German. She leaves to mourn her departure eight children, thirty-nine grandchildren and four great grandchildren, her husband having preceded her to the spirit world five years ago. May the children in their sad affliction be submissive, and may God enable them to say, "Thy will be done," and so look forward to a glad meeting where parting is no more.

A mother dear from us has gone,
And left us all behind;
She has reaped the harvest she had sown,
And always was so kind.

She had a dream, before she died,
Of the happy home above;
She met her husband and she sighed,
For he kissed her lips in love.

Her sister beckoned for her to come
To her in that great hereafter;
For the gate was open when she came,
And it was her time to come.

SADIE A. KENAGA.

BRENNEMAN.—David Breuneman was born in Fairfield county, Ohio, September the 13th, 1826, and died February the 11th, 1895, aged 68 years, 4 months and 28 days. He was united in matrimony to Leah Stemen on the 5th of April, 1849. To this union were born five children, of which one son and three daughters survive him, one son having died in infancy. He had eight grandchildren, all living but one, which died in infancy. He was a loving husband, a kind and affectionate father. He united with the Mennonite church about the year 1853, and has since lived a faithful and consistent Christian. He was one of the pioneers of Allen Co., Ohio, having lived in the county for about 41 years. He was highly respected by all who knew him, and we feel that our loss is his eternal gain. His remains were laid to rest in the Salem burying-ground. Funeral services by D. S. Brunk and C. B. Brennuman, to a well-filled house from 1 Cor. 15:55.

"Oh, the bliss of loved ones resting
By the crystal river bright;
'Neath the shades of trees immortal,
Where no shadows dim the light;
Resting, resting, sweetly resting,
Where no shadows dim the light."

SCHNECK.—On the 8th of February, 1895, in Fraconia, Montgomery Co., Pa., of paralysis, Bro. Daniel Schneck, aged 70 years, 4 months and 25 days. Buried on the 14th in the Fraconia Mennonite burying-ground. Funeral services by Josiah Clemmer at the house and M. R. Moyer at the meeting-house. Text, Isa. 57:2.

SULLIVON.—On the 12th of February, 1895, in Ringwood, Ontario, sister Leah Sullivan, aged 80 years, 2 months and 7 days. She was buried on the 14th in Wideman's grave-yard. Funeral services opened by Samuel R. Hoover. Text from John 11:28, latter part, "The Master is come, and calleth for thee" by Preacher Hainer. Hymn 72 in H. and T. "Asleep in Jesus! blessed sleep!" was used. She was a faithful sister of the Mennonite Church for a long time. She died in peace.

HARTZLER.—In Logan Co., Ohio, February 9, 1895, Mary Elsie Hartzler, wife of Amos Y. Hartzler, aged 31 years, 2 months and 11 days. The doctor pronounced her disease malignant malarial fever. She leaves a husband and two children and many relatives and friends to mourn her early departure. Buried on February 11th. Services conducted by C. K. Hartzler in German, and A. Miller in English. She was a faithful sister in the Amish Mennonite Church.

BRUBACHER.—Near Landisville, Lancaster county, Pa., Feb. 13, 1895, Mary H., infant daughter of John H. and Mary S. Brubacher, aged 3 months and 14 days. Her stay on earth was short. She calmly fell asleep in Jesus in the morning to awake in a day that never ends. It was sad to part with one we dearly loved, yet we know the Lord had need of one more little spirit to join with the rest in their brightness.

Our baby is gone;
Gone over her silent, peaceful rest;
Gone over the river to join the songs
That are sung by loved ones and the blest.
We miss her much, but this we know,
That pain and sickness, grief and woe,
Can ne'er disturb that rest,
For Jesus called her home.

Our baby is gone;
That pleasant look, and little smile
We never shall forget.
Oh, may her life, her sickness, death
Allure our thoughts to Heaven;
That we may ever watchful be,
That her sweet rest ours, too, may be
When we shall thus be called
To bid this world adieu.

HER PARENTS.

HALDEMAN.—On the 12th of Feb., 1895, in Montgomery Co., Pa., of erysipelas and fever, Bro. Isaac Haldeaman, aged 52 years and 3 days. Buried on the 16th at Franconia, followed by many relatives and friends. He leaves his sorrowing wife and six children to mourn their great loss. Funeral services by M. R. Moyer and Henry Power at the house, and Josiah Clemmer and Jacob Moyer at the meeting-house. May God comfort the bereaved family. Peace to his ashes.

SCHWARTZENDRUBER.—January 19th, 1895, near Amish, Johnson Co., Iowa, of lung disease and heart trouble, John C. Schwartzendruber, aged 74 years, 6 months and 23 days. He was born on the Atlantic Ocean on June 26, 1820, while his parents were emigrating from Germany to this country. His parents located in Maryland, where they resided until in the spring of 1855 they emigrated by boat from Pittsburgh, Pa., to Muscatine, Iowa (as in those days there were no railroads to travel by), and located near Amish, Ia. John (better known as Hannes) was never married. He lived with his brother Peter ever since they came to this state, with the exception of about six months he lived with his brother-in-law, Daniel Shoettler. To our recollection the deceased has never been sick, excepting a siege of la grippe several years ago. His recent sickness was of short duration, only from Tuesday to Saturday noon, when he calmly fell asleep. He was a true and exemplary member of the old Amish Mennonite

Church. Would that his example and walk through this world could be a light to his many nephews and nieces as well as to all those who knew him. Funeral services were conducted by John Gunden and Noah D. Yoder. Text, Rev. 7, after which his remains were laid to rest in the Upper Deer Creek cemetery.

ITEMS.

—By digging a tunnel of 5½ miles, one of the richest anthracite coal mines near Wilkes-barre, Pa., has been drained, after having been flooded for seven years.

—ANV person found cultivating the tobacco-plant in Egypt will henceforth be fined \$1,000. The Khedive has recently issued a decree prohibiting the culture of this noxious weed.

—SUPERINTENDENT of Police Byrnes of New York says that 63,400 violations of the law are known to have been committed by saloon-keepers of that city in three months recently.

—On account of continued financial depression, hundreds of Italian laborers who came to the United States in the time of prosperity, are leaving month by month for their native land.

—THE ocean steamship La Gasconne from Havre arrived at New York on the 11th instant. She was eight days overdue, owing to her piston-rod being broken, and to the terrific gales that swept the North Atlantic the past week.

—MRS. M. C. PAPAZIAN, now of Aintab, Turkey, but formerly of Rowley, Mass., in a letter to friends of that place says that the Turkish authorities have closed all the colleges in Armenia, and have imprisoned 35 American professors.

—THE danger of a war between Mexico and Guatemala over a trouble about the boundary line between the two countries, has happily been averted, and the matter will be arranged without recourse to the barbarous and unjust method of war.

—AN insurrection of royalists in the new republic of Hawaii implicates ex Queen Liliuokalani as one of the chief instigators. She has been abdicated all claims to the throne, and pleads for clemency. Other conspirators have been sentenced to death.

—A number of corpses from the steamer *Elbe*, recently sunk in a collision with the *Crathie*, (of which an account was given in our last issue) have been washed ashore near Lowestoft, Eng. The *Elbe* sank in about 150 feet of water. Her cargo was valued at 7,000,000 marks.

—THE recent cold wave which passed over this country caused much suffering. Snow to the depth of several inches fell in central and southern Florida, a very unusual occurrence, while the thermometer fell to 20° Fahr. In Minnesota and other northern portions of our land, and in Canada, reports are heard of the thermometer falling as low as 50° below zero.

—SOCIAL and club circles at Kokomo, Ind. are gossiping over the arrest and conviction of a number of Kokomo's most prominent young men, who were each fined \$13 for playing cards in their club room for a prize. Mayor Kirkpatrick, in making his ruling, denounced parlor, social and club games, where prizes are competed for, as worse and more damaging to public morals than professional gambling houses.

METEOROLOGICAL.

Moses B. Weaver of Goshen, Ind., has furnished us the following meteorological observations for 1894:

THE WEATHER.

Months	Clear	Cloudy	Rain	Snow
January	5	19	4	3
February	10	9	2	7
March	7	15	5	4
April	10	9	9	2
May	6	11	13	1
June	15	9	6	
July	20	7	4	
August	15	12	4	
September	12	9	9	
October	10	12	9	
November	4	16	4	6
December	10	16	4	1
Total days 124	144	73	24	

THE TEMPERATURE.

Noteworthy extremes of temperature in season and out of season:

Above zero: Jan. 26, 10; Jan. 27, 4; Feb. 14, 3; Feb. 15, 12; Feb. 16, 5; Feb. 21, 7; Feb. 23, 14; Feb. 24, 2; Feb. 26, 2; March 17, 2; March 27, 10; March 27, 12; March 28, 26; June 11, 102; June 12, 104; June 13, 102; June 15, 103; June 18, 50; June 20, 102; July 6, 84; July 11, 99; July 16, 103; July 17, 103; Aug. 3, 74; Aug. 4, 60; Aug. 7, 100; Aug. 8, 100; Aug. 9, 100; Sept. 1, 96; Sept. 8, 90; Sept. 9, 90; Nov. 11, 14; Nov. 12, 14; Dec. 27, 4; Dec. 30, 20.

At zero: Feb. 27.
Below zero: Jan. 25, 15; Feb. 25, 2;

OTHER METEOROLOGICAL PHENOMENA.

Feb. 22, blizzard; March 22, thunder; April 6, ground frost; April 28, thunder; May 28, and June 7, frost; July 1, heavy rain; Sept. 25, Oct. 1, 10 and 15, frost.

HOW WE SPEND OUR MONEY.

Foreign Missions.....	\$ 5,000,000
Brick.....	85,000,000
Potatoes.....	110,000,000
Churches.....	125,000,000
Public Education.....	165,000,000
Silk Goods.....	165,000,000
Furniture.....	175,000,000
Sugar and Molasses...	225,000,000
Woolen Goods.....	250,000,000
Boots and shoes.....	335,000,000
Flour.....	345,000,000
Printing and Publishing.	370,000,000
Cotton Goods.....	380,000,000
Sawed Lumber.....	495,000,000
Tobacco.....	515,000,000
Iron and Steel.....	560,000,000
Meat.....	870,000,000
Liquors.....	1,080,000,000

The above diagram is designed to show the annual cost to the people of the liquor traffic, contrasted with education, church work, and the cost to the consumer of the leading standard articles of food, clothing and shelter.

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Semi-Monthly.

ELKHART, IND., MARCH 15, 1895.

Vol. XXXII. No. 6.

JOHN F. HUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

BRO. AMOS MUMAW of Wakarusa, Ind. reports four applicants in the Holleman Cong.

At last accounts there were 15 applicants for baptism in our Mennonite and Amish congregations at Nappanee, Ind.

BRO. M. S. STEINER of Canton, Ohio again reports two applicants for baptism in the congregation at that place, also three in the Amish congregation.

BRO. NOAH METZLER of South West, Ind. passed through Elkhart on the 7th inst. on his way to the Barker St. Cong., St. Joseph Co., Mich. where he will hold a number of meetings. The Lord bless the work at that place.

BRO J. S. COFFMAN arrived at Dickson, Dickson Co., Tenn. on the evening of March 4. After about a week's stay there he will go to Knox Co., and then to Burke Co., N. C. Bro. Amos I. Yoder who recently went from Garden City, Mo. to Dickson Co., Tenn. is finding much to do and will probably remain there for some time. May God richly bless his labors.

AFTER the long continued severe winter weather these fine warm spring days are especially enjoyable, and the song of happy birds sounds like sweet music in the air, an anthem of praise to God for His goodness and mercy.

BRO. SAMUEL YODER who during the past months has been visiting the congregations in the eastern states returned to Elkhart on the 9th inst. His labors at the different places, as already reported in the HERALD, have been much appreciated.

It is possible that, owing to a change in arrangements, Bro. M. S. Steiner will leave Canton, Ohio in April. We hope, however, that this may not be the case, as Bro. S. has been doing excellent work while there, and the congregation is very loth to have him go.

How like Zacchaeus many people are. When once they have a real desire to see Jesus they will easily overcome all obstacles only to find that Jesus has all the while been looking for them and will call upon them just as soon as they permit Him to come within hearing.

"A CHURCH which does not love those who are hurrying downwards to ruin, which cannot weep over human misery, whose only care is for itself and its privileges, is not a church; for it resembles its Head (Christ) in nothing but name, and it bears His name only to dishonor it."

BRO. JOHN HORSCH, Assistant Editor of the HEROLD DER WAHRHEIT, is at present in the southern states to recruit. It is his intention to move to the South with his family in the fall, as his health has been failing for some time. We hope his present trip will do him much good.

THEY to whom a child comes asking, Who am I, and what am I to be? have need of ever so much care. A grave responsibility rests upon them, and each word given in answer to such questions of childhood may be to the after-life of the child what each finger-touch of the artist is to the clay he is modelling.

SELLING ALMANACS.—Many of our agents in selling almanacs during the past winter had varied experiences, and sometimes met with great discouragements. Among other things one of our agents writes us: "I am sorry to tell you that if your almanacs were filled with foolish songs and stories they would sell better. People here in general do not believe in Christian work. I never knew that — was so much like Sodom and Gomorrah until I tried to sell your good almanac. I sold some, and some I gave away. I let two news boys have 40 copies and I never saw neither boys nor almanacs since." We hope the brother will try again with better success the coming fall.

THE NEW GERMAN HYMN AND TUNE BOOK.—Our churches where the German language is used, have been waiting patiently for the appearance of the New Hymn and Tune book. We have the pleasure of informing them that the plates are about completed and the work is in press and will be printed in the course of a couple of weeks so that in about four weeks, if no unforeseen hindrances come in the way, we will have books ready and those that wish to have them will please forward their orders without delay. Those first received will be first sent.

The book also contains a very ample selection of English hymns, and is just the book for churches where English and German services are maintained.

THE Lord's harvest field is the world, the unsaved population of this earth, and He calls upon His followers to gather it in. Those who are not willing to "put their hand to the plow" or the sickle, are not worthy of being called His followers for they deny in act what they profess in word, and actions speak louder than words.

WE are glad to learn that in a number of places our people are responding promptly to the call for aid for our brethren in need in Nebraska. A correspondence in this number will show our readers that another locality claims our immediate attention and we hope our brethren and sisters will be prompt and liberal in contributing to the wants of our people in the West who are in urgent need. The Lord will always richly repay every deed of love done to one of His followers.

WE were recently favored with an invitation to listen to a sermon on baptism in one of our city churches. We accepted the invitation and took our Bible along expecting to make use of it following up the texts the speaker would use to substantiate his claims on the mode of baptism and its import as taught by the denomination he so ably represented. The sermon was a most learned discourse, taken from lexicons, commentaries, exegetical works, etc., but we found no use for our Bible and we went home sadly disappointed. We always thought the word of God was easy enough to understand and accept without having recourse to mystifying and illogical inferences and conclusions drawn from conflicting commentators, and we think so still, and are therefore more than ever satisfied to take the straight Gospel teaching as to the mode of baptism and the part it plays in Christian life.

TO OUR BRETHREN AND SISTERS AT LARGE.

CAMERON, HARPER CO., KANSAS, FEB. 12, 1895.—Since the HERALD is such an excellent medium whereby our members can converse together, I feel it a duty, under the present circumstances, to drop a few words to the many readers of the same. I thank God, and dear charitable members of God's people who have aided us in erecting a meeting house at German Springs, Oklahoma

Terr. As a church we still remain unorganized, but as a body of God's people we desire to stand together, hand in hand, to work for our Lord and Master, not desiring to look back upon bygone days, but to look upward to an endless eternity, where we may praise God, and sing the songs of Moses and the Lamb, forever and ever.

Dear brethren and sisters, whoever you may be, when you read this, pray for us that we may stand firm on the frontier of this blessed land of liberty. Oh! may each member here and elsewhere gain a knowledge of his or her duty, and become willing subjects to accept the talents, and become instrumental in the hands of a mighty, true and holy God, taking duties into consideration among the rest.

The writer of this article is placed or called upon and appointed by church members here, as soliciting receiver and distributing committee for the destitute and suffering ones in this vicinity, therefore, as helpers and assistants, I appoint Simon Hetrick and Henry Schmidt. All relief or aid will be duly and strictly attended to by the committee appointed for that purpose.

So many calls for help have been made from the West that I felt at a loss just where to apply for help, so I concluded to place our condition before the public, through the medium of the HERALD, and I hope and pray that the dear brethren at Elkhart and elsewhere will not think hard of us. Most of us came here with our families not quite a year ago, with but little means to go on, and the shortness of an only sod crop has left us in our present condition. Nine head of domestic cattle, not over four miles away, have died for the want of feed, and we had not the means to buy it, because the drought and early frost cut our crops short.

Many families here live principally on flour gravy and bread, and are glad when they have that. Sauce and butter, in many families, are unknown. If I should itemize the things that we mostly need, I would say, spring seeding, seed potatoes, seed oats, barley and spring rye, a little grain to feed teams during work time, seed corn, garden seeds and bulbs. In the provision line, flour, corn-meal, meat, lard, dried fruits, applebutter, etc. Anything to moisten our bread will be much appreciated.

Again we say, forgive us, dear brethren and sisters in Christ, for making mention of the above, but it seemed to be our last resort. A member of our faith had his team die in the blizzard of the 6th of this month, and his hogs froze to death. Could not something be done to replace his team? Where it is more convenient to aid by sending money, post office order, bank draft or registered letter, it might be advisable to direct all

shipments or mail matter to M. H. Yoder, Cameron, Harper Co., Kansas.

The member who lost his team has a family of eight, and is totally destitute of means to replace the same. There is also a young brother, who is in need of surgical and medical aid very much, and who is totally destitute of the means to properly supply his needs.

No doubt this article will meet the eyes of the beloved ones who have already aided us in the way of building the meeting house. We do not wish to be burdensome, and we hope you do not think we are making a second call upon you, for we believe there are many others willing to help, if they know our situation. May God's blessing be added, M. H. YODER.

In order that the brethren may see that we are duly organized and authorized as a committee to act in this urgent matter, I enclose you the accompanying printed slip on which you will find the names of our members here.

"SEEKING AID."

"As will be seen by the following circular letter which has been printed and sent out to various churches of their religious faith, the Mennonites of the vicinity of German Springs, Woods-co., are asking for aid from their brethren who are in more favored financial circumstances:

GERMAN SPRINGS, WOODS-CO., O. T.
To whom it may concern:

Be it known that we, the undersigned, members of the Mennonite Church, do hereby appoint M. H. YODER as soliciting agent to call for aid for the needy of this vicinity, said Yoder to have authority to receive and distribute any and all donations that may be made for such purpose, and also to have the power to appoint any member of this society to assist him in the work."

SIMON HETRICK,
Minister Mennonite Church.
HENRY SCHMIDT,
SAMUEL KUHN,
HIRAM J. YODER,
AMANDA YODER,
EMMA YODER,
ELIZABETH YODER,
SALOME KUHN,
ABRAHAM KUHN,
MAGDELENA KUHN.

NOTE.—Much can be done to relieve these brethren, but it must be done *at once*. It is already seeding time with them. Let not one look upon or expect another brother or congregation to do all the relieving. Dear friends, let us remember the apostle's admonition about bearing one another's burdens, and about shutting our "bowels of compassion" to those who are in need. Let committees be appointed, subscription papers started, and the work can be done in a few days, and a great benefit be bestowed.—Ed.

No man is under moral obligation to do the thing God will not help him to do.

AT THY FOOTSTOOL.

When at Thy footstool, Lord, I bend
And plead with Thee for mercy there,
Think of the sinner's dying Friend,
And for His sake receive my prayer.

Oh! think not of my shame and guilt,
My thousand stains of deepest dye!
Think of the blood which Jesus spilt,
And let that blood my pardon buy.

Think, Lord, how I am still Thine own,
The trembling creature of Thine hand;
Think how my heart to sin is prone,
And what temptations round me stand.

Oh, think upon Thy holy word,
And every pledged promise there!
How prayer should evermore be heard,
And how Thy glory is to spare.

Oh, think not of my doubts and fears,
My strivings with Thy grace Divine;
Think upon Jesus' woes and tears
And let His merits stand for mine.

Thine eye, Thine ear, they are not dull;
Thine arm can never shorten be;
Behold me here, my heart is full;
Behold and spare and succor me.

For the Herald of Truth.

WHAT I KNOW AND HAVE SEEN.

Having just returned from our regular appointment in the O. T. Strip, I thought it might be interesting to my many friends and the readers of the HERALD to hear something of that country and the condition of the people and the good work, and perhaps a few words from this (Harper) county, Kan. It is about thirty miles from Harper City to the German Springs meeting-house, where we have been going regularly twice a month since July. We count about seventeen members, had two accessions since we held meeting there. We have very good meetings and an interesting Sunday school. The "Strip," as it is called, is about 60 miles wide and over 250 miles long, and those who have never seen it could hardly believe how much it is improved since it was opened one and a half years ago. There are some very good buildings, and the amount already under cultivation, and the great population already there (it is thought more than three-fourths settled), and the wonderful towns that have sprung up in that time, numbering in the thousands, make it truly a wonder. I have traveled several hundred miles through the Strip and seen some of them, and much of the land "lays" very beautiful, and much of it is an excellent soil, with some nice streams and in places considerable timber. Many schools and churches are already established. There are some of our members at two other places in the Strip, and at several different places in the old Oklahoma Territory. A great spiritual harvest might be gathered in this country (and it is already

white to harvest), if we had the laborers.

"Pray ye the Lord of the harvest to send forth more laborers." We already see that there has been more worldly progress made in the country than in Christianity; more has been sought and done for the body than for the soul. How true the words of Jesus, "The children of this world are wiser in their generation than the children of light." The condition and circumstances of the settlers are very different. Some went there with some means and some with none, and in some places considerable was raised and some places but very little (as also in the State). Our brethren at the German Springs are of those who went there with nothing, and raised but little on account of the drouth. So we see they are not able to battle for bread themselves yet. We with them extend our heartfelt thanks to kind brethren and friends who have already so kindly aided them in their sad condition by sending them clothing and provisions. May God bless you abundantly. We are truly glad to solicit more, from the fact that the people have been very generous everywhere to help the needy in the West. But we see no other way. And what is now mostly needed is provisions, and seeds of all kinds for sowing and planting the coming spring. There are four families there of our faith and a few families south of there that need help, and a little help to a few of their neighbors. Our brother, Pre. S. Hetrick is counted in the number. They are not there yet, but are going soon, and the brethren herewith extend an invitation for more to come and help in the good work. The prospect there, with God's blessing in the good work, looks favorable. One sister, fifty years old, living 10 miles from the meeting house, started one Sunday morning to walk the 10 miles to the meeting; but, as it happened, was overtaken by a team and got a ride part of the way.

Now I will tell about the meeting house there, for which the brethren and sisters at large so kindly donated, so that the brethren there could have a house to worship in. It is a very nice "sod" house, 16 x 30 feet inside, with good floor and seats in it.

Now, a few words from here. We had very dry weather right here, too, last season, but I think all can, by the blessing of God, battle for themselves. Though poor in worldly goods I hope we all are rich in Christ Jesus our Lord. Blessed be His name. The Lord be gracious unto us all. Amen.

E. M. SHELLENBERGER.
Harper, Kansas.

ONLY he who loves God can know anything of God; and the more he knows of God the more he will love God.

AN AWFUL WARNING TO BLASPHEMERS.

God brings to witness His sovereignty in our day no less than in former times, as the following story from the *Easton (Pa.) Free Press* illustrates.

A Shamokin dispatch tells the following remarkable story: The terrible experience of poor John Simpkins has served as a warning to the blasphemers of this city, and now many of the wicked residents are scarcely ever heard to utter an oath.

John Simpkins was one of the most faithful employees engaged in the large iron mills of Shamokin. But he was a very profane man, and whenever anything occurred to anger him he would give full vent to his temper in the most fearful imprecations.

He became angered one day, several months ago, at a piece of work that he was doing and indulged in more profanity than usual.

He had scarcely ceased his blasphemies when a strange sensation came over him, and the next moment he realized the awful fact that he was deaf and dumb.

Although working steadily at his trade since then, he was unable to utter a syllable or hear a sound until last Wednesday evening, when he attended a religious revival in progress in the Methodist Church in Shamokin.

The minister had concluded a short sermon and given an invitation to religious seekers to assemble at the altar, when John Simpkins, seeing others press toward the front, immediately left his pew and bowed with the seekers for mercy before the throne of grace.

To the surprise of every one in the audience the dumb man's tongue was then unloosed, and he offered up a most fervent prayer for mercy. Before the services closed Simpkins addressed the meeting for about ten minutes, telling of his wonderful experience, and expressing his gratitude for the restoration of his speech and hearing.

"No one can imagine the agonies of mind I have endured during the past few months," said Simpkins to a friend. "I repented of my great wickedness again and again, but never expected to regain my speech or hearing."

Just after indulging in his last outburst of profanity, Simpkins says he saw a wonderful vision in the form of an angel of dazzling brightness. The messenger informed him that his conduct had been such as to demand speedy punishment, and when the angel disappeared he was unable to talk or hear.

Simpkins, after his recovery, spent most of Thursday calling from house to house among his neighbors and acquaintances, urging them to forsake their evil

ways. Yesterday morning he surprised his wife by remarking:—

"Mary, I had another vision last night, and I am confident that before noon I shall lose my speech and hearing again, never to regain it in this world."

"Oh, John, do not think of that," said his wife.

"I cannot help it, Mary. Another bright messenger stood by my side as I lay in the bed last night, and declared that my speech and hearing was only restored to me for a short time and then would be taken from me for good. This experience is all for a good purpose, and I will not murmur, whatever may be the result."

The husband and father continued to converse cheerfully with his family and attended to a little work about the house until ten o'clock, when he remarked that he must go and see a friend whom he was trying to induce to abandon his evil ways.

He was gone about an hour, and, returning home, said to his wife:—

"Mary, Fred Shorter has renounced his wicked ways and started in the better life. Isn't it encouraging?"

The next instant his speech went from him and he was unable to hear a sound. Then his sight began to fail, and now, in addition to being deaf and dumb he is almost entirely blind. His strength is failing, and it is thought that he will not long survive.

The affair has created great excitement in the city, and is the main topic of discussion.

A COMMENT ON MATT. 16:14.

Some one who is unknown to me has seen fit to mail me the Sunday School Lesson Helps for First Quarter of 1895, for which I am thankful. I was glad to notice on the first page that the instruction is to "stick to your Bible by all means."

I know but little of the Mennonites, but they are a people that I have had in my mind more or less for many years, and at times have had a great desire to know as to their origin and belief; therefore I take the liberty to write you, trusting that what I have to say may only prove a help in the better understanding of the word of God (the Bible), and what I have to say I trust you will place in the hands of such as shall consider the subjects mentioned, to the end that we get an interchange of thoughts and be better able to understand the Bible.

First, allow me to call your attention to the remarks on the 14th verse of the 4th lesson. "Some say, John the Baptist; some, Elias, or Elijah; the forerunner of the Messiah, as predicted by Malachi, a prediction fulfilled in the person of John." Now, here is the thought I desire

to call the attention of all Bible students, see John 1:21. Here you will see "Elijah" refers to Malachi 4:5, of which it was said, that it was fulfilled in John. Again "Art thou that prophet?" he answered, "No." This points back to Deut. 18:15-18. Now the question is, "Who art thou?" that we may give an answer to them that sent us" (see John 1:19). The Jews had sent priests and Levites to question him. From these answers it would seem that Malachi 4:5 was not wholly fulfilled in John, or else John did not understand his office (or mission). Now as to Deut. 18:15. Moses had promised that the Lord thy God should raise up a prophet from among their brethren like unto him and unto him they should hearken, and in the 18th verse, "I will raise them a prophet from their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Now it would seem that here in Deut. there are two prophets promised. If so, who are they, and to whom are they promised? See Luke 9:28.

Here we see that Jesus takes three with Him up into the mount to witness His transformation. Now if we turn to the 30th verse we may get a glimpse of who the two spoken of in Deut. 18:15-18 were,—Jesus and Elias. That Jesus was one of these spoken of there can be no doubt, and we must bear in mind that John was to go before in the power and spirit of Elias. See Luke 1:17. And Jesus said, "If ye will receive it, this is the Elias which was for to come—" See Matt. 11:14. But did they receive it? No, for if they had, undoubtedly they would have accepted Christ. But they did not receive Him. Neither had they ears to hear.

Now, I conclude from the foregoing and much more that might be said, that Malachi was not entirely fulfilled in John, but that there will another appear and prepare the way for the restoration of Israel as the grafting of them again into their own branch from which it was broken off, because of unbelief. See 11th chapter of Romans.

Hence I think we may yet look for the fulfilment of Malachi 4:5, 6 to take place.

Hoping that these thoughts may prove a blessing to some, I desire to ever be a co-worker in the vineyard of the Lord.

Very truly, thy friend,

E. W. COOLEGEE.

No. Lansing, Mich.

NOTE.—It might be added that in the essential, John the Baptist was an Elijah, in this that he boldly and fearlessly denounced sin everywhere and preached repentance to high and low, for which reason he suffered death. He had therefore the same spirit as Elijah, and warned the people to flee from the wrath to come,

and that seems to be all that is asked of him in Mal. 4:5. And yet, everyone who faithfully warns the people to repent, helps yet to fulfill the prophecy, and, in so far as his work is concerned, may be called an Elijah.—K.

For the Herald of Truth.

THE MENNONITES IN EUROPE.

A sketch of the internal history of the Mennonites in Holland and the continent of Europe, is needful to connect the past with the present, and may interest some of our readers, especially those who desire to compare the present working of the church with that of past time and the reasons and causes why, in some places at least, the Mennonites in Europe have left their first principles of nonresistance and kindred tenets. It is sad to think that, in these times of peace and religious liberty in the United States where circumstances are so favorable to the propagation of the gospel in its purity, there should be any laxity in teaching and practice of these principles of nonresistance, nonconformity with the world, nonswearings of oaths, antilodgery, etc., in any of the branches of the church in the United States in the present day.

Yet it is a deplorable fact that the principles for which many Mennonites in earlier centuries gave up their lives are now allowed to slip gradually away voluntarily to be substituted by principles or the want of principles in popular demand by a modernized, carnalized, worldly church. This is one side. On the other hand it is sad that there should be any laxity in propagating the Gospel of Christ, now that all restrictions to its propagation are removed, when a few short centuries ago the missionary zeal of our forefathers was only suppressed after a most cruel and exterminative policy.

Perhaps in no way can the object aimed at be gained in fewer words than by quoting from the work of that eminent Quaker historian, Robert Barclay, in his work, "The Inner Life of the Religious Societies of the Commonwealth," London, Eng., 1877. Speaking first of the Mennonites in Holland in the 17th century he says,

"Their zeal in the propagation of the Gospel slowly diminished. The Dutch Government severely punished the slightest attempt to propagate their views or to preach the Gospel. The congregations were dispersed by force, and the preachers banished." This was the case in the years from 1605 to 1625. "The erection of new meeting houses was interdicted, but any person who dropped quietly into their assemblies was allowed to be admitted.

We have before mentioned the complete liberty of conscience which was enjoyed after this period, and a strong

feeling existed adverse to any course of conduct which would imperil this liberty. The same causes produced the same results, which have been seen in the old Dissenting Churches in England and Scotland. They considered themselves a kind of family, sharply separated from the world, in more senses than a purely religious separation, and there existed a positive objection to "admitting strangers" to such a select circle of friends. One reason at least for this exclusion was no doubt the fact that in the persecutions the spies, by gaining admittance to their assemblies, and for a time professing to be in sympathy with them, would learn the names of the ministers and their place of abode, as well as that of the lay members, and thus become able to betray them all. Preaching the Gospel, says Barclay further, was restrained to the narrowest limits, and all ideas of church extension being the bounden duty of Christians, were condemned. Their first missionary work since the persecution was begun about 1850, since which the interest has been slowly growing. Their support of the poor, the relief of debtors, help of the needy in business, etc., is still continued as a part of their church system. Originally, that is, up to the end of the first half of the 17th century, all their preachers supported themselves by their labor, and had no special education for the ministry; but they were gradually superseded by preachers supported by the churches, and having had a theological training, a good many of them in colleges whose religious tendency was very foreign to the principles of the Mennonite church. Thus was the way doubly opened and paved for a speedy relaxation of principles hitherto adhered to. Their last "lay" or unsalaried minister gave up his office about the year 1860. There is now a Mennonite college in Amsterdam in which young men receive a theological training for the ministry.

The numbers of Mennonites in Holland were at their lowest in 1830, when they numbered about 35,000. In 1860 they were 41,865; since this time their number has gradually increased, but the per cent of their increase has not kept pace with that of the increase of the population. Whether this arises from the total disuse among them of lay-preaching, and from the general nonparticipation of their members in the different lines of active evangelistic work is difficult to say.

In the province of Holland, the Mennonites were exempted from military service in 1575, from taking any oath, in 1585, from accepting any public office, in 1617. In Zealand, freedom from military service and oaths was granted in 1577. In Frisia, and afterwards in Zealand, a heavy poll-tax had to be paid by them for exemption from military service. Since the Revolution of 1795, and the

abolition of the State Church, they have retained a legal exemption from taking oaths. We regret to notice that the modern Mennonite congregations in the Netherlands have given up their ancient Christian testimony against all war.

It is instructive to observe the origin of this deviation from their original principles. The Mennonites, in the Revolution of 1787 and 1797, espoused the party of "the patriots," in protesting against the claims of the Reformed State Church. The Stadtholder, William V., and his favorite, the Duke of Wolfenbuttel, were strenuously opposed by "the patriots," and in consequence were about to obtain the aid of a Prussian army. The "patriots" raised companies in every town and village for military exercise, and many of the Mennonites were caught by the general enthusiasm, and gave up their scruples against military service. The Stadtholder was driven from the country and a new republic was founded, and the Mennonites, from the very decided part they had taken in the conflict, obtained a large share in the Government.

A strange case here presents itself. It was a fight for the preservation of their religious principles, and yet to preserve them by such a fight they laid down their most cherished one, the principle of nonresistance, and in laying down this principle they sank, never again to rise to the height of civil liberty which they had before this enjoyed. They took carnal means to gain moral and religious ends, and carnality stuck to them. The Dutch Mennonites yielded to the temptations of supporting their cherished religious principles by force of arms, and ever since they have gradually given up their scruples against bearing arms.

In 1807-1812 there remained a few congregations faithful to their original principles, and these made very energetic efforts to obtain exemption from the military conscription of Napoleon I., but as they were not seconded by the larger congregations, it was in vain. In 1813, when liberty was restored to Holland, they neglected this favorable opportunity for obtaining exemption from bearing arms, no doubt because the tender conscientious scruples against war had been already more or less seared by their previous deviation from original principles, and, indeed, two years afterward, (1815) they sent a large band of volunteers to the field of Waterloo. It is interesting to know, however, that volunteering is exceedingly rare among them; here and there many members exist who still cherish their ancient testimony against bearing arms, and who consider it more according to the doctrine of Christ, to love our enemies than kill them. The last little congregation who maintained their testimony against all war, defensive as well as offensive, was

dissolved in 1853, and shortly after, thirty members, who remained faithful, emigrated to the United States, settling in Elkhart Co., Ind., forming part of what is now known as the Salem congregation about 14 miles south of Elkhart.

A. B. KOLB.

(To be continued.)

For the Herald of Truth.

ABRAHAM'S CALL.

God, in His own way, reveals Himself to His children. He talked to Abraham, during his life, a number of times. The way in which God appeared and talked to Abraham is not revealed to us in the Word of God, but Stephen says: "The God of glory appeared to our father Abraham."

The first time that God spoke to Abram He commanded him to go out from his home and into a land that He would show him.

The first call to Abram was given while he was still with his father Terah, in the land of Ur, of the Chaldees or Mesopotamia.

God said to Abram, "Get thee out of thy country and from thy kindred and from thy father's house into a land that I will show thee, and I will make thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing; and I will bless them that bless thee and curse them that curse thee and in thee shall all the families of the earth be blessed." Gen. 12:1-3

Abram removed with his father's family and his nephew, Lot, from Mesopotamia and came and dwelt in Charan or Hara where his father, Terah, died when Abram was 75 years old.

Hara was a country in Mesopotamia north-east of Jerusalem on the east of the Euphrates River. It is now a flat, sandy plain peopled by a few wandering Arabs.

At this time it is probable that in some way, the God of glory again reminded Abram of the command He had given him before, so that Abram made preparation to move forward to the land God had promised to show him. A certain commentator holds out the idea that God at this time either renewed the former command or gave him another.

We must conclude certainly that either the first command had been kept fresh in his mind while he dwelt in Hara, or that by some special revelation the Lord at this time renewed the command.

It is thought that his father Terah was so old and feeble that when they first started out of Mesopotamia they could not go further than Hara and that they had stopped there and cared for him until the Lord should gather him to his fathers.

Let us now consider this command with some of the connecting circumstances.

Terah, the father of Abraham, lived among an idolatrous people and so far as we know he was a worshiper of idols.

The people of that country were throughout idolatrous, and among such a people and surrounded by such influences and mingling with this class of people true godliness could not flourish.

In order that Abram might develop into a true and faithful man of God he could not remain there; therefore God called him out into another country.

The idea that looms out of this is that of separation.

Among his native people he would be too much like them. In order to bring about such a reformation as God desired in Abram He must needs lead him out from under his former associations and influences, and entirely separate him from them.

Abram now had understood that when he would follow the command of God he must follow Him throughout.

This had a special bearing upon him after he gave himself up to follow God's commandments.

It is true he went from one idolatrous country to another. But in Canaan he would be a stranger and there would be no likelihood that he would associate or mingle with them to any great extent.

They would be more like the Jews and Samaritans, they would have no dealings with one another.

Beside the promise of God was that He would make him a great nation and in him should all the families of the earth be blessed, holding out to Abraham that he should be the head and leader of a nation or people which would have the tendency to establish him and give him confidence in God and make him understand that he must be separate and independent of all others. His trust must be alone in God.

We learn that in every place where Abram went he built an altar and called upon the name of the Lord.

He had now no relations in the country; he could not with pleasure associate with the strange and fallen people about him.

What was brought to Abraham by temporal circumstances is required of us by the teachings of the divine Spirit. The sinner is in Ur of the Chaldees, among spiritual idolaters; all his surroundings are evil; his own heart is inclined to sin. In that land he will perish. Now comes the spirit and calls, "Come ye out from among them and touch not the unclean thing." What fellowship has light with darkness?

Come to Jesus and be ye saved. Come to Canaan the land of promise.

Some come but they get just to Haram, a little ways away from Ur, but not out of the country. They profess to have made a beginning but never come out of the woods far enough to see the light of truth and taste the sweets of the Gospel of peace.

To be really benefited they must come on and get clear into Canaan.

Of these there are many, who in the present system of religious excitement, in the long continued meetings are, as it were, forced to a public confession; many of the so-called ministers of the Gospel in this way only bring their converts to Haram and leave them there to bury their dead. But Jesus says, "Let the dead bury their dead, but come thou and preach the Gospel, or, come, and follow me."

In order to become true children of God and to live fully in the light of His love we must not stop when we have begun the work, we must go on until the land that flows with milk and honey is reached so that we can sit down and enjoy its blessed fruits. The promise of God's word is, "He that endureth to the end shall be saved." * * *

For the Herald of Truth.
TOUCH NOT, TASTE NOT,
HANDLE NOT.

In reading the HERALD for Feb. 1, my mind was especially impressed with the statement made by Bro. J. M. H. of Palmyra, Mo., on the subject of frequenting saloons. I felt grieved to think that it becomes the duty of the followers of Christ, to reprove brethren for so serious a fault as liquor drinking and riot. "Touch not, taste not, handle not." Rum drinking is perilous business, for rum and ruin are closely related. Therefore "Let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation." 1 Thess. 5:8.

Dear brethren, who are of the day, and in the light of Gospel privileges, and have accepted Christ, having been grafted into the true vine, how can we think of polluting these bodies of ours; when we have been enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost? When we thoughtlessly abandon that love and respect to Christ by falling away into riot and drinking, we put Christ to open shame.

When we look around and see the shame and disgrace Christianity and humanity are suffering through the drinking agency of Satan, we very appropriately acknowledge the expression of the prophet Hosea, "Wine takes away the heart."

After the heart becomes thus enticed and is drawn away to fulfill the lust of the flesh, it then unfits persons for business, degrades them for society, brings sorrow, trouble and disgrace to a home; yea! most serious of all, deprives Christ of the privilege of an indwelling and eventually ushers them into eternal woe and misery. How important for all such persons to instill into their hearts a firm resolve to "Touch not, taste not, handle not."

The Lord spake unto Aaron saying, "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." Lev. 10:9.

Unto Moses it was said, "He that voweth a vow shall separate himself from wine and strong drink, and shall drink no vinegar of wine, neither shall he drink any liquor of grapes." Num. 6:3.

The apostle Peter, in reference to those once enlightened in the love and faith of Christ, and departing from it, says, they would better never have known the ways of righteousness than, after they have known it, to turn away from the holy commandment delivered unto them. Paul, in admonishing the Corinthian brethren, declares that drunkards, revilers, extortioners, etc., shall not inherit the kingdom of God.

We occasionally hear brethren (if they may properly be called brethren) say they know it is wrong, but they have a weakness in that direction. Shall we who should approach God with hallowed hands, pleading to be delivered from all evil, stand aloof and see the drinking agency of Satan drag our brethren and neighbors down! down! to eternal ruin?

Our conscience should be alive to the vocation wherein we are called, inciting us in love to reprove others of the evil of their ways and kindly admonish them to cast their weakness and burden on the Lord who will sustain them. We are persuaded to think those who comfort themselves in their weakness and go on in their errors have not been fully recognizing the presence of Jesus, nor implored His saving grace to create in them a clean heart and renew a right spirit within them, ever to shield them from the fiery darts of Satan.

"Therefore, if any man be in Christ he is a new creature, old things are passed away; behold, all things have become new." We then find our lives hid with Christ in God, ever abhorring the weakness of this flesh and the enticements that lead us away from God, submitting our all, and praying mightily unto Him to deliver us from all evil, to ever keep us in the right, and finally to receive us home to enjoy that endless felicity promised to those only that obey the Gospel of our Lord Jesus Christ. C. R. STRITE.

THE first duty of every young person is to make a choice, and the second imperative duty is to adhere to the choice made. Human power is limited in extent, but not in intensity. No man can do many things well, but most men can do one thing well. Personal happiness is in the consciousness of well-doing. The ability to do well insures the happiness of those who are recipients of our service.

SUNDAY SCHOOL LESSONS.

LESSON XIII.—MARCH 31.

REVIEW.

Golden Text.—Take my yoke upon you, and learn of me.—Matt. 11:29.

DAILY READINGS.

M. Five thousand fed. Mark 6:30-44
T. Christ the bread of life. John 6:25-35
W. The great confession. Matt. 16:13-23
Th. Christ and the children. Matt. 18:1-14
F. The good Samaritan. Luke 10:25-37
S. The man born blind. John 9:1-37
S. Raising of Lazarus. John 11:31-45

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	J. B. B.	Fear not them that
II.	F. F. T.	He hath filled the
III.	C. B. of L.	He gave them
IV.	The G. C.	Thou art the
V.	The T.	This is my beloved
VI.	C. and the C.	It is not the will
VII.	The G. S.	Thou shalt love
VIII.	C. M. B. B.	I am the light of
IX.	The R. of L.	I am the resurrection
X.	The R. Y. R.	Seek ye first the
XI.	Z. the P.	The Son of man
XII.	P. of L.	Abstain from all

TIME.	PLACE.	PRACTICAL LESSON
A. D. 28	Macherus	A wicked heart, like Herod's, will not obey conscience.
A. D. 29	Bethsaida	With God there is abundant supply for all needs.
A. D. 29	Capernaum	Christ satisfies all the needs and longings of the godly soul.
A. D. 29	Ces. Philip.	The foundation of the church is sure. We enter by the cross.
A. D. 29	A high Mt.	God's glory has been revealed thro' Jesus Christ.
A. D. 29	Capernaum	We must come to true humility before we can be saved.
A. D. 29	Perea	All to whom we may do good are our neighbors.
A. D. 29	Jerusalem	God requires obedience to confirm and strengthen our faith.
A. D. 30	Bethany	Christ is the resurrection from physical and spiritual death.
A. D. 30	Perea	Neither riches nor anything else should keep us from Christ.
A. D. 30	Jericho	Great difficulties overcome will bring great rewards.
A. D. 58	Cor. & Rome	True love will do right, law or no law.

NOTE.—Let the Titles, Golden Texts, etc., as presented in the table, be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

REVIEW BY GOLDEN TEXT.

We find our theme in the Golden Text, the Yoke of Christ, and notice in each lesson one aspect of this yoke.

Lesson I. It is a yoke of Fidelity. John the Baptist was faithful even unto death, and died as a witness to the truth.

Lesson II. A yoke of Trust. From the miracle of the loaves we learn that it is our privilege to trust Christ absolutely for our bread. He will care for us and supply every need.

Lesson III. A yoke of Aspiration. Verse 27. Those who wear Christ's yoke should seek, not the earthly things that perish, but the heavenly things that endure.

Lesson IV. A yoke of Confession. Verses 16, 17. Let Peter's confession be on our lips; let us own Jesus as the Son of God—the Savior of the world—our personal Savior.

Lesson V. A yoke of Fellowship. It will be our privilege, as it was that of the chosen three disciples, to have fellowship with the glorious Redeemer and with the glorified saints.

Lesson VI. A yoke of Humility. Let those who follow Christ be like little children, child-like, but not childish, with a teachable spirit, lowly in heart.

Lesson VII. A yoke of Brotherly Kindness. Let us be followers of the Good Samaritan, and help those in trouble.

Lesson VIII. A yoke of Obedience. The blind man obeyed without any question the commands of Jesus, however strange they may have seemed; and so must we. No one is a true Christian who challenges Christ's absolute authority.

Lesson IX. A yoke of Helpfulness. What part can we take in such a miracle? We cannot give life to the spiritually dead; but we can open the door before Christ, and we can help those who have been brought into life by loosing them from their fetters.

Lesson X. A yoke of Self-denial. He that would follow Christ must either give up his earthly possessions, or must hold them absolutely under Christ's commands.

Lesson XI. A yoke of Reformation. As Zaccheus renounced all ungodly gain and strove to undo the harm he had wrought, so must we when we embrace the service of Christ.

Lesson XII. A yoke of Righteousness. He who would be Christ's servant will show it by a pure and righteous life.—*Hurlbut*.

SECOND QUARTER.

LESSON I.—APRIL 7.

THE TRIUMPHAL ENTRY.—

Mark 11:1-11.

Golden Text.—Hosanna; Blessed is he that cometh in the name of the Lord.—Mark 11:9.

INTRODUCTION.

Time.—April 2d, of A. D. 30. Sunday, the first day after the Jewish Sabbath, and five days before the Crucifixion. The cleansing of the Temple took place on Monday, April 3d.

Place.—First on the west slope of the Mount of Olives, toward Jerusalem from Bethany; then in the streets of Jerusalem, and last in the temple.

PARALLEL SCRIPTURES.—Matt. 21:1-7; Luke 19:29-48; John 12:12-19.

CONNECTION WITH THE PREVIOUS STUDY.—In our last regular lesson Jesus had gone to the house of Zaccheus. Having spoken the parable of the pounds He went to Bethany, arriving probably on the evening of Friday, March 31st. Saturday, April 1st, was the Jewish Sabbath, on which He quietly rested. When the Sabbath had ended at sunset, Jesus was at supper in the house of Simon, and was anointed by Mary. (John 12:3). During the night a counsel was held by the Jews to consider the propriety of putting both Him and Lazarus to death (John 12:10). The next day, April 2d, the first day of the week, took place the triumphal entry.

ORDER OF EVENTS ON PASSION-WEEK.—The next day, Monday, the day after the triumphal entry, early in the morning, without waiting for His morning meal, Jesus left Bethany (Mark 11:12). On the way He cursed the barren fig-tree. He did this, no doubt, as a solemn warning to the fruitless Jews. He entered the Temple and here took place the second cleansing of the Lord's house. On Tuesday Jesus went from Bethany to the Temple for the third and last time. This was the last day of His public teaching. In the afternoon He sat with His disciples on the Mount of Olives and prophesied of the city's overthrow and of the end of the world (Mark 13:1-37). On Wednesday, as no account is given in any of the Gospels, we believe He spent the day in retirement at Bethany. On Thursday afternoon Jesus and His disciples walked to Jerusalem, where they celebrated the Passover. After supper, the long conversation recorded in full, John 14-18, was held. On Friday, a little after midnight on Thursday, came the agony in the Garden of Gethsemane, and the betrayal. He was first condemned by the Jewish rulers, and again before Pilate, who unwillingly gave sentence of death. He was crucified about 9 o'clock in the morning, and lived until 3 in the afternoon (Mark 15:25-38). The same evening the body was buried in Joseph's new tomb. On Saturday, the Jewish Sabbath, the body of Jesus rested in the tomb. On Sunday morning, about daybreak, the resurrection of Jesus took place.

RULERS.—TIBERIAS, Emperor at Rome; HEROD ANTIPAS, Tetrarch of Perea and Galilee. PONTIUS PILATE, Procurator of Judea.

DAILY READINGS.

M. The triumphal Entry. Mark 11:1-11
T. Praises of Children. Matt. 21:10-17
W. A Reason for the Joy. John 12:12-19
Th. Sorrow for Jerusalem. Luke 19:37-44
F. "Thy King cometh." Zech. 9:9-17
S. "In the Name of the Lord." Ps. 118:19-29
S. Worthy is the Lamb. Rev. 5:6-14

HOW TO FILL A CHURCH.

There is one recipe given in the Bible for filling churches and for destroying worldliness, which we would commend to those ministers who have so often to preach to empty pews and worldly Christians. It is one given by the Lord Jesus Christ himself, and, like all of His recipes, it is simple and easily remembered: "And I, if I be lifted up from the earth, will draw all men unto me." There is no promise anywhere in the Word that philosophical essays, scientific lectures or disquisitions, or sensational sermons will do this. But lifting up Christ spiritually before the people will do it, and multitudes will flock to listen to His words as they did in the days of His flesh when from Jerusalem and Judea and Galilee and the regions round about they gathered to hear the gracious words that proceeded out of His mouth. He is as certainly, though not as visibly, present with His church and people now as He was then, and the lifting up of His cross and its atonement to-day or in the future will draw all men unto Him, and fill the churches that are now empty.—*N. Y. Herald.*

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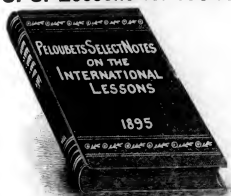
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A MAGNIFICENT WORK.—The second and completing Volume of the Standard Dictionary, of the appearance of which we gave notice some time ago, is before us. It is in all particulars fully up to volume I, so far as we could see by a careful inspection. It is very comprehensive in every respect, and yet so condensed that what is wanted is easily found. The high grade of excellence which we found in volume I made us anxious to see volume II, and our highest anticipations have been realized. It is not an encyclopedia, and yet it partakes largely of the nature of one, but with the bulk and usual wordiness of the encyclopedia omitted. Nor need we wonder so much at its excellence when we are told that 247 specialists and other

editors were employed upon this volume. Each one was master of his specialty, and each one made a masterpiece of the work entrusted to his charge. The illustrations are up to date in every respect, and may be regarded as one of the valuable features of the work. The full page plates are in the highest degree works of art, exceptionally rich in color and finely executed. Another feature which deserves special notice is the appendix. The list of proper names and their pronunciation, in connection with which is to be found in brief much definitive, etymological, historical and statistical information. The Glossary of foreign words, phrases, etc., current in English literature is an invaluable addition to this work. Another chapter is devoted to faulty diction or the wrong use of words, which is of especial value to speakers and students. Disputed spellings and pronunciations receive their full share of attention and the words in question are so arranged that the pronunciation of each by every modern lexicographer can be easily seen and compared. The whole work contains over 2,300 pages, and may be had in one or two volumes. It has been well said that this Dictionary is "the joint product of many minds, reflecting the whole scholarship of the present age." The price of the work is as follows:

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REPORT OF WORK OF THE HOME MISSION.

Gospel meetings, 16; Cottage meetings, 25; Children's meetings 4; Singing Classes and Song Services, 6; Homes visited by workers, 90; Kindergarten homes visited, 64; Homes found destitute, 7; Families not attending church, 21; Persons given clothing, 52; meals school, 107; Av. attendance at Sunday A. M. service, 35; Av. attendance at Sunday P. M. service, 130; Av. attendance at Kindergarten, 16; Prescriptions in dispensary, 42; Prescriptions in office, 61; Prescriptions in homes, 119; Surgical cases, 7; Teeth extracted, 1; Persons distributed in Sunday school, 630; Tracts distributed, 800; Testaments given away, 3; Business letters received, 22; Business letters sent out, 28.

BISH. BIXLER DEAD.—After our editorial pages had been made up we received the sorrowful intelligence that our beloved aged brother, Bish. Joseph Bixler, of Mahoning Co., Ohio, had died on Sunday morning, March 10, of pneumonia, 'at the advanced age of 82 years. The funeral was to take place at the Oberholzer M. H., on the 13th. Further particulars will follow in our next issue. Thus another staunch soldier of the cross has gone to his rest.

CORRESPONDENCE.

FROM LANCASTER CO., PA.—We are very glad to say that Bro. Isaac Wambold who has spent some time in our midst has done a great deal of good by encouraging us and we can feel sure that he could leave this community with his "skirts clear from our blood." Although he is leaving us, he has the prayers of all the brethren and sisters of Lancaster City and community.

SISTER F.

FROM SHORE, LAGRANGE CO., IND.—Bro. Noah Metzler of South West, Ind., was with us recently and held seven meetings. Bro. John Blosser of New Stark, Ohio, was also with us some time before, and held a number of meetings. God blessed the preaching of the Word and the earnest admonitions of the brethren. There are now 23 applicants for baptism, and the probability is that more will soon join this number by the time the baptismal service will be held.

COR.

BELLEFONTAINE, OHIO, FEB. 24, 1895.—Bish. J. M. Shenk of Elida, Ohio and Pre. David Hilty of Bluffton, Ohio, came into our midst Feb. 13th and remained until the 23d. Twelve interesting meetings were held in private houses, and God

richly blessed their efforts. Eight precious young souls were willing to come on the Lord's side. But, alas! some we earnestly longed to see come into the fold, still refused to yield to the Savior's call, but we will still continue to pray for them. We feel much encouraged to "press on," and realize that God has blessed our feeble efforts, put forth in His name. Praise His name. S. A. Y.

FROM JOHNSTOWN, PA.—A sad loss befell Bro. Moses Thomas and his son Bro. Levi Thomas on the morning of the 26th of Feb. 1895. Their large grist, planing and saw mill, all in one building, was entirely destroyed by fire with all its contents, including machinery and grain. The loss falls heavily on the dear brethren. They have a great deal of sympathy from the people as they were hard working and very kind and clever people. Cause of fire unknown. No insurance on property.

L. A. BLOUGH.

WELLESLEY, WATERLOO CO., ONT., JAN. 30, 1895.—Another year has passed away and the time has again come to renew the subscription for the HERALD which I gladly do, as it is always a welcome guest at our home. We are always glad especially to see correspondence from other congregations, for in this manner we can edify and encourage one another on our journey through life. In looking over the list of deaths in every number of the HERALD one is struck with the ravages which death is continually committing. Young and old are alike subject to his attacks. How necessary then to be prepared for the great change, for the Lord says, Therefore be ye also ready, for ye know not at what hour the Son of man may come.

COR.

SMITHVILLE, OHIO, FEB. 16, 1895.—During the past ten days the Dunkard brethren held a Normal Bible School at the High School Academy building of Smithville, Ohio. A number of our brethren took advantage of the school. We must confess with a number of others that attended we only find how little we know about the one volume which is worthy of the name "the Book," whose central theme is "redemption." It gives Sabbath school teachers and Bible students new impetus. It makes Bible study more interesting. It gives the student a system of studying the "written Word." We feel the time is not far distant when all our churches will find the need of such Bible work which will open a new epoch in church history and create new fields of labor in the Master's harvest field, which is "white already to harvest."

COR.

MORRISON, ILL., FEB. 25, 1895.—On the 21st of February, Bro. John Blosser of New Stark, Ohio, came into our midst. We had meeting the same evening. He held five meetings, and although none openly confessed Christ, yet we believe that there were some who felt the drawing of the Spirit. May the seed sown bring forth fruit in due season, for God has said that His Word shall not return unto Him void, but shall accomplish that which He purposes. Bro. Blosser's visit was a great encouragement to us. One family here expects to move to the South this spring, so we have also our disappointments. May God richly bless those who are laboring for the salvation of souls. Remember us in your prayers. COR.

TISKILWA, ILL., MARCH 1, 1895.—Dear Brethren in Christ: Greeting. I will report to the HERALD the blessings which the Lord graciously permitted us to enjoy recently through His ministers Joseph Gascho and John Blosser. On the 13th of February Bro. Gascho of Milford, Neb., came here and remained over Sunday, February 17, on which date he preached an interesting sermon from Rom. 6, dwelling especially upon the words, "How shall we that are dead to sin, live any longer therein?" He visited a number of our sick members and continued his journey on the 20th. May God bless him on his way. On the 25th Bro. Blosser of New Stark, Ohio, came here and preached two deeply interesting and practical sermons, the first one from Rom. 12:1 on the 26th, and the second one from John 3:25. The Lord's will was made very plain to all. Bro. B. spoke in the English language. On the 27th he went to Washington, Ill. The writer, as well as all the brethren and sisters, feels thankful to God for these privileges of hearing the Gospel preached by these brethren, to our edification and encouragement. We would be very glad to be visited by our traveling ministers, especially by those who pass through here. It will make no difference to us whether you speak German or English. We understand both languages. JOSEPH BUECKKY.

SUMMIT MILLS, PA., MARCH 5, 1895.—I wish to correct a few items given with the death notice of John C. Swartzendruber in the HERALD of March 1st. In the spring of "1855" should be "1856," and "by boat from Pittsburg, Pa." should be "Wheeling, W. Va." On April 9, 1856, at Grantsville, Md., I joined the Swartzendruber families en route to Johnson county, Iowa. The families of the Swartzendrubers numbered just ten when I joined them at Grantsville, Md., viz: The aged father and mother of John C. deceased (as stated in the HERALD),

Christian C., Peter and wife Barbara, (maiden name Hochstetler) and four children, Susan, John, Katie and Samuel. I was in their company daily from the 9th of April, 1856, till we reached Johnson Co., Iowa. We journeyed from Grantsville, Md., over the National Road to Wheeling, W. Va. At this place we took passage on the Steamer City of Wheeling. The writer of said item is also mistaken when he said, "in those days there were no railroads to travel by." Iowa City, county seat of Johnson Co., had a railroad when we arrived there on the 30th of April, 1856. Greeting to the readers of the HERALD.

C. H. HOCHSTETLER.

NOTE.—The above shows that in giving such items special care should be taken to have all data given correctly.—Ed.

FROM CULLOM, ILL.—We are pleased to say that we have reason to rejoice, for we have enjoyed a spiritual feast of good things. Bro. C. B. Brenneman of Allen Co., Ohio, arrived here Feb. 23d, and labored with us until March 6th. While here he preached fifteen sermons. Some of the meetings were not so largely attended as we wished, but a very deep interest was manifested. The truth was so clearly and forcibly presented by the dear brother that it caused the saint to rejoice on his way Zionward and brought convictions upon sinners. Twelve precious souls have confessed Christ and came out on the Lord's side. Some of these dear souls are young in years, but youth is the time to begin to serve the Lord. There are others almost persuaded. We earnestly pray that the work may go on. We feel much encouraged and rejoice in the Lord Jesus. We also feel very thankful to the dear brother for his love and encouragements, and, above all, our heartfelt thanks ascend unto God, our kind heavenly Father, for His love so richly granted us through our Lord and Saviour Jesus Christ. May the Spirit of God go with all the dear brethren that are laboring in this worthy cause for the Lord Jesus. C. S. H.

FROM JOHNSTOWN, PA.—We have had a season of rejoicing. On the 19th of January, Bro. J. Kurtz from Ligonier, Ind., came in our midst and on Sunday the 20th he preached in the Weaver M. H., Cambria, Co.; on Monday in the Miller M. H. In the afternoon he came to Somerset Co. and that evening held services in the Stahl M. H., taking for his text John 18:36. Tuesday he preached in the Kauffman M. H. In the afternoon he visited Bro. Samuel Kauffman who is 87 years old and too feeble to attend meeting in such cold weather as we had then. His mind is still vigorous so that he can read his

Bible and talk therefrom for hours. Bro. Kurtz went home with Bro. Samuel Gindesperger and that evening preached in the Thomas M. H. Wednesday the 23d he came to the Blauch M. H. where he preached in the forenoon and evening; also on Thursday and Friday evening. Saturday he left for Tub, Pa., intending to go home from there.

January 25th, Bro. Allen Rickert from Columbiana, Ohio, came in our midst and in the evening preached in the Tirehil M. H., Saturday in the Blauch M. H., Sunday the 27th in the Stahl M. H. and in the evening in the Weaver M. H. Monday he left for home.

Feb. 5th, John N. Durr of Woodside, Fayette Co., Pa. came to us and in the evening of the 6th and 7th preached in the Stahl M. H. Friday, Saturday and Sunday it was so cold and stormy, we could not get to the M. H. On Monday Bro. Durr went with the writer and family to visit the writer's parents, Emanuel and Mary Blauch. That evening he preached again at the Stahl M. H. Tuesday Bro. Levi Weaver took him to visit some of our sick brethren and sisters and that evening he preached again at the Stahl M. H. Wednesday and Thursday evening he preached in the Blauch M. H. and Friday evening in the Thomas M. H. Saturday he left for Scottdale to stay over Sunday.

Wednesday Feb. 13th, Bro. Peter Keim accompanied by Sisters Fanny Stahl and Mattie Beaner of Logan Co., Mich. was called to our neighborhood on account of the sickness of our beloved sister, Maria Blauch, who has since died. She was a sister to Bro. Keim and Sister Stahl and mother to Sister Beaner. Bro. Keim preached in the Weaver M. H. on the 17th, in the Blauch M. H. on the evening of the 19th and on the 20th in the Thomas M. H.

Feb. 15th Bro. Isaac A. Miller of Smithville, O. came to us and preached several sermons in the different meeting houses in this district during the following week.

On the 24th Bro. Peter Keim was prevented from filling his appointment at the Stahl church, by the sickness and death of his sister, but happily Bro. David Keim of Addison, Pa. came there, and preached from Acts 16: 25. Bro. D. Keim visited here on Monday and left for home on Tuesday.

We are glad to say that by the kind and ready help of the neighbors, Bro. Moses Thomas and son will soon have their mill rebuilt upon the site of the one recently destroyed by fire.

In conclusion would say we shall be glad to have any of our ministering brethren come and preach to us. We want sound doctrine, such as will stand when heaven and earth pass away. Let us encourage and stand by our ministers in their home mission work. They have

hardships enough, and our interest and help is a great encouragement to them.
LEVI BLAUCH.

SUNDAY SCHOOL ITEMS.

FROM USTICK, WHITESIDE CO., ILL.—We closed our S. S. on the 30th of Dec. for the winter, with the intention of reorganizing, the Lord willing, on the first Sunday in April, 1895. Our school is not so large as some, but we are glad to say that it is growing in number as well as in interest. We had an average attendance of 60; ten teachers and officers. The larger pupils received a book, called, Titus a Comrade of the Cross, as a prize, and the infant classes, prize cards. We have now closed our S. S. but we still desire to keep the Bible in use; we have church services every two weeks, expect to have Bible reading and singing on the same Sunday evening at the church and on the vacant Sunday we are having Bible reading, every two weeks, at the homes of the brethren and sisters. May He send showers of blessing upon all His faithful workers everywhere.

COR.

FROM SNYDER'S CONG., BLOOMINGDALE, ONT.—Our Sunday school was reorganized for the second term, Sunday, April 1st, 1894 (as a Union school), with the following officers: Isaac H. Moyer, Supt.; Henry B. Wahl, Asst.; Simeon Moyer, Secy.; Titus Snyder, Asst.; and ten teachers. On Sunday Dec. 30 the school was closed for the winter, with an average number of pupils, 56; teachers, 8; visitors, 12. Total average of school 76, with an enrollment of 96. The highest number of verses learned by heart was 700, total number 7440.

Prizes were distributed as rewards for attendance. A few hours were spent in singing and praying, speaking, admonishing and encouraging one another in the good work. May the Lord bless our labors done in His name, that the good seed sown may spring up in those young and tender hearts and bring forth fruit to everlasting life. If the Lord will we will reopen our school on the 7th of April 1895. Brothers and sisters, let us ask God to bless us and give us grace that we may come forth with new zeal and energy to go on in the Sunday school work, for truly the harvest is great and the laborers are few. Let us in trust the young and rising generation that they may be brought to the fold of Christ. James says (4:14) "What is your life? it is even a vapour that appeareth for a little time, and then vanisheth away." Little did we think, on closing our Sunday school, that so soon one of the number on the list that received a prize book for regular attendance would be called hence, to appear before the bar of God, as will be seen in the death notices. COR.

A LETTER.

Tub, Somerset Co., Pa.,
Jan. 23, 1895.

To the brethren and sisters at Roseland, Neb., but especially to those who accepted Jesus as their Saviour during the meeting held in June 1894. Greeting:

Partly by request of your young minister, Bro. Lapp, and partly by the inward promptings of love toward you, I write you a short letter. While thinking of you and praying for you, a part of Christ's prayer for His disciples comes to my mind: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John 17:15.

Christ had told His disciples in the 14th chapter that He was about to be taken away from them, but that they should not "let their hearts be troubled," for He would send them the Comforter—the Holy Ghost. In the 16th chapter He tells them that they should be scattered abroad, and as He thinks of the many perils and dangers, both of men and of Satan, that they must meet, He offers this mighty prayer to the Father in their behalf. He sees the great work that they must do after they are endowed with "power from on high," as they were on the day of Pentecost, and so He prays that they might not be taken out of the world, but that they might be kept "from the evil." They did not belong to the world, as He says in the next verse, not any more than Jesus Himself was of the world, but they had a work to do in the world. So it is with you, with me, and with all of us. We have a work to do, a grand, noble, mighty work. God has called us to it and He expects us to perform it faithfully, but in order to do this work and live righteously we must be kept "from the evil" that is in the world; we can not seclude ourselves from all temptations, we must meet them, only we need sufficient grace to overcome them. It is no sin to be tempted, for Christ Himself was tempted, yet He sinned not. We sin when we yield to these temptations. May you in all your trials and temptations wrestle with God until you in some way receive the assurance from God as did Paul, "My grace is sufficient for thee."

There is so much evil in the world to-day, so many traps of Satan, so many enticements, and allurements of the world, especially for the young, that daily earnest prayer is the only safeguard against all of these. There are many evils that confront us in life. I will mention a few:

1. Lukewarmness, unconcern about our Christian duties. This is Satan's surest way to start us toward a fall, beware, attend regularly the services—all the services—at the church. Have your family prayers, read your bibles faith-

fully, and above all, have your daily private prayers; there is a wonderful power in private prayer, that can only be realized by those who make it a practice.

2. Keep yourselves from worldly amusements and worldly associates. They will have a powerful influence upon you for evil. Remember the fate of Samson.

3. Beware of worldly practices, fashionable dress 1 Tim. 2: 9, 10, foolish and vain conversation 2 Tim. 2: 16.

4. Avoid offense—have regard to the feelings of your fellowman, deal charitably with all, but above all, avoid being an offense to the church. Remember the words of Jesus, "Woe to that man by whom the offense cometh." Matt. 18: 7. Be true to your vows, to the church and to your God. Consecrate your all to Him so that you can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2: 20. May God bless you all!

Yours in His service,

D. H. BENDER.

NOTES BY THE WAY.

On leaving the ship at Mobile, Alabama, about 6 o'clock in the evening, Feb. 18th, I rushed to the waiting train for New Orleans, where I arrived late at night. I saw little of this city as I left soon after daylight the next morning. Its many large buildings, tastily arranged store-fronts, electric lights, and excellent street car arrangements give the centre of the city quite an inviting appearance. But farther out the low, dilapidated houses, unpaved streets, poor sidewalks and the apparent general shiftlessness, make the place anything but attractive. The late snow 9 to 12 inches deep, still partly remained, and there was mud in abundance. These, with the sight of great stacks of barrels, whisky shops and whisky manufactories, left no particularly favorable feeling for the great Southern City. There was considerable stir in the place at this time, as elaborate preparations were being made for the celebrated *Mardi Gras* festivities to be held in a few days.

I arrived at Roseland, La., 71 miles north, at 9:10 A. M., on the 19th. The brethren J. T. Nice and J. C. Kornhaus and their families appear to be contented and happy, prospering as well as could be expected in this new country both temporally and spiritually. Meetings were held at the West End School house nearly every evening till March 3d. The attendance was very satisfactory as the fair sized school house was well filled at every meeting, sometimes crowded. Here Bro. Nice preaches and holds Sunday school every Sunday afternoon. On

Sunday morning, March 3d, we held a meeting with very good attendance and marked interest in the Congregational Church in the town of Roseland. Some of the young people who attend Bro. Nice's meetings and Sunday school have for some time given themselves up to serve the Lord. During the late meetings more were added to the number. At the Sunday afternoon meeting four were baptized, which increases the number of our members to ten. All appear to be enjoying true spiritual life, and are deeply interested in the prosperity of their little congregation and the salvation of souls in general. There are prospects of other families of our people moving into the Roseland colony from some of the older churches north and west. A few could be spared without material loss to their congregations, and be a great help to this or other small congregations in the South. If only a few more move to Roseland the church can have her work going prosperously forward. We can be thankful that God has given our dear Brother and Sister Nice so much grace and courage that they kept faithfully battling for the truth through the trial days that attend the small beginnings in new places.

Roseland is a new town on the main line of the Illinois Central R. R., 71 miles north of New Orleans, in the Parish of Tangipahoe, La. A large tract of land was bought, averaging two miles square or more, which was laid out, some years ago, in town lots near the railroad, which now forms the town of Roseland proper, the rest in 10 and 20 acre lots. On the greater number of these houses have been built and are occupied by industrious, enterprising, and mostly religious people. This is the Roseland colony. The settlers with very few exceptions came from the northern states—some from Canada. Their spirit for industry, improvement, comfort, intelligence and education is in marked contrast with the average people of the South. To find a home among these people is far different from being surrounded with people whose ways and habits of life have been so very different from our own. Yet many of the first settlers were people who do not stay long at any one place. Some have partly improved their lots, and now offer them for sale at what they call "a great sacrifice."

Besides this there are large tracts of land, partly improved, near by and around the Roseland colony for sale at very low figures. If a number of persons with a little means would buy tracts of considerable size and then divide up, they could get farms of sufficient size for this country with small means. None of the land appears especially rich. The best has been worn out by continued cotton growing. With a little careful farming the bottom lands produce well. The up-lands are mostly covered with a heavy

growth of pine, some trees large and valuable if nearer to market. This land produces quite well if carefully cultivated. The land all needs fertilizers. The colonists plow and cultivate all the land they are able to tend with one horse. They usually start their earliest truck much earlier than they were able to do this year on account of the unusually severe winter. Their earliest radishes were frozen by the cold spell in February. The next sowing was nicely up on the first of March. In five or six weeks the radishes are shipped to the northern markets. But before the radishes are out the same ground is planted in cucumbers, and these are followed by sweet potatoes or corn. So a little land goes a great ways here. They have been rapidly planting their lots with pears, peaches, plums, figs, apples and some other fruit trees. Their rapid growth, healthy appearance, and excellent fruit have raised the expectations of the people high in this line. A number have engaged in dairying, shipping the milk to New Orleans. It is considered an excellent paying business. The poultry business has, for some reasons, failed of success. In general farming, cotton, cane, corn, potatoes, sweet potatoes, etc., can be successfully grown. But the low price of cotton has made the growing of this crop a non-paying business.

The climate is delightful. The winters are short and very mild. Snow seldom falls, the ground freezes very little on ordinary winters, and there are usually only a few damaging frosts. Many persons from the North have been much improved in health by living here, and some have been cured of dangerous and distressing diseases—coughs, lung troubles, asthma, etc. The water is soft, pure and abundant—not very cool of course. Fresh breezes from the Gulf of Mexico give a cooler temperature, so that the summer heat is not more oppressive than farther north. There are here, as everywhere, advantages and disadvantages. Any one locating here should neither expect too much at the onset, nor despair if somewhat disappointed.

J. S. COFFMAN.

Why are young Christians so slow to avow their love and loyalty to the Master? Their words of testimony often have more weight with their companions, than all the sermons heard during a life time.

How careful we should be in our judgment of others. We judge so much by external that we are very apt to place a wrong estimate upon men. If it were possible for us to see men as they really are, we would often find underneath what seems to us a cold and selfish exterior a heart warm with love.

MOTHER'S COLUMN.

THOUGHTS FOR MOTHERS.

Mothers, are you careful as to what kind of literature comes into your house? Remember, you are training your children for the future; a future which you may not have the power to help them in. A little girl of six years told, in my hearing, of a wonderful picture she had seen in a very unwholesome picture paper, a picture which ought not to be seen by girls far older than she, and I couldn't help saying, "Why, my dear, you ought not to look at such papers." And she replied, "Why, mamma does." "But," I said, "you say you have such dreadful dreams at night, and I think you must remember these horrible things you see in the day in those papers, and thus dream them."

I could not tell the child that her mother ought to be ashamed to allow her little eyes to view such sights, and her little mind to become filled with such ideas of life; but I felt that that mother was very unfit to be the guide of a little family, and that if she wept bitter tears over that child in years to come it would be her own fault.

Mothers, what is to become of the world when *your* little children, the coming generation, rule the country? What are you fitting them for? So many mothers neither teach their children truth, nor hide their short-comings, nor show them what a noble thing it is to control their tempers, but side with them whether right or wrong, unjustly scold them and banefully pamper them.

Children are monopolizing everything nowadays, and parents seem to stand with eyes wide open and see them slip into paths of destruction. Of course, they don't mean to have their children "turn out" bad; they want them to grow up good men and women, and yet they are not trying to make them so. By their slack hand of discipline they are teaching them to be deceitful and selfish and uncontrollable. What is the cause? I am afraid that *laziness* is at the bottom of it. It is too much trouble to weigh and investigate and consider, and so they sit with idle hands and brain and let the children solve the problem of training themselves by doing as they please. If, by nature (and how few there are on whom nature has bestowed so godly a gift,) they are good-tempered, warm-hearted, and strong of will, they may grow up something to be proud of—but if not!

The country provides for all kinds of training but for motherhood, and yet there is not a position in the world that needs to be more carefully studied, to be more thoroughly understood, for far more with the *mothers* than with the

fathers depend the teaching and development of the children, and upon the children depends the nation's future weal or woe.

Why should not at least the theory of the management of children be regularly taught to the girls in the higher grades of grammar schools.—*The S. S. Visitor.*

For the Herald of Truth.
SALVATION BY GRACE.

For by grace are ye saved through faith.....not of works lest any man should boast.—Eph. 2:8, 9.

The subject for this article was suggested mainly by the incidents connected with the recent sickness and death of our neighbor Valentine Mosier who after having lived a life of sin for upward of threescore years yet in his last few days professed to have made peace with God. It is not the object in this article to express any opinion as to whether his pretended conversion was genuine or not, but expect to dwell mainly upon the fact that salvation is by grace alone, not by good works.

No one, I dare say, who was intimately acquainted with neighbor Mosier would argue that he is saved by good works, for they were "few and far between" if indeed there were any which could in any sense be called good.

This fact in itself however could have been no obstacle in his way to obtaining salvation as will be shown later on. But there are those possibly who would give us a shake of the head at the mere suggestion of his being saved just at the close of a misspent life. They can scarcely understand or comprehend how this can be. Such we can only refer to the words of the text: "*By grace* are ye saved, *through faith*; and that not of yourselves, *it is the gift of God*; not of works, lest any man should boast."

This language of the apostle is pointed and positive. Saved, "*By grace....not of works.*" This will bear being emphasized. We wish to give no uncertain sound on this point. Good works are absolutely out of the question and play no part whatever in the saving of our souls. "Not by works of righteousness which we have done, but according to His mercy He saved us." All the good works we could ever do could not atone for the least sin nor purchase for us one iota of God's pardoning mercy. "By grace" upon "repentance towards God and faith in our Lord Jesus Christ" we obtain salvation. A simple plan—very simple, but it is God's plan and the only plan. Yet too many, it seems, fail to understand it fully and do not accept it in its simplicity. Though admitting they must believe in Jesus, they still try to mix their own works with the plan; still leaning to some extent upon works for salvation. Such must fall sooner or

later. "*Look* unto me and be ye saved," is the divine word. Not, do thus and so, but "*look!*" It is "*life* for a look." Even as the children of Israel in the wilderness, when bitten by the fiery serpents, looked upon the brazen serpent and were healed, so must we, simply look with an eye of faith upon Jesus and be saved from our sins.

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou biddest me come to Thee,
Oh Lamb of God, I come."

Coming thus, God accepts and receives every penitent sinner—thus He accepted and received us who have been saved; not for our righteousness, or for any good that we had done, but, "for His great love wherewith He loved us." Speaking to us the apostle would say as to the Ephesians: "You hath he quickened *who were dead* in trespasses and sins." Not, you who were righteous, you who had lived a moral life, you who had done many good works, but, you "who were dead," you who were in the lowest depths of sin, who "walked according to the course of this world," "fulfilling the desires of the flesh and of the mind," "who were by nature the children of wrath," "you hath he quickened." "God, who is rich in mercy, for his great love wherewith he loved us, even *when we were dead in sins*, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." It is the wondrous condescending love of God in Christ Jesus, raising up fallen humanity, even from the lowest depths of sin, while in an utterly helpless condition. His love devised the plan of our redemption, and His love leads us to accept it.

"'Twas the same love that spread the feast,
That sweetly forced us in,
Else we had still refused to taste,
And perished in our sin."

But let no one suppose that because God is full of love and compassion, gracious and longsuffering, that He will save us in our sins, without repentance and without faith in our Lord Jesus Christ. It is to be feared that many, alas! are presuming upon God's love to save them without repentance or a change of heart, seemingly ignorant of the fact that justice is as much an attribute of God as love, and that, in justice He cannot save the sinner in his sins even though His mercy yearns over him. Such will be woefully disappointed. It is only when the sinner, by repentance toward God, and faith in Christ, avails himself of the atoning merits of Jesus, that divine mercy and justice can embrace each other, so to speak, over the prostrate sinner, and God can "be just, and the justifier of him which believeth in Jesus." This is

absolutely the only way in which God's mercy can reach us, and those who do not avail themselves of this means of salvation will be held by the stern justice of God under condemnation, *forever!* Awfully solemn truth!

Reverting again to the former part of my article it appears to me a few more remarks on works are probably necessary. From the ideas set forth some might ask: Do you not then believe in good works? I answer; most assuredly. But good works follow as a result and an evidence of being saved. The truly converted person does right and leads a life of righteousness *because* he is saved; not, in order to be saved. Good works then belong to the Christian, and he who calls himself a Christian while walking in the ways of sin, simply puts the lie upon his profession, claiming that he knows God while in works he denies Him. The outer, active life and conduct are to a great extent the tongue of the soul, *telling* the condition of the heart and the life within. The old stale plea: "If only the heart is right, all is right," in the sense which it is generally used, falls to the ground as worthless. We should rather say: If the heart is right the conduct will be right, and if the conduct is not right, in accordance with God's will, the heart is not right.

When the outer life, walk and conduct are at variance with the revealed will of God—the letter and spirit of the gospel, it is one of the clearest evidences that the heart is not right before God. How many, alas! "profess that they know God; but in works they deny Him;" professing to have forsaken the world, yet still indulging in its pleasures and following its fashions and vanities; professing to be followers of the Prince of Peace and to have partaken of His lamb-like nature, yet still manifesting a revengeful spirit and a devouring, wolf like nature; professing to have been saved, yet manifesting no concern about the salvation of others; in short, professing to be Christians—followers of Christ, and led by the Holy Spirit, yet showing by their works that they are yet carnally minded, led by Satan and their sinful inclinations, manifesting the works of the flesh instead of the fruits of the Spirit.

Elida, Ohio. DANIEL SHENK.

CHRIST's text book was everyday life. He spoke up to the times. He did not read off any dry theological abstractions. He spoke to the men who lived around Him doing all kinds of mischief. We find Him in the market places, in the streets where the people congregate. We find Him in all the activities of life. He lived in an age of corruption, and He never shut His mouth concerning it. He never used language of diplomacy, of expediency, of policy. He called everything by its right name.—*Seel.*

For the Herald of Truth.
APPREHENDING EVIL.

Can we expect to receive good things when we always apprehend evil? Sometimes we meet persons who are disposed to look constantly on the dark side of life—of everything. Their life, the world, and everything looks to them gloomy and dismal. They have a lack of trust, of confidence in the omnipotence of God. The weakness of the flesh appears too prominent in them, while their faith in God needs strengthening. Complete submission to His will is a potent remedy for such distrust and fear of evil forebodings, when we would have every reason to expect and hope for the best.

Will not God bestow good gifts upon His children? When we ask for bread He will not give us a stone, nor a serpent when we ask for a fish. Usually things do not turn out half as bad as we might apprehend when we become submissive enough to say "Thy will be done." Godliness with contentment is great gain, while hope maketh not ashamed when its foundation is sufficient to stand upon.

It is only when we do evil that we have reason to apprehend evil results. Let us not "do evil that good may come," but take hold of the promise that if we do well we shall be accepted, (Gen. 4:7) then when we walk through the valley of the shadow of death we shall fear no evil. When God has taken hold of our hand and leads us, we need not fear even death.

A. M.

For the Herald of Truth.
FOR WHOM ARE YOU WORKING?

This is a question that should be considered by all people. We all know that there are two masters, and the question is, Which one of the two are we working for?

We can not work for two masters at once; it must be either one or the other; either God or Satan. We can make our own choice, which one we will work for. I think that is easy to decide when we look what the wages are.

The Bible teaches us that the wages of working for the Lord is eternal joy and happiness, and the wages of Satan is eternal punishment. But we can not work for the Lord as long as we are dead in sin. We must repent of our sins; we must be raised from the dead as Christ was raised; we must also put off our grave-clothes, and then we will be fit objects to work for the Lord, and enjoy peace and happiness.

I am afraid some people are working for the Lord with their grave clothes on. On the other hand working for Satan is quite different. He requires his servants to live on in sin and folly and go the downward road to death, and after death

receive eternal punishment for their reward. And yet, how many are going the downward road to ruin?

Dear reader, enter in at the strait gate, and take the narrow way which leads to life everlasting. Even though it may seem a harder way to travel before you enter it, and though it presents many trials and temptations, yet this road can be made far more pleasant than the broad road is, simply by asking the good Master to help you, and believe on Him, for He has promised that who-so-ever believeth on Him should not perish but have everlasting life." A YOUNG BROTHER.

Shiremanstown, Pa.

For the Herald of Truth.
DUTY OR PRIVILEGE?

Religious worship is a duty. It may be a privilege if we view it in the right way. God demands spiritual adoration and worship of all His creatures. From all time God required outward physical acts symbolizing this spiritual worship. Therefore, since God demands it, worship is a duty.

But service rendered to one we love is not regarded as a task. When perfect love has cast out fear, acts of religious worship are not felt to be a duty. He who truly loves God seeks to show his love in every way possible,—not to God who knows all,—but to men that they may see his good works. In assembling with our fellow-disciples, in prayer and praise, but above all in a consecrated life for Christ, and helping others to come to a knowledge of Him, can we show our love to God. The truly consecrated Christian worships because he can't help it. He never thinks of worship as a duty but as a blessed privilege.

The question whether worship is a duty or a privilege becomes an important one when we remember that true worship cannot be rendered by any one who does not regard it as a privilege. A sacrifice offered by constraint was not acceptable under the Mosaic law and it is not acceptable under the gospel dispensation. He who tries to worship because he feels it his duty, fails in his purpose and that which he does is not worship but its hypocritical counterfeit.

True worship is of the heart. "They that worship Him must worship Him in spirit and in truth." We must not confound ceremonies with worship. The poet who wished that worship might not prove a task was correct in his sentiment but not quite accurate in expression. True worship can not prove a task. Ceremonies can, but worship never.

J. A. RESSLER.

Ronks, Pa., Feb. 18, 1895.

WORK to-day, for you know not how much you will be hindered to-morrow.

THE BOYS' BRIGADES.

(The following poem shows in a telling way how contrary to the spirit of gospel teaching the Boys' Brigade movement is.—Ed.)

I want to be a soldier,
And with the soldiers stand,
A cap upon my forehead,
A rifle in my hand.

I want to drill for service,
With military skill,
And master modern tactics,
The most approved, to kill.

I want to face a battle,
Where bristling sabers gleam,
And hear the wounded shrieking,
And see the life-blood stream.

I want to wear a starry coat,
And ride a prancing steed,
And write my name in history,
By some heroic deed.

We're drilling now in church and school
The loyal Boys' Brigade;
We represent the highest type
Of soldiers ever made.

That error, "Love your enemies,"
That has so long been taught,
Would wreck the State, and surely bring
This Government to naught.

And that stale nonsense—beaten spears
Made into "fencing-hicks"
And "words to ploughshares," silly stuff,
How weak and tame it looks.

Peace Conferences must be set back,
The Sermon on the Mount,
For special drill of Boys' Brigades,
Most surely will not count.

We'll help the Church to march in line
With this "progressive" age;
Ring out the old, ring in the new,
With fighting on the stage.

Rule out the patient Nazarene,
Rule out the Golden Rule,
And base our creeds and faith upon
The military school.

We'll file around the pulpit steps,
With spear and sword and gun,
And sing and shout in Sunday School,
Fight out! fight on! fight on!

Married.

KIPPER—KIPPER.—On the 22d of January 1895, in Wellesley Twp., Waterloo, Co., Ontario, by Christian L. Kipper, Joseph Kipper to Lena Kipper.

GRONER—STERNER.—On the 24th of Feb. 1895, at the Zion church near Bluffton, Allen Co., O., by J. M. Shenk, Bro. Calvin C. Geiger and sister Sarah Steiner, both of Allen Co., O.

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

ROTH—RINKENBERGER.—On the 14th of February 1895, at the home of the bride's parents, Abraham Rinkenberger, near Farmdale, Tazewell Co., Ill., by Joseph Rinkenberger, Jacob Roth of Ford Co., Ill. to Rosa Rinkenberger of Tazewell Co., Ill.

SPRINGER—BURCKY.—On the 10th of February 1895, at the home of the bride's parents, by Joseph Burcky, Joseph Springer to Mary Burcky, all of Bureau Co., Ill. May God's blessing accompany them through life. J. B.

DIED.

BOSHART.—Feb. 22d, 1895, in Milford, Neb., John, son of Daniel B. and Mattie Boshart, aged 5 months less one day. He was afflicted with inflammation of the tube between the throat and left ear and then took acute capillary bronchitis from which he died after one week of severe suffering. He leaves his parents and one brother to mourn their loss. Buried on the 23d in Fairview cemetery. Services by Joseph Schlegel from Ps. 16:5 and Joseph Rediger from 2 Peter 3:9—14.

MOYER.—On the 22d of February 1895, in Souderton, Montgomery Co., Pa., of fever, Stella, only child of A. D. and Ella Moyer, aged 2 y., 4 m., 3 d. Buried on the 27th in the Souderton Mennonite graveyard. Funeral services at the house by Josiah Clemmer and at the meeting house by M. R. Moyer and Abel Horning from Rev. 3:20.

GODSHALK.—On the 21st of February 1895, in Franconia, Montgomery Co., Pa., Bro. Abraham Godshalk, aged 71 y., 10 m., 13 d. Buried on the 26th at Franconia. Funeral services by Henry Bowes at the house and by Josiah Clemmer at the meeting house. Text, Isa. 55:6.

MAST.—On Pretty Prairie, Lagrange Co., Ind., Feb. 9, 1895, after an illness of only a few days, Rebecca Mast, aged 74 y., 6 m. Buried on the 11th. Services conducted by D. D. Miller and Y. D. Yoder. Text, John 5:28, 29.

GHIMENHAGA.—On the 12th of February 1895, in Harrison Twp., Elkhart Co., Ind., Regina Ghimenhaga, daughter of Isaac and Mary Bennett, aged 62 y., 11 m., 1 d. Buried on the 15th at Yellow Creek M. H. Funeral services by J. S. Lehman and J. F. Funk. Peace to her ashes.

GARDNER.—On the 22d of February 1895, near Middlebury, Elkhart Co., Ind., Noble, infant son of Frank and Mary Gardner, aged 4 weeks and 3 days. Funeral services at the Clinton M. H. by John Garber and P. Y. Lehman. Though it knew not its right hand from its left, yet in the bosom of eternal love it shall know as it is known.

SWARTHY.—Lydia G., daughter of Wm. H. and Christiana M. Swarthy, and granddaughter of Bish. Samuel Gross of Doylestown, Bucks Co., Pa., died Feb. 28th, 1895, aged 1 y., 3 m., 11 d., of membranous croup. Buried March 2d at Doylestown M. H. Services by J. Walter and Isaac Rickert. Text, selected by the mother, from Luke 23:28, "Weep not for me, but weep for yourselves, and for your children."

HEER.—On January 13th, 1895, near Wilmet, Pa., of diphtheria, Ira, son of Benjamin K. and Susan Herr, aged 3 y., 5 m., and 16 d. Buried on the 15th at the Stone M. H. Service at the house by John Landis and at the M. H. by Abraham Herr and Benjamin Hertzler. Text, Lamentations 3:32. He was a bright and cheerful boy.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise would bloom.

Ere sin could harm or sorrow fade
Death came with friendly care;
The opening bud to heaven conveyed
And bade it blossom there.

HAVERSTICK.—On the 9th of January 1895, in Pequea Twp., Pa., David Haverstick, aged 68 y., 8 m. and 29 d. Buried the 12th at the Stone M. H.

GROSS.—On the 13th of February, 1895, in Yorktown, Assiniboia, Canada, —, infant daughter of Jos. J. and — Gross. Buried on the 15th. Services by J. J. Wollmann and A. F. Rausch. Text, 2 Cor. 5:1—7. May God bless the sorrowing parents.

HEER.—September 27th, 1894, near Willow Street, Lan. Co., Pa., Joseph F. Herr, aged 81 y., 11 m., 26 d. He was a member of the Mennonite church for many years. He was a great sufferer for 2 years, but bore his lot with Christian resignation until it pleased his heavenly Father to command deliverance. Of his faith and longings and prayers we can judge, and we hope he has gained the happy shores where there will be no more sorrow. He leaves a wife, 2 children and 3 grandchildren. On the 29th the remains were laid to rest at the Brick Mennonite M. H. Services by Benj. Hertzler in Ger. and A. Brubaker in Eng., from Hebrews 12:1, last clause, and 2.

Our father has gone to his rest,
From a region of sorrow and pain,
To the glorious land of the blest,
Where he never will suffer again.

BLOUGH.—On the 24th of Feb. 1895, in Richland Twp., Cambria Co., Pa., sister Mary, wife of John W. Blough, aged 63 y., 10 m., 14 d. She was buried on the 26th at the Weaver Mennonite M. H. The large congregation that assembled in token of their last tribute of love showed that she was well known and much respected. Sister Blough was twice married. Her first husband Samuel Blough, died 38 years ago. To this union were born five children, four now living and one dead. She was again married to John W. Blough who survives her. To this union were born eight children of which five survive her. She had thirty-six grandchildren of whom thirty-three survive her. Sister Blough's seat was seldom vacant at church services. She was always ready to give a helping hand in the neighborhood when she was needed, but best of all she could say she was ready and willing to die. It was hard for her children and husband and friends to part with one so dear, but they need not mourn as those that have no hope, for we believe she is at rest. Funeral sermon by Bish. Jonas Blauch, L. A. Blough, Sam'l Gindlesperger and Simon Layman from Ruth 1:16, 17. L. A. BLOUGH.

MILLER.—On the 27th of December 1894, in Strasburg Twp., Lancaster Co., Pa., of consumption, sister Fanny Miller, aged 77 y., 1 m., 24 d. She was a member of the Mennonite church over fifty years. For a period of over 40 years she suffered from consumption, and yet she survived all her physicians except the last one. She was the last one of a large family, all members of the same church but one who died in infancy. On the following Monday her remains were interred at the Strasburg M. H. of which congregation she was so long a humble though highly esteemed member. Funeral services by Amos Herr and John K. Brubaker from Ps. 34:9.

AMSTUTZ.—On the 16th of Feb. 1895, in Wayne Co., Ohio, of heart failure, sister Mary, wife of Nicholas Amstutz, at the age of 50 y., 8 m. and 16 d. Her funeral took place on the 18th. Buried at Sonnenberg M. H. Services held by Bishop J. Nussbaum from 1 Pet. 1:2—5 to a large concourse of friends and relatives who gathered to pay the last tribute of respect to one who was dearly loved by all who knew her. Sister Amstutz was a model Christian wife, her seat at the meetings was seldom vacant. May the Lord comfort those whom He has thus afflicted and bind up the broken hearts and teach us all the fact of our mortality that we may be found ready at His call, prepared to depart and enjoy eternal happiness with Him.

SNYDER.—On the 10th of February 1895, near Bloomingdale, Waterloo Co., Ontario, Benjamin, twin son of Benjamin and Sarah Snyder, aged 15 y., 9 m., 10 d. Funeral on the 12th at Snyder's M. H. Services by Jonas Snyder of Waterloo and Solomon Gehman of Blair.

KREIDER.—On the 20th of November 1894, in Pequea Twp., Lancaster Co., Pa., of old age, and lastly by apoplexy of which she suffered about 5 weeks, sister Elizabeth, maiden name Miller, widow of Christian Kreider who died 47 years ago. Her age was 91 y., 9 m., 13 d. Of her nine children eight survive her. She was an active sister in the Mennonite church for many years. On the following Friday her remains were consigned to the grave at the New Danville M. H. Funeral services by John Harsh in German and by Abraham Herr and Benjamin Hertzler in English from Rev. 14:13. We believe that our loss is her eternal gain.

J. K. ANDREWS.
Our mother has gone to her rest,
From a region of sorrow and pain,
To the glorious land of the blest,
Where she never will suffer again.

While in the cold tomb mother lies,
Her spirit is resting above,
In that happy and sweet paradise—
There nothing can enter but love.

"THE curse and peril of language in our day, and particularly in this country," says an American critic, "is that it is at the mercy of men who, instead of being content to use it well, according to their honest ignorance, use it ill, according to their affected knowledge; who, being vulgar, would seem elegant; who, being empty, would seem full; who make up in pretense what they lack in reality; and whose little thoughts, let off in enormous phrases, sound like fire-crackers in an empty barrel."

ITEMS.

—A REVOLUTION is in progress in Cuba.

—FREDERICK A. DOUGLASS, the well-known colored statesman is dead.

—THE Pope of Rome celebrated his 85th birthday anniversary on the 2d of March.

—TROUBLE exists between British Guyana and Venezuela in South America, and a war is imminent.

—THE railway along the Congo river is costing \$40,000 a mile, and is making very slow progress.

—POSTMASTER GENERAL BISSELL has resigned, and his place will be taken Apr. 1 by Wm. L. Wilson.

—AN excursion train on the Inter Oceanic Ry. near the city of Mexico ran down the steep banks of a canyon, and about 120 persons were killed, besides a large number injured.

—THE Supreme Court of Indiana is striking heavy blows at the rum traffic. Recently a case came before it in which a father had brought suit for damages against a saloon-keeper for selling liquor to his son, through the drinking of which the son lost his life. The court decided that the saloon-keeper was liable, because he who sets in operation a dangerous force is liable for its evil effects.

—"GENERAL" William Booth, commander-in-chief of the Salvation Army left New York for England on Feb. 27 on the steamer Paris. His visit to America was a great stimulus to the salvation army work here.

—AN explosion of gas in the coal mine at White Ash, N. M., on the 27th of Feb., wrecked the mine and set it on fire, shutting in about fifty miners, and twenty five perished, eighteen others were injured, all of whom will recover.

—THE Dominion of Canada and Cape Colony, South Africa, both British Colonies, are about to open free trade relations with one another. Under existing conditions this policy will doubtless be a great benefit to both countries, as it will open an excellent market for each.

—BANDITS cut loose the engine and express car of a Houston & Texas Central train near Dallas, Texas on Feb. 27 and after compelling the engineer to steam out some distance, forced the express messenger to open the safe which held a large amount of valuables. They looted it and escaped.

—THE theatre was from the very first The favorite haunt of sin, though honest men, Some very honest, wise and worthy men, Maintained it might be turned to good account.

And so perhaps it might, but never was.
From first to last it was an evil place.—*Pollok.*

—THE Russian government derives about \$1,500,000 per year from the sale of passports. The corrupt officials of the empire derive about the same amount for "drink money" (gratuity) from travelers and emigrants who know that by giving a ruble or two their passports will be forthcoming without the exasperating delays to which they would otherwise be subjected.

—THIRTY-six tons of caterpillars and a large number of cocoons were destroyed in the effort to drive the pest from the young plantations of trees on Hong Kong Island (China). They appeared on the pine trees with which the government is trying to reforest the island, and lasted for two months. Stations were established where the caterpillars were received and paid for by weight; this method seems to have been successful. It is estimated that 35,000,000 insects were killed.

—BRANDING EAST INDIAN CATTLE.—Most of the bullocks were white, though some were gray, but whatever the color, all stood adorned in a most extraordinary and fantastic manner, by patterns and diagrams burnt into their hides with hot irons. One poor creature, who must have exercised a great deal of patience and endured the most excruciating suffering while his master was using him as a canvas for his artistic tastes, had a remarkable plant-like design, starting from a point on his back, twisting and turning all over his body. There ran a couple of spiral tendrils down each leg, several things like full blown sun flowers on either side, and every blank space left after the elaborate drawing had been finished, was filled up with stars, moons and circles. All these had been burnt into the hide long before, and probably gave the animal much suffering, to say the least of it, but it seems a very general custom, and is supposed to bring luck to the animals, some of which had even sentences from the holy books, and incantations, burnt into their skins in Tamil and Cingalese characters to keep off the evil eye, and save them from disease.—*On the Indian Hills.*

—ARCHBISHOP TILLOTSON, on the subject of theatrical plays, says:—"They are intolerable, and not fit to be permitted in a civilized, much less a Christian nation." They do most notoriously minister to vice and infidelity. By their profaneness, they are apt to instill bad principles into the minds of men, and to lessen the awe and reverence which all men ought to have of the Almighty and religion; and by their lewdness they teach vice, and are apt to infect the minds of men, and to dispose them to lewd and dissolute practices."

—DR. COVLER thus lets out the secret of the collapse of the once famous Brooklyn Tabernacle:

"My brilliant friend and neighbor, Dr. Talmage, has had an extraordinary career as a preacher and lecturer, and has sent his gospel messages into millions of hearts. He ignored all pastoral oversight. The result is that after twenty-five years of eloquent preaching in Brooklyn he leaves a huge edifice in ashes, and a church so scattered that at the time of his resignation only about 400 members (out of a nominal membership of over 4,000) could, after careful search, be discovered! An imposing mass meeting is as different from a well organized church as a pile of stones is from a solid stone wall."

—CURE FOR STAMMERING.—A gentleman who stammered from childhood almost up to manhood gives a very simple remedy for the misfortune: "Go into a room where you will be quiet and alone, get some book that will interest but not excite you, and sit down and read two hours aloud to yourself, keeping your teeth together. Do the same thing every two or three days, or once a week if very tiresome, always taking care to read slowly and distinctly, moving the lips, but not the teeth. Then, when conversing with others, try to speak as slowly and distinctly as possible, and make up your mind that you will not stammer. Well, I tried this remedy, not having much faith in it, I must confess, but willing to do most anything to cure myself of such an annoying difficulty. I read for two hours aloud with my teeth together. The first result was to make my tongue and jaws ache, that is, while I was reading, and the next to make me feel as if something had loosened my talking apparatus, for I could talk with less difficulty immediately. The change was so great that everyone who knew me remarked it. I repeated the remedy every five or six days for a month, and then at longer intervals till cured."—*Family Doctor.*

—SENATOR WILSON'S COURAGE.—After Henry Wilson's first election to the United States Senate, he gave his friends a dinner. The table was set with not one wine-glass upon it.

"Where are the wine glasses?" asked several of the guests merrily. "Gentlemen," said Mr. Wilson, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget 'the rock whence I was hewn and the pit whence I was dug.' Some of you know how the curse of intemperance overshadowed my youth. That I might escape, I fled from my early surroundings. For what I am, I am indebted, under God, to my adherence to it. Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming; but wines and liquors cannot come to this table with my consent, because I will not spread in the path of another the snare from which I escaped." Three rousing cheers showed the brave Senator that men admire the man who has the courage of his convictions.

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and we ask members to **insist** on their dealers keeping our brand of goods. Where there is no dealer keeping our goods, write to us for sample outfit, consisting of samples of cloth, from which we make our clothing, order blank tape measure and rules for ordering. Our rules for measurement are so simple any one can understand them. We will also state that we make all other kinds of clothing for Men, Boys and Children, and if you wish to send us your order for these other makes of goods, we will guarantee you a substantial saving. In the future we will **propay express charges** on goods to all parts of the United States. Samples of our new line are now ready and will be sent on application.

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No. 21. No. 24.		No. 25. No. 23.
pm	pm	pm
2 15	7 00.....Benton Harbor.....Lv. 1 00	6 45
1 15	6 09.....Niles.....	1 57
12 39	5 29.....Elkhart.....	2 34
12 17	5 08.....Goshen.....	2 57
am		am
11 25	4 15.....Warsaw.....	3 51
10 10	2 55.....Wabash.....	5 10
9 13	2 00.....Marion.....	11 57
8 16	12 45 Lv.....Anderson.....Ar. 7 25	1 20
am		am
6 30	11 15 Lv.....Indianapolis.....Ar. 9 25	2 20
	11 17.....Kushville.....	3 11
	10 00.....Greensburg.....	4 00
	9 25.....North Vernon.....	5 15
	8 30 Lv.....Cincinnati.....Ar. 6 10	

Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.

Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles 7:07 p. m.; arrives Elkhart 8:10 p. m.

All trains daily except Sunday.

Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.

Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.

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Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1. Going west, leaves.....	6:30 a. m.
No. 2. Coming east, arrives.....	8:00 a. m.
No. 3. Going west, leaves.....	12:40 p. m.
No. 4. Coming east, arrives.....	3:35 p. m.

Each train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.

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Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., APRIL 1, 1895.

Vol. XXXII. No. 7.

JOHN F. FUNK, Editor.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

In Bish. Elias Weber's district in Waterloo Co., Ont. there are at present 26 applicants for baptism.

NINE persons were baptized at Yellow Creek, Elkhart Co., Ind. on the 24th of March, Bish. J. F. Funk officiating.

THE character of the chronic fault-finder is injured more than that of those spoken against, and with injured character, influence takes flight.

MATTER intended for publication in the issue of the 1st of the month must reach us not later than the 20th of the previous month; that intended for the issue of the 15th, not later than the 5th.

BRO. JOHN F. HERSHEY of Menges Mills, Pa. informs us that the brethren of the Codorus Cong. in York Co., Pa. expect to build a new meeting house the coming summer.

CHANGE OF ADDRESS.—B. O. Philip B. Brehm formerly of Medway, Ohio, now 622 East May St., Dayton, Ohio would be glad to have our ministering brethren who pass through the city stop with him.

BRO. COFFMAN wrote us from Valdese, Burke Co., N. C. on the 20th stating that he had a very pleasant visit with our Waldensian brethren in that vicinity. An account of his visit there will probably appear in our next number.

BRO. JACOB N. BRUBACHER of MOUNT JOY, PA. reports that on March 21st a minister was ordained at Erb's Meeting House, the lot falling on Bro. Joseph Boll. May the good Lord bless the dear brother and fellow laborer in the Vineyard of the Lord.

BRO. J. M. R. WEAVER of Newton, Kan. expects to start eastward on a year's tour about the 1st of April. The Lord willing he will spend one year visiting the churches and preaching the gospel. His wife will accompany him and they will travel with their own conveyance.

THE German Baptist Brethren (Dunkards) have about completed arrangements to build a college at Nappanee, Elkhart Co., Ind. This will be the fourth institution of the kind established by the Dunkards in this country, one being at Huntingdon, Pa., one at Mount Morris, Ill. and the other at McPherson, Kansas. These schools have been a great benefit to that denomination, as they are very liberally patronized by their young people.

PRE. JACOB L. WINEY of Peabody, Kan. who left our denomination and united with the Mennonite Brethren in Christ about two years ago, has returned and been received into our congregation in Marion Co. He has since moved to Jackson Co., Kansas to take charge of our promising little congregation there. May the Lord lead him that he may earnestly declare the whole counsel of God to the upbuilding of His church.

THE house of Eld. Daniel B. Brennen, a minister of the Mennonite Brethren in Christ denomination near Goshen, Ind. was totally destroyed by fire on the 13th ult., the fire having started upstairs. Nearly all the contents downstairs were saved, yet the loss is quite a serious one to the family. They expect to rebuild at once.

OUR readers will confer a favor by advising us of any changes or additions on the list of ministers in our Family Almanac for 1896, also of any changes of time of meetings as given in the Meeting Calendar. A number of corrections have already been kindly reported to us, and we hope to give a more complete minister's Directory and meeting Calendar than ever before.

CIRCULATE the HERALD.—Sample copies will be sent free to any address. This is the way many subscribers are gained for the paper. Bro. A. L. Roth of Ipava, Ill., in sending in a new subscription says, "Mr. — (the new subscriber) was in the shop one day about a year ago, and I asked him if he liked good reading. He replied in the affirmative, so I gave him a back number of the HERALD, and yesterday he came in and asked me to have the paper sent to him." We welcome such new readers especially, because they take the paper entirely on its merits and appreciate it accordingly.

ANOTHER Mennonite settlement has been opened in the district of Alberta, N. W. T., Canada, an order-in-council having been recently passed authorizing the government to set apart certain even numbered sections in that district for this purpose. The two reserves (Eastern and Western) in Manitoba, granted by the Government in 1873 and 1876 respectively to our brethren, have become

over crowded and for the further settlement in that country of our brethren from Russia this step was considered necessary. The odd numbered sections in that part of Alberta, which are owned by the railway company, will be secured by purchase.

OUR FAMILY ALMANAC. — We are again at work upon our Family Almanac for next year, and as it has been our aim in the past to fill its pages with the best matter obtainable to serve our readers, both temporally and spiritually, so we shall again strive to make our 1896 Almanac replete with good things. While it is true, as an agent wrote us a short time ago, that our almanacs would find a more ready sale if they were full of such foolishness as people usually expect to find in almanacs, yet we are sure that there are hundreds of thousands of people in this land who prefer good reading to trash and who will pay for a good almanac rather than have one full of trash for nothing, and to the wants of this class we wish to cater. A letter from one of our agents Bro. I. E. Hershey shows this to be the case. He says:

"With regard to your agents or some of them informing you that foolishness would have sold many of your almanacs, I would like to say that while that is so, just one wise selection from the *Pittsburg Post*, entitled 'The Two Glasses' sold 40 copies to my knowledge. So put that on the credit side."

WELCOME TO SPRING.

Begio, my soul, th' exalted lay,
Let each enraptured thought obey,
And praise th' Almighty's name.
Lo! heaven and earth, and seas, and skies,
In one melodious concert rise
To swell th' inspiring theme.

Wake, all ye soaring tribes, and sing,
Ye feathered warblers of the Spring,
Harmonious anthems raise
To Him who shaped your finer mould,
Who decked your glittering wings with
gold,
And tuned your voice to praise.

Let man, by nobler passions swayed,
Let man, in God's own image made,
His breath in praise employ,
Spread wide his Maker's name around,
Till heaven shall echo back the sound
In songs of holy joy.

THE LESSON OF THE CROSS.

"He saved others: himself he cannot save."—Matt. 27: 42.

These mocking words of the chief priests and scribes were uttered before the cross of Jesus. In blind ignorance they reviled Him, and wagging their heads they hurled insults at the King of Glory. Some men mock God, and wag their heads at the Infinite. When the Psalmist contemplated this action of the rulers he said, "He that sitteth in the heavens shall laugh. The Lord shall have them in derision."

It is difficult to realize the callousness of the crowd before the cross. They are false to the deepest instincts of humanity. "And sitting down they watched him there." Men instinctively turn away from pain, but these men sit down to watch the Sufferer in the pangs of death. Such inveterate heartlessness is unparalleled in human history. And they said I. HE SAVED OTHERS:

We accept this tribute to the beneficent work of Jesus. It is possible perhaps to read into these words "*He professed to save others.*" Let Him prove the claim to miraculous power made on His behalf. It is incredible that a man possessed of such gifts should be powerless to save Himself. By one act of daring defiance let Him silence the adversary for ever. If His life has not been a fraud, let Him now prove it." But this possible construction is not probable. His beneficent life was before them. His works were not done in a corner. They had examined His miracles with great care. The facts were too stubborn to be denied. The mocking words are literally true, and they knew it. *He saved others.*

(a) The life of Jesus was spent in ceaseless beneficent activities. He was the great physician of the body. "The philanthropy of God our Saviour" (Titus 3: 4) includes the healing ministry of Christ. Jesus had a special message to the suffering poor. Even this age has discovered the greatest philanthropist of the world in Jesus Christ. Jesus struck this note in His first sermon in Nazareth (Luke 4: 18, 19).

He began His ministry with "the poor," "the captives," "the blind," and the "bruised," and He continued to bless them unto the end. "He saved others." This testimony is true, and if evidence is demanded it is immediately forthcoming. Mary of Bethany, Jairus, the Syrophenician woman, and with them a large number of blind and lame, of lepers and possessed with devils are ready to declare with enthusiastic unanimity, "He saved others." It was impossible to deny His miraculous grace. The bitter hatred of His enemies could not explain away the evidence of the facts which were well known in Jerusalem. *He saved others.*

(b) To-day with a profounder meaning we say, "He saved others." The word "saved," has now a deeper meaning than these men were acquainted with. No word contains such rich music as this word "salvation." Men are saved from sin here and now. As we listen to the song of the redeemed we are constrained to say "He saved others." When we look upon men who once were dead in trespasses and sins, but are now living the life of God, we are compelled to say, "He saved others." His name is Jesus, because He saves His people from sin.

II. HIMSELF HE CANNOT SAVE.

True also, but they did not understand it. What is the force of this word "cannot?"

(a) It is not a physical impossibility. They supposed it was and that the nails which fastened Him to the cross made escape impossible.

(b) It is a moral impossibility. He "cannot" because all the current of eternal love flows in the opposite direction. Love nailed Him to the cross. Jesus could not escape this moral "cannot." Physical impossibilities disappear. The "cannot" of one age becomes "can" in the next. The triumphs of science during this century have reduced the "cannots" of the past. Physical impossibility is a relative term which disappears in the progress of the centuries, but the "cannot" of the cross is absolute, abiding, eternal. That "cannot" exhibits the omnipotence of love in unparalleled pre-eminence. Jesus gave Himself for man, and in that love unto death the final victory of the Son of man is assured.

Thus it was not weakness, but strength which gave force to the "cannot" of the text. It was love strong enough to defy death which crowned His life upon the cross. His enemies supposed that the will to live was stronger in man than the will to love. To these men to die was the most difficult task of man; the instinct of self-preservation was more deeply rooted in human nature than any other, and they said, "Himself he cannot save." What will not a man give for his life? But as we look upon the crucified One we recognize that "will to love" is supreme in the moral realm. He must not live, but He must love. It is easier to die than to deny Himself. It is gloriously true—"Himself he cannot save."

III. HE SAVED OTHERS: HIMSELF HE CANNOT SAVE.

Because He cannot save Himself, He is able to save others. Love sacrifices life to save. This law runs through life. We have before us illustrations of this law working amongst men to-day. Men who cannot save themselves, because they spend their life for others. The age of martyrs is not passed.

One of two things is possible, either to love to live, or to live to love. If love be

the ruling principle we may be called to die, but he who is like his Master cannot save himself, if by this sacrifice others are saved.—G. T. Newton.

WATCH AND PRAY.

"Take heed lest any man deceive you."

These words our Savior spake to His disciples after He had foretold the destruction of the temple, and as He sat upon the Mount of Olives a few of His disciples asked Him privately saying: "Tell us when shall these things be and what shall be the sign when all these things shall be fulfilled?"

The first words in His reply were as given in the text: "Take heed," be careful, "lest any man deceive you." He very well knew that in those days there would be many ways to lead us from the true way. There would be days when iniquity would abound, and the love of many wax cold and then in those days many would be misled, if it were possible, even the very elect would be deceived.

Satan comes with the same weapons that he has been using through the past. He may come as a roaring lion, or as an angel of light. He comes to-day with false doctrines, through false teachers, with impure literature, with worldly gain, self indulgence and the vain pleasures and sensual gratifications of the ungodly world.

Thousands upon thousands of corrupt books and papers are scattered all over the land which are means of leading many into vice and crime and a life of sin and shame. This is one of Satan's strong weapons, a weapon by which he brings unto himself large gains.

There are also many false teachers in these latter days who teach perverted doctrines and wrong principles and consequently mislead the people. Hence Christ says, "Take heed lest any man deceive you."

There is a class of people who believe and teach many unscriptural doctrines, among others they have a number of times set the day of the coming of Christ.

Among these false teachers is a class, which, contrary to Gospel and the laws of the state and country, refuse to accept the Lord's day as the day of rest, teach the unscriptural doctrine contrary to all the revelations of God's word that the soul sleeps with the body in the grave until the final resurrection, and then that the wicked shall be annihilated. They also have wasted a great deal of precious time in calculating just the day when the Lord shall come in glory to judge the world, which Jesus says *no man knoweth*, not even the angels, but the Father only, and other like doctrines they teach and

mislead many people. Here likewise our text applies, "Take heed lest any man deceive you."

There are others, and many of them, who teach that self denials taught in the word of God are of no moment. They virtually say, "Let us eat and drink and be merry." What is the use in being solemn and serious? Long-faced and seriously minded Christians have no significance with them. They are old superannuated fossils which are of no use to the world. The Church, to them, is only a place where people may go on Sunday to be entertained, and if the preacher gives them a little Gospel truth they rebel, and don't want to hear any more, and this class finds plenty of preachers who are willing, for pay, "to dance when they pipe," and give them just that kind of preaching that suits their itching ears. "Take heed lest any man deceive you."

We might go on and make a long list of deceptions taught in the theology of the day, but let this suffice, and each one study the word, and get the truth as it is in Christ Jesus.

The Bible is the great book of instruction to every one, and if we follow the teachings of the Bible, both in faith and practice, we shall be able to see the deceptions of unprincipled men, and their false teachings, and avoid them.

OUR FALLEN BRETHREN ABROAD.

"Go ye into all the world and preach the Gospel to every creature."—Mark 16: 15.

At the last meeting of the Advisory Committee at the Home Mission, Dec. 25, 1894, a plea was made in behalf of the fallen brethren who have not heard of the love of Christ. One of the committee said there was \$5 00 in the treasury for the Foreign Mission cause, and if that was any encouragement, to push on. My heart was made to rejoice, to know that God had put it in some good brother's heart to do something for those whom the Word has not reached. It was a source of encouragement, since I have been praying for the cause, to know that I was not the only one whom God had touched in this work.

It has been nearly four years since I first consented to go to the foreign land, if God so directed. Satan has tempted me many times, by saying as he does to many others, "What is the use of making this great sacrifice?" or "Let some one else go." I almost fell into this temptation, as I had a good position and dear friends at our Publishing House. But God led me otherwise. He brought affliction upon me, so that I could no longer be of use to them, and

directed me to a Christian physician and brother, through whom God healed my body, and now I am willing to follow wherever He may lead me, if it is into the darkest of heathendom, as a medical missionary.

Those already in the field are calling for more workers,—the fields are white already to harvest,—and where are the reapers? They want Christian men and women with medical training. The last year's experience as a medical missionary, here at the Home Mission, has clearly demonstrated to my mind that a knowledge of medicine is one of the essential qualifications of a missionary, in the truest sense of the word. When Christ sent out His disciples, He told them to "heal the sick." It is a means through which to reach the people.

The success of the Home Mission has been largely due to the free dispensary, in this, that it gave opportunity to get into the homes of those who were most in need of Christ. It is through this, that all successful missionary work has been accomplished, both in the apostles' time, and at the present. It breaks down prejudice, establishes confidence and gives entrance to the hearts. It is God's way of working, and hence a successful one. I am willing to give all my time and talent where He can best use me. Thus far He has led me through two years preparation in medicine and surgery, and as to whether I shall continue another year, and finish the course, is left in His hands. I trust all to Him for future blessing.

Now my dear brother and sister in Christ pray for this great work, which is God's work, not man's. All you do in this direction is done for the cause of Christ. Do not be any longer deaf to the cries, of the thousands of souls that go up every day for help, but *do* the command, "Go ye into all the world, and preach the Gospel to every creature." If you cannot go to them, then send. Thousands are perishing every day without having ever heard of Christ. Our brethren are already in the field, why stand *we* here idle? Remember, if we do nothing, in that great day of reckoning, think of the souls that will rise up and say, "I would have believed, had you brought Christ to me."

It is a serious matter. Let us pray without ceasing for the cause and be led as the hand of God directs. The Benevolent Organization will receive all donations, for this purpose. Let us show our willingness in the work for our Master who has done so much for us.

God is moving His people all over the land in this direction. He is accomplishing His ends through man, that the word shall be carried to all nations. To-day the doors of every nation are open to the Christian missionaries, except Tibet, but even that country God is gradually opening for His workers. Such opportunities

have never existed before as they do today. How much more responsible we are now, since the way has been opened for us!

This work rests with each and every individual Christian, according as God has blessed him or her and we are willing to help in the great gathering of souls. Let us fish, where there are a great multitude of fishes. May God put it into some hearts to help set up a lighthouse in darkest heathendom is my prayer.

DEWITT R. GOOD.

For the Herald of Truth.

THE MENNONITES IN EUROPE.

(Continued)

If, as Barclay says, the example of the Dutch Mennonites is a warning to the Quakers to hold steadfastly to their scruples against war in *all* its aspects, as being entirely incompatible with both the letter of Christ's precepts and the whole scope and spirit of the New Testament, should it not much more serve as a warning to the Mennonites not to grow lax in upholding faithfully the religious principles for which so much precious blood was shed that they might be maintained and perpetuated? Those who are aware of the great difficulties which were encountered by the Quakers Mennonites and Dunkards during the late Civil War, and the sore trials and temptations to which they were subjected at the hands of those who considered it a Christian duty to fight for the preservation of the Union will readily understand, as Barclay says, that amid the general enthusiasm of a nation for a so-called "just and necessary war," nothing but a simple faith in the words of Christ will stand its ground, and that all arguments drawn from human expediency will fail in time of need. In these times of peace one would think that there was a favorable time for the war spirit to die out because of lack of fuel to feed military ambition, but no! First the annual parades in the villages, cities and towns of the Union of the gallant (?) most of them rum loving heroes (?) who posed as the defenders of our country and still pose as the preservers of the Union in the Civil War. Like the waving of a rag before a bull prepares him for a blind fight to the death in the arena, so this martial display, this annual glorifying of war—which was one of the saddest on record, and which like a family quarrel should be carefully hidden and its memory obliterated—is filling the mind of the masses of the young men and women that war is grand, great, ennobling to those who participate in it and sure to bring honor to even the most corrupt and depraved. This is the impression, the idea, and the expanded ideas of what constitutes patriotism, perpetrates and cherishes the belief that war is one

of the highest attainments of science and greatness, and that in active participation in war, especially if one die "defending his country," lies the shortest, surest road to heaven.

The second hindrance to the growth of the peace principle or the principle of nonresistance is this recently inaugurated movement of that apostle of the anti-Christian doctrine of evolution, Prof. Henry Drummond. Unless this Boy's Brigade movement is stopped in the Christian churches, the next generation will feel the dire results thereof. The movement has become popular with many churches, simply because many churches are baiting their hooks to catch anything and everything that is popular or that will "take well" with the public, without questioning what the deeper moral effect may be upon the masses. The Boy's Brigade seems to have a good side in teaching obedience, and in enforcing a discipline, while the fact is lost sight of that the proper place to teach discipline is in the family, and that there is occasion for such a movement only because of the growing lack of family discipline. This military disciplining is supposed to be necessary to the rising ambitions of young men. Then, on the other hand, it is supposed that the nation will be a gainer by this preparatory military instruction, in case of an *emergency*—say a foreign or civil war. The apparent moral good of the movement makes it popular with the churches, and the apparent public good makes it popular with the great masses. But the nation which is best prepared for any and every emergency is that nation which most successfully and zealously cultivates the arts that make for peace.

With this little divergence from our historical narrative, we will next take a look at the history of the Mennonites in France, calling upon Alfred Mitchiel in his "Les Anabaptistes des Vosges"—(Paris, France, 1860) for particulars. I may say, however, that Mitchiel's account applies only up to the time in which he wrote, for since then, although there are still Mennonites in France, a large number have emigrated to America. Those who are left, however, still adhere to the original principles.

Mitchiel who visited the French provinces in 1857 says that the ancient Mennonites exist at the present day, with but little alteration in their practices, in the Vosges mountains. They maintain their testimony against war, and, what is more remarkable, up to the year 1860 (and possibly to the present day), have been enabled, from the time of Louis XIV. through all the changes of the government of France, to maintain it. Louis XIV. charged Raymond Formantiger, doctor of the Sorbonne, and Archdeacon of Orleans, to make a report to him concerning the Mennonites intending to pro-

scribe them. Formantiger was a benevolent and just man, and he reported so favorably, that not only were the Mennonites allowed complete liberty, but they were protected, and escaped the humiliations, the cruelties, and the terrible miseries of the Revocation of the Edict of Nantes. This edict had secured certain privileges to the Protestants in the reign of Henry IV. Those who differ in opinion from the ruling majority are generally earnest in their belief, and become accustomed to consider and weigh all their actions. Hence small sects are often among the most valuable members of society, especially when it is as corrupt as the church and ruling power of France were at this time, as these sects prove Elijahs in boldly crying out against existing evils.

Another circumstance disposed the famous Turenne favorably towards the Mennonites. M. Van Buening, the Dutch Ambassador, was in a carriage one day with Turenne, who blamed the States for "tolerating Anabaptists." The former defended them as excellent citizens. There was no fear, he said, of a revolt, with a weaponless people. What repose of mind this gave to a Sovereign! They paid their taxes without any trouble, and with these taxes he paid his troops. They refused to swear, but the interests of justice did not suffer, for their word was as good as an oath. Instead of dissipating their property in luxury and riot they strengthened the State by their steady labor.

The Mennonites of the Vosges petitioned the Convention, and obtained an exemption from military service. The Republic, in a decree of the Committee of Public Safety, dated 18th August 1793, allowed the exemption from carrying arms, or fighting, and they were consequently employed in hospitals, and other services of a similar kind. Bonaparte allowed them the same exemption, and although, as attendants of the armies, many were killed in battle, they were so without having "drawn a sabre or touched a gun."

The Mennonites of the Vosges, observe extreme simplicity of attire. All ornament in dress is laid aside. They dress in gray, brown, or deep blue. Jewels, silk ribbons, and even buttons, are regarded as worldly, and are forbidden. The Bible is their creed. They have, however, the same Confession of Faith as is used in all our churches, and a copy of it in the French language is to be found in our Mennonite library in Elkhart. Mitchiel says they have no clergy appointed by the state. Every one whom the community judges capable and chooses to fill the office, may exercise the duties of pastor. The sisters, as well as the brethren, have a vote in the church. They have a pastor, teacher and deacons. The latter attend to the necessities of the poor, and watch

over the purity of the doctrine of the speakers in their meetings. The church officers receive no stipend. Their meeting houses have "neither pulpit nor altar." Their preachers rise and deliver their sermons from where they are (as distinguished from the Catholics and Lutherans who have an elevated pulpit usually at one side of the building, into which they ascend to deliver their sermons.) In baptism they pour a handful of water on the head of the applicant or "catechumen." They only marry among themselves. They exercise a discipline and excommunicate all evil doers if they fail to repent after due admonition and exhortation. "The purity and simplicity of their life produce that refinement of manners, and that sunny happiness in their domestic relations, which Christianity alone can give."

(To be continued.)

A TRUE WOMAN—FROM BIBLE STANDPOINT.

She will first of all have her heart opened by the Lord—as Lydia. Acts 16:14.

Then she will be ready to follow Jesus anywhere, through "evil report or good report," even to the cross if need be, as the Marys. Mark 15:40, 41.

She will not be united to any but a true Christian. See Ex. 2:1; 2 Cor. 6:14.

Her husband's heart can safely trust in her. Prov. 31:11.

She will prove a "helper in Christ Jesus." Rom. 16:3.

The motto of her house will be, "As for me and my house, we will serve the Lord." Jos. 24:15.

Her children will be consecrated to God's service as was Hannah's son Samuel. 1 Samuel 1:27, 28.

She will look well after all in her house. Prov. 31:17.

She will be hospitable as was Lydia. Acts 16:15.

She will not only be willing to receive God's people into her home, but will be ready to bestow "much labor" on them, as Mary. Rom. 16:6.

She will work for the poor as Dorcas. Acts 6:36—39.

She will be ready to serve Jesus at all times, as Martha. John 12:2.

She will be equally ready to sit at Jesus' feet in communion as Mary. Luke 16:39.

She will be a helper to the church of Christ as Phebe and Persis. Rom. 16th chapter.

She will "have faith in God" as the women of Canaan. Matt. 15:28.

She will be modest in dress, and her chief adornment will be her good works. 1 Tim. 2:9, 10.

Instead of adorning her own person, she will give of her treasures to the Lord

as the Israelite women did. Ex. 35:22, and Ex. 38:8.

She will meditate on the Word of God and keep it in her heart as the mother of Jesus. Luke 2:19.

She will give of her time and work, not to sew for bazaars, etc., but to help on the Lord's cause as the women of Israel did when the Tabernacle was to be built. Ex. 35:25, 26.

Her lips will be ruled by the law of kindness, and her conversation will show wisdom. Prov. 31:56.

She will be pure—discrete—and keep to her own house, not be gossiping in other folk's houses. Tit. 2:4, 5.

She will not be a busy body—but "study to be quiet and mind her own business." 1 Peter 4:15.

She will be diligent and benevolent. Prov. 31st chapter. And "faithful in all things." 1 Tim. 3:11.

She will be separate from the world and act as becometh a "daughter of the Lord" God Almighty. 2 Cor. 6:17, 18.

She "will publish the tidings" of salvation. Ps. 68:11.

And be instrumental in saving others, as the woman of Samaria. John 4:39.

She will take all her sorrows to Jesus John 11:2, 3.

She will be qualified by God for His service, and there must be successful. Acts 1:14 and ch. 2:18.

"She shall be praised." Prov. 31:30.

She will be waiting and watching for the Bridegroom's coming as the Virgins should have done. Matt. 25:1—4.

She is valuable "her price far above rubies," and the wise man's question "who can find" such a one shows that those of this kind are not very plentiful.

May God give us grace that we may more clearly exemplify the law of the Lord in our daily conduct, is the prayer of your unworthy sister.—*Sel by Ella H. Brubaker.*

For the Herald of Truth.

IN CHICAGO.

In passing through the city on my recent trip to the South I had several hours of leisure, and took advantage of this to listen to an address delivered in Mr. Moody's Bible Institute, corner of La Salle St. and Chicago Ave. These addresses or lectures are given daily from 9 to 10 and from 11 to 12 A. M., except on Sunday and Monday, and are free to all. As is well known, Moody's institute is simply a Bible school, where no other book is used but the Word of God.

The subject of this particular lecture was, "How can the distress among the poor in the city be relieved?" The lecturer, delivered by R. A. Torrey, was very interesting. Mr. Torrey has an experience in city mission work such as few men possess. About 600 mission workers,

most of them evincing an unusual zeal for this work, were present. Numerous questions were asked by the visitors, while some of them gave expression to their ideas on different phases of the subject. To a Christian who has some idea of the ungodliness found in cities, and of the necessity of mission work, such a meeting of earnest Christian workers is without doubt one of the most interesting things to be seen or heard in the city. On the ground of many years of experience the following points were established:—

There is in Chicago a vast number of people who are or pretend to be in want, and the question is, How can they be helped? or what is the duty of the Christian people toward them? The experience of many years teaches that the number of those who are really in need and who should receive support is astonishingly small. It is very often the case, for example, that some one asks for money to pay for food and lodging. To such no money should ever be given but one should declare himself ready to buy them food and provide lodging for them. Most of those to whom this offer is made leave in short order, showing thereby that they are not in need, but that they simply want money with which to dissipate. Efforts should be made to prevent those to whom any article is given from selling it again. This class of people does not want to work under any circumstances. What they do need is thorough conversion to God.

There is a passage in the Bible, "Seek ye first the kingdom of God and his righteousness and all these things (our daily bread) shall be added unto you." The Lord himself has made this promise, and it is yea and amen. The Lord no doubt does sometimes test the faith of His children, but "He careth for them" and will not let them suffer any real want. If any of them need support, others are given the opportunity of showing their charity, and of fulfilling their Christian duties. God often uses His children as means to do His work. He sends them to help the needy. The duty of Christians in this respect is plain. But a Christian should never go begging his daily bread of his fellow men, it is an occupation unworthy of his profession, nor is he in need of doing so. He is to make his wants known to his heavenly Father who is rich above all and in all things, and unto all who call upon Him, and He will keep His word. I have invariably noticed, said the speaker, that when a man was converted (so far as men could see) he stopped begging (at least for money) and it does not take him long to find something to do at which he can at least earn a living. This is the case of those who are truly converted. There are, of course, people who are converted (?) as often as opportunity offers, and when they become known all over the city as "fakes,"

they go to another city. This is sad to contemplate, but even with such cases we should not give up all hope of rescuing them by the grace of God.

One of the most difficult problems is this: If, as is sometimes the case, the husband leads a life of dissipation, perhaps the slave of drink, and consequently reduces his wife, who is a Christian, to poverty and want, what can be done in such cases? First of all, said Torrey, I would say that a Christian should *never* marry a person who is not a Christian. However, if this is done the Christian transgresses the word of God, he or she commits a sin and has usually to suffer greatly in consequence. In most cases, moreover, the mistake will be realized. Many will say, "Get a divorce from such a person," but this a Christian can not do (except in one case), for in so doing one sin would be heaped upon another. If a dissipated husband leaves his wife, the wife is, of course, innocent; but as long as her husband lives she can not marry again. From such examples we should learn to take heed against entering lightly upon a matter so solemn as marriage. It is likewise wrong, said Torrey, for a minister to unite a couple in matrimony where one of the two is not a Christian. Our churches, said to say, have no laws concerning this point, but the word of God contains such a law.

Some one in the audience asked what should be done when a man to whom one may be talking concerning his soul's salvation says that he does not believe in the Bible, etc. The answer was given that we are not to cast pearls before swine but simply say, "Friend, here is the truth; as long as you do not accept it you can not be helped," and let that suffice. Some one asked whether it was right to judge a person in this manner and the answer was, "Yes, for the same chapter which says, 'Judge not,' contains the words, 'Ye shall not cast pearls before swine.'" It was also related that some one had said that for one dollar he would give his salvation and all that the Bible promised. Friend B. gave him a dollar, but next day the would-be unbeliever came looking for friend B. to give him back his dollar. He was wonderfully anxious to get rid of his dollar.

The hour was soon spent and after prayer the meeting was dismissed.

J. HORSCH.

NECESSITY OF MISSION WORK NOW.

Address at a meeting held at Lancaster M. H., Lancaster, Pa., Jan. 12, 1895.

Mission work has been defined here to day as the work of carrying the Gospel of Jesus Christ to those who do not have it. And it has been shown that this

work is commanded in the Bible. But the question arises, "Why is this work necessary at the present day?"

Let it be understood once for all that the Bible is a book of principles, not a book of rules. For example: The Bible does not give one word in the shape of a rule as to how we are to sow our seed, whether by hand or with a modern grain drill; it gives no rule with regard to how we shall reap our grain, whether with the sickle or the self-binder; but it *does* give us the eternal unchangeable principle, "Whatsoever a man soweth that shall he also reap." The precepts of the Bible are eternal truths—principles—and its commands reach to all ages.

Since this is true, we may open the Bible at almost any page and find reasons for doing mission work. The whole Bible is a missionary book. Let us consider an argument or two which we sometimes hear argued against mission work and test them in the light of God's reason. One argument we hear oftener than any other perhaps, is, "It is contrary to the custom of our fathers."

In the first place, this argument begins with a false statement, for several generations ago our fathers were well known as among the most energetic of missionaries. They ceased to do mission work only when they were promised the protection of their rulers if they should teach their doctrines to none but their own children. But if by "custom of our fathers" we mean those practices which existed within living memory, is there any law which requires us to follow those customs in violation of the Bible? If our immediate ancestors neglected to do mission work, they neglected the plain teaching of the Bible, and the sooner we take it up, the better. The word of God shall be our judge, not the custom of our fathers. Christ said of certain, "In vain do they worship me, teaching for doctrines the commandments of men."

Another argument sometimes advanced seems plausible to many. It is this: It may have been necessary in the time of the apostles to do evangelistic and mission work, but the conditions have so changed that this kind of work is no longer necessary. The advocates of this argument forget that the precepts of the Bible are eternal truths and reach even to us. But if the command to go and teach were only to apply to conditions similar to those of the apostolic age, let us see wherein our conditions differ from that time.

There was the same unchanging God then whom we know to-day. There was the invisible, spiritual church of Jesus Christ. And that same church exists in the world to-day. There was then also a formal church professing to serve the true God, yet not giving Him the true spiritual worship. Such were the unbelieving Jews and some of the

professing Christians. There are vast numbers now who might be classed with this formal church. They have the "form of godliness, but deny the power thereof." But far outnumbering all other classes, both in the time of the apostles and at the present time, is the vast multitude who either know nothing of Christ or are opposed to Him.

According to reliable authority, there are 135,000,000 of professing Protestant Christians in this world. On the other hand there are 170,000,000 of Mohammedans and 875,000,000 of idol worshippers. About 1,020,000,000 or three-fourths of the entire population of the globe are in opposition to Christ. In order to give us some idea of the magnitude of the army of souls opposed to Christ let us arrange them in ranks, ten persons abreast, and allow two feet of space for each rank, and the column they would form would reach over 38,000 miles or one and one half times around the entire globe. Look at that dense mass of ignorance, superstition, vice and crime, and tell us is mission work necessary? What conditions exist to-day different from those of the apostolic age, which renders the work unnecessary?

If the religion of Jesus Christ were a scheme for self-improvement, it might be urged that we have no time for mission work—that we have all that we can do if we take care of ourselves. But the very essence of the Christian religion consists in the elimination of self from our considerations. The great final test of our fidelity to Christ will not be one of doctrine and creeds, but of love to man. On the great day He says, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Even if Christ had never given the command to "go and teach," the very nature of the Christian religion would compel mission work. When the love of Christ has taken full possession of a person's heart, love to man shines forth. It is impossible for a person to be a true Christian without trying to get others to enjoy the blessings Christ gives, also. As Paul says, "The love of Christ constraineth us," and if that love be in us, mission work will surely be one of the results.

J. A. RESSLER.

"ADORATION of foggism is a species of idolatry not to be gloried in, nor yielded to by sensible people. Rust is not religion. What we need to do to-day is to carefully study out such methods as will fit the present condition, and then resolutely work these methods. Bear in mind that methods never work themselves, nor do men work to much effect without methods. God has methods of grace, methods of providence, while all nature is an illustration of methods in the operations of power."

A BIBLE STUDY.

FOR THOSE CHILDREN OF GOD WHO ARE TROUBLED WITH DOUBTS AND FEARS.

WHAT JESUS SAYS TO THEE.

My child, *why* dost thou fear? (Isa. 43:1.)

Doest thou think I will not care for thee? (Isa. 43:2.)

That I will not guide thee? (Ps. 32:8; 48:14; 83:24.)

That I do not love thee? (Jer. 31:3; Isa. 54:8.)

That thou art not graven on My hands? (Isa. 49:16.)

That thou art not borne upon My heart? (Isa. 40:11.)

That I could forget thee? (Isa. 49:15.)

That I could leave thee to struggle alone, when I have said, "Lo, I am with you always"? (Matt. 28:20.)

That I could give thee too heavy a burden to bear? (Matt. 11:28—30; Ps. 81:6, 7.)

That I could send thee a cross too painful, too bitter?

I, who have borne the cross of shame and sin and death for thee! (Isa. 53:4—6; Phil. 2:7, 8.)

I, who have purchased thee with My own blood. (1 Pet. 1:18, 19; Heb. 9:12—14.)

I, the Good Shepherd, who has given His life for His sheep! (John 10:11.)

I, who carry them in My arms and fold them to my bosom! (John 10:28, 29; Isa. 40:11.)

I, thy powerful and faithful Friend. (Prov. 18:24; John 15:15.)

I, thy Eternel Brother. (Heb. 2:11.)

I, thy Wisdom. (1 Cor. 1:30.)

I, thy Righteousness. (1 Cor. 1:30.)

I, thy Bread. (John 6:32—36.)

I, thy Living Water. (John 4:10—14; 7:37, 38.)

I, thy Eternal Life. (1 John 1:1, 2; Col. 3:3, 4; Rom. 6:23.)

I, thy salvation and thy Saviour. (Matt. 1:21; Luke 2:11.)

Ah! of whom and of what art thou afraid?

Of thyself? Thou art mine now. (1 Cor. 6:19, 20.)

Of the world? I have overcome the world. (John 16:33.)

Of Satan? I have bruised him under My feet. (Heb. 2:14, 15; Rom. 16:20.)

Of thy weakness? I am thy Strength and thy Rock. (2 Cor. 12:9; Ps. 18:1, 2; Phil. 4:13; 1 Cor. 10:4.)

Of thy sinful, human heart?

I, too, had a human heart, though without sin, which beats for thee, which understands thee. (Heb. 2:14; 4:15, 16.)

Thou art afraid! Though a member of My body, of My flesh, and of My bones.

(Eph. 5:30.)

A temple of My Spirit! (1 Cor. 3:16; 2 Cor. 6:16.)

Thou, a jewel of My crown! (Isa. 62:3; Mal. 3:17.)

Ah! come unto Me. (Matt. 11:28.)

Lean on Me. (Ps. 55:22; 1 Pet. 5:7.)

Trust in Me. (Isa. 26:3, 4.)

Ask everything of Me. (John 14:13.)

For I am always with thee, even unto the end of the world. (Matt. 28:20.)

(Matt. 8:23—27; Rom. 8:37—39.)

"Bless the Lord, O my soul." (Ps. 103:1.)

THE WAY TO READ IT.

How shall one read the Bible? First of all, get the Bible into your own heart. You can never read it as it ought to be read, until your own soul is made a dwelling-place for its truths, its precepts, its promises, its gladness. Then you have something in you which gladly, sweetly responds to the voice which speaks out of the Bible. There is a sympathy between your heart and the heart of the Word. Dr. Joseph Parker says: "What do you say about the Bible? I say it is the Word of God and I love it. It is my book. All our good books were cut out of the Bible. They are little leaves fluttered down from the tree of life. I do not want my young men to be talking about the Bible as if it were something outside of themselves. I want the Word of Christ to dwell in them richly and receive the comment of personal experience and to be lifted up into the vividness of individual testimony. This is the way to read the Bible—read it for yourself, read it all, read it now! You cannot understand it in little sections and broken parts. It is a great unity, and in its entirety, it must be grasped and apprehended." And to all this let it be added that the Bible should be read in the spirit of fervent prayer. A single chapter, read thus, will do the heart more good, will enlighten the mind more, than a dozen chapters read without special prayer. Unless God give fresh anointing to our eyes we cannot see into the depths and behold the beauties of His wonderful Word.

SUNDAY SCHOOL LESSONS.

LESSON II.—APRIL 14.

THE WICKED HUSBANDMEN.—Mark 12:1—12.

Golden Text.—They will reverence my son.—Mark 12:6.

INTRODUCTION.

Time.—Tuesday, April 4 of A. D. 30, two days after our last lesson. The next day after the cleansing of the temple. This was Christ's last great day of teaching in Jerusalem.

Place.—The temple at Jerusalem.

PARALLEL SCRIPTURES.—Matt. 21:33—46; Luke 20:9—19. Compare with Isa. 5:1—7.

CONNECTING EVENTS.—On Monday morning Jesus uttered His judgment against the

barren fig-tree. After cleansing the temple the same day He and His disciples returned to Bethany. The next morning (Tuesday) the disciples noticed that the tree which He had the morning before condemned, had withered. From this incident we may learn the power of the prayer of faith. When they arrived at the temple He spoke the parable of the two sons, and followed immediately with the parable of the vineyard.

ONE MORE OFFER OF SALVATION.—Once more He presents His claims and makes known the great opportunity offered the people from God for earthly and spiritual salvation. He brings home the truth to them as clearly as if written with a pencil of light on the sky, by means of three parables, one of which is given in to-day's lesson.

DAILY READINGS.

M. The Wicked Husbandmen. Mark 12:1—12.
T. The Unfruitful Vineyard. Isa. 5:1—7.
W. The Servants Unheeded. Jer. 26:1—11.
Th. The Son Rejected. Luke 23:13—25.
F. The Son Slain. Acts 3:12—18.
S. Persecution of the Prophets. Acts 7:51—60.
S. Resurrection of Christ. 1 Cor. 15:1—14.

LESSON III.—APRIL 21.

WATCHFULNESS.—Matt. 24:42—51.

Golden Text.—Take ye heed, watch and pray.—Mark 13:33.

INTRODUCTION.

Time.—Tuesday April 4, A. D. 30. The same day, immediately after the last lesson.

Place.—The Mount of Olives, on the way to Bethany.

THE CIRCUMSTANCES.—It was Tuesday afternoon, in the week of the Crucifixion. Jesus had spent most of the day in the temple courts in a final effort to persuade the rulers and the people to accept Him as the Messiah, and so save both themselves and the nation. Before He leaves, He pronounces the most solemn woes against them, as a fact and a warning. This is not an accusation, but the cry of love itself, thrilled with tears. Leaving the temple, Jesus, with His disciples, viewed the massive foundations as they passed by, and as they climbed the heights of Olivet, He looked into the future, and saw all in ruins, not one stone left upon another. Then His prophetic eyes took a wider range into the future, and saw the day of judgment, of which the destruction of Jerusalem was an awful type.—Monroe Gibson.

ENVIRONMENTS.—Chapters 24 and 25 of Matthew's Gospel comprise the last utterances of our Lord's ministry. They were spoken on the Mount of Olives, to the circle of His disciples only, and consist of a series of prophecies, relative to the destruction of Jerusalem, and His second coming to judge the world, with parables enjoining watchfulness.—Holway. We find a whole group of parabolic sayings embedded in this discourse, all having for their moral: "Watch, for you may be thrown off your guard by delay, and be surprised by the sudden coming of the long-expected one."—Bruce.

DAILY READINGS.

M. Watchfulness. Matt. 24:42—51.
T. The ten Virgins. Matt. 25:1—13.
W. Be ye ready. Luke 12:31—40.
Th. Not ready. Luke 12:41—48.
F. Pray always. Luke 21:29—30.
S. Spiritual watchfulness. 1 Thess. 5:4—11.
S. The Day will come. 2 Pet. 3:9—18.

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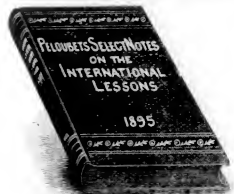
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CONFERENCES.

SEMI ANNUAL.

For the Waterloo District, in the Christian Eby M. H., Berlin, Ont., on Thursday, April 11.

For the Markham District, in the Weidman M. H., Markham Twp., York Co., Ont., Friday, May 3d.

For Virginia on the second Friday and Saturday of May 1895, at the Breneman M. H., Low-r District, Rockingham Co., Va. Brethren and sisters from a distance are cordially invited to attend, especially ministers and deacons. Linville is the nearest railroad station. Those desiring to come by rail will be met there by addressing Jacob Geil or Isaac N. Beery, Edom, Rockingham Co., Va.

ANNUAL.

For Northern Indiana at the Clinton (Amish) Mennonite M. H., Elkhart Co., Ind., on Thursday and Friday, April 25 and 26. Bishops and ministers will meet at the above place on Wednesday the 24th at 2 P. M., to arrange the questions

and other matters for the Conference. Our brethren and collaborators in all our Amish and Mennonite congregations are herewith cordially invited to be with us. Our nearest station is Goshen, on the L. S. & M. S., and C. C. & St. L. (Big Four) railroads. D. D. TROYER, Corresponding Secretary.

Goshen, Ind.

For Illinois at Cullom, Livingston Co., Ill., on Friday, May 24. The bishops will meet on Thursday the 23d in order to arrange the matters that are to be presented to Conference. All questions intended for deliberation at this Conference are to be sent in before the above date, the same to be sent either to E. M. Hartman, Washington, Ill., or C. S. Hauder, Cullom, Ill. A cordial invitation is extended to all ministers, deacons and members from other states and districts to attend. The nearest station is Cullom on the I. C. Ry., middle division.

For Canada in the Weidman M. H., Markham Twp., York Co., Ont., on Thursday and Friday, May 30 and 31. Bishops, ministers, deacons, brethren and sisters of our Mennonite and Amish Congregations, are herewith kindly invited to be with us. The nearest station is Markham on the Grand Trunk Ry.

The Annual Sunday School Conference for Canada will be held in the Christian Eby M. H., Berlin, Ont., on Whit Monday June 3d. A cordial invitation is extended to all our Sunday school workers to attend.

CORRESPONDENCE.

HAGERSTOWN, MD., MARCH 23d, 1895.—Our ministering Bro. Isaac A. Wambold of Breslau, Ont., came here on the 16th inst., and remained until the morning of the 21st, during which time he preached eight sermons at the different places of worship. The meetings were well attended, and his sermons appreciated by all who love the truth. May God bless the dear brother, and his labors whilst among us. I. W. EBY.

SHAMBAUGH, IOWA, MARCH 20, 1895.—We appreciate the HERALD very much and would be lonesome without it, as we are isolated from our church privileges. It is comforting to read the different articles, written by the brothers and sisters, and to see church work progressing. We are a lonely little flock without a minister and we are always glad to be visited by our people especially by our ministers. "But while we are parted and scattered abroad, We'll pray for each other and trust in the Lord."

Your sister in Christ,

ANNA HORNING.

CLEAR SPRING, MD., MARCH 10, 1895.—On the 8th of March Bro. Gabriel Heatwole from Rockingham Co., Va., came here and paid us a visit. He preached two very interesting sermons here, encouraging us to still continue on in the work of the Lord. Our little flock is somewhat weak in number, but we trust not so in zeal and willingness to labor for the upbuilding of the church. We feel thankful to our dear brother for his visit and we gladly invite him back again, and all others, who can, to come here and labor for us in the vineyard of the Lord. G.

FROM McALISTERVILLE, JUNIATA CO., PA.—We rejoice to say that we have enjoyed a pleasant visit from the dear brethren Isaac Eby of Lancaster Co., Pa., and I. A. Wambold of Breslau Canada. Bro. Eby came the 25th of Feb. and remained until March 4th. Bro. Wambold arrived on the 27th and also staid till the 4th, during which time they labored earnestly, warning those living in sin to forsake their evil ways and live for Christ, and we believe many were brought under conviction and we hope they may yield to their convictions soon. The saint was made to rejoice on his way heavenward and we feel thankful to the dear brethren for their visit. May the Lord bless the labors put forth for the upbuilding of His church. We gladly invite all who can to come and labor with us. COR.

EVENDALE, JUNIATA CO., PA., NOV. 9, 1895.—On the 26th of Feb. Bish. Isaac Eby of Lancaster Co., Pa., came to spend a few days with our people at this place. Truly we were all glad to have him come. He preached six sermons, all of them impressive and searching as well as strengthening. The roads not being good the congregations were not very large, but the lack of numbers was fully made up in attentiveness. Bro. Eby left on March 1. Next morning Bro. I. A. Wambold of Breslau, Ont. came into the district and preached several sermons during his stay. We feel thankful to God for these manifestations of His goodness to us. May the good word, so abundantly sown by His servants, spring up and bear rich fruit to God's glory. The brethren were assisted in all these services by our dear ministering brother William Graybill of this place.

SAMUEL SHOTZBERGER.

FROM JOHNSTOWN, PA.—We are glad to tell the HERALD that we have been again favored with very enjoyable visits. Bro. I. A. Wambold and Bro. Ozias Snyder of Breslau, Waterloo Co., Ont. came here on March 4. Bro. Wambold preached the same evening in the Weaver M. H.; Tuesday evening at the Stahl M.

H., assisted by Bro. Peter Keim. Wednesday evening Bro. Samuel Yoder of Elkhart, Ind., assisted by Bro. Wambold filled an appointment at the same place. On his way to this meeting, our brother Daniel Harshberger fell and broke his leg above the knee. The brethren Yoder and Wambold preached also at the Thomas and the Blough M. houses. On Friday Bro's Wambold and Snyder left for Tub, Pa. and Bro. Yoder left for home. Our prayers follow our brethren. May their labors here be fruitful of much good.

LEVI BLAUCH.

BARKER ST., ST. JOSEPH CO., MICH., MARCH 15, 1895.—Bro. Noah Metzler of South West, Ind., came here Feb. 28th; spent the time with us until March 5th. Seven interesting meetings were held during the time. Although the meetings were small in attendance at first, quite an interest was manifested toward the last. The brethren and sisters were very much encouraged and revived. God bless the earnest appeals and admonitions of the dear brother. Some were almost persuaded to come out from amongst the dead and serve the living God. God grant that the seed sown may bring forth fruit in the future.

The members feel thankful to God for the brother's visit. We earnestly appeal to ministering brethren going east or west not to pass us by. Our congregation is small and needs encouragement.

COR.

FROM LOGAN AND CHAMPAIGN COUNTIES, OHIO.—Bro. E. J. Berkey Sec. and Treas. of the Home Mission, Chicago, spent some ten days in this vicinity recently.

He proved himself a very earnest worker while here, speaking almost every day or night either at Sunday School, church or meeting at private houses.

We trust that through him a lasting impression has been made in favor of more earnest mission work. The younger members of the church especially have received much encouragement to press onward in the good work.

More consecrated workers are needed here and everywhere in the great harvest field of God.

Bro. Berkey came here a stranger personally but he goes back to his mission work knowing that he has the sympathy and prayers of God's people here.

COR.

FROM THE BOWMANVILLE CONG., LAN. CO., PA.—On the 27th of Jan. Bro. Jacob N. Brubacher of Mount Joy, Pa. came quite unexpectedly to us. The meeting which he held was fairly well attended by young people; many of our

members however being absent on account of the measles, which have afflicted almost every family. He admonished us earnestly, and to the young people especially he held forth the great value of citizenship in the kingdom of God. On the 24th the brethren Benjamin Hartzler and Abraham Witmer also came here. Their meeting was well attended. They spoke words of encouragement to the Christian, and at the same time described the terrible condition of the soul that is ushered into the presence of God unprepared. We hope these brethren will soon come again and others likewise. Let us not forget to pray for our faithful watchmen on Zion's walls, that their efforts to lead souls to Christ may be put forth in the strength of the Lord, and be crowned with success everywhere.

COR.

BIRCH TREE, MO., MARCH 12, 1895.—Bro. Henry Neuswanger and family and myself and two sons reached this place on the 18th of February and have been very busy building and getting ready for seeding. I ask the brotherhood to pray to God that He may bless me in this new place, for it is through the aid of the brethren in Illinois, Pennsylvania and Ohio, that I am able to get a start, and our Father above only knows how thankful I am. We would be glad if more would come here so that we could work together for much good to soul and body. Last Saturday the 9th God sent the death angel and took home the youngest child of Bro. Neuswanger's which indeed was a sad blow for the family here in this new place, but God doeth all things well. If the Lord will, we expect to hold regular services every two weeks and if we can get help enough we also want to conduct a Sunday school, for these many children here that ought to be brought under the influence of the blessed word of God.

JOHN BRUBAKER.

ROSELAND, LA., MARCH 20TH, 1895.—We feel to acknowledge our gratefulness to our Evangelizing Board in arranging so that Bro. J. S. Coffman could be with us for a season, and hold a number of meetings, which were very encouraging to us, and much appreciated in general, and a good interest shown. We believe that they were the means of doing much good, the direct results thereof being already stated in the Bro's. "Notes by the Way." We truly feel thankful to God and the dear brother for such a season of refreshing, and we feel to labor on with renewed energy and hope we may have more such refreshings, by which no doubt much good would be accomplished. May the good Lord continue to bless the brother that he may continue to proclaim His word with power, that much good may be accom-

plished wherever he may go. If more of our Northern brethren would move here, we believe they could not only have pleasant homes, but do much good in helping to carry on the good work for the Master and build up the church. Pray for us, dear brethren, that the work may prosper here in Louisiana, that we may be found faithful workers for Christ. J. T. NICE.

KERNSTOWN, VA., MARCH 18, 1895.—We are pleased to write that we were visited last week, by our ministering brethren Gabriel Heatwole, of Rockingham Co., Va., and Isaac A. Wambold, of Waterloo Co., Ont. Bro. Heatwole came on Monday and preached for us that night at the Kernstown church. His sermon was very impressive and we hope will not soon be forgotten. He left for his home on Tuesday, at which time Bro. Wambold arrived. He remained with us until Saturday, during which time he visited among the brothers and sisters and delivered two very interesting and instructive sermons at Kernstown. The weather being unpleasant, the congregations were small but attentive. Other appointments were not filled, owing to the inclement weather. We thank the brethren for their visits. We were much encouraged by their kind admonitions and trust that the good seed sown on these occasions may yet spring up and bring forth fruit to the honor and glory of God.

May God bless their labors, that many souls may be brought to Christ. We hope they will come again, and that others will come and visit us soon. Brethren, pray for us.

LIZZIE M. METZ.

EUGENE, LANE CO., OREGON, MARCH 14TH, 1895.—We feel again to give the readers of the HERALD a few lines from our "far-away country" as it is often called, but we feel at home, for we know that God is with His people everywhere. People in this vicinity are in usual good health. The Sunday school at Oakhill is progressing nicely and so is the church at the same place. We have been having an unusually fine winter, with little cold and rough wind and with some snow on the mountains this week but none in the valley. People are busy sowing their spring crops and making garden. The meeting at the Elmira school house last Sunday was well attended. Our congregation here is not enjoying the visits from other ministers like those in the Eastern states are. We are in need of some bishop this spring as there is some work here for one to do in the way of baptismal and other work. We hope the Lord will move upon some one to come. We have not had communion for nearly two years. There is

a great field of labor here for some able speaker in the English language. We often hear some of our members speak of Bro. J. S. Coffman and we see very often in the HERALD of his visits. We hope the Lord will bring him into our midst soon. Our prayer is that the Lord will be with all the laborers that are out working for the cause of Christ. Pray for us brethren, that we may hold out faithful to the end. J. D. MISHLER.

DEWDNEY, N. W. TER., CANADA, MARCH 14TH, 1895.—Dear Editor, I have read Bro. Joseph Gascho's letter which appeared in the HERALD of March 1st, and I was pleased to see some efforts are being made to bring together the scattered members of our faith, to which I must say I long for it very much. For there is none here of our faith. Seven or eight families moved out here, three families from Waterloo Co., Ont., and the rest were our brethren from Southern Manitoba. We all took up homesteads here, expecting more would follow, but as we had dry years and partial failure of our crops, some of our brethren went north to the Edmonton district, to see if it was suitable, and by what they saw there, they thought it would be better suited for mixed farming. They have been there now three seasons, and had good crops each season. I was up to see them last season and they all seem to be well pleased with the country. Now I will describe the country in the Edmonton district where they live, so far as I can. The land is rolling and a very rich loam with no stones. Spring creeks run through the district, and there is an abundance of good timber all through, and there is more or less clear land on almost every section and plenty of good water. It is dotted with fine building timber. The timber in general is very straight and very long, especially the spruce pine. There is also poplar and some tamarack and birch. There are already saw mills in operation in the district, and grist mills in Edmonton. Coal is also in abundance and is very cheap, as it can be got almost for the hauling, there are also numerous lakes with fish in abundance. The yield of grain the last three years was very good, wheat yielded from 20 to 40 bushels to the acre; oats from 25 to 70 bushels; barley from 20 to 60 bushels, and potatoes from 200 to 500 bushels per acre. Roots of all kinds do well. There is also an abundance of wild fruit, such as strawberries, blueberries, gooseberries, black, red and white currants, and a number of other varieties. The climate is similar to that of Ontario not quite so changeable. The snow in winter averages from 12 to 25 inches in depth. They say they never have much wind. The air is always dry and bracing in winter, although the thermometer goes down a little lower than it does in Ontario,

but they say they don't feel the cold as much. Now would it not be a wise plan for some of our able brethren to come out and see this western country? They can select free homes for the brethren and these in turn can build cheap houses and be out of debt at once. It is one great item to be out of debt and have a free home, for in these hard times when farm produce is so low it is hard to pay a debt, however small it is. I will give you market prices in Edmonton:—Wheat, 50 to 60 cents per bushel; oats, 25 cents; barley, 40 cents; potatoes, 25 cents; hay, \$5.00 per ton; eggs 20 to 25 cents per dozen; butter 15 to 25 cents per pound. If two or three or more would desire to come out and see this country, you can get cheap railway rates if you come out as delegates. I think the rate made will be one cent per mile there and return, tickets good for three or four months. You can find out rates by writing to L. A. Hamilton, Land Commissioner, Winnipeg, Manitoba. If any one intends coming out here this season, kindly let me know, and if it is possible I will go along and see the country around Edmonton. I hope some one will come and see the country before buying elsewhere, for I truly believe they will be well satisfied with the country. E. W. BRICKER. *Dewdney, Alta., Canada.*

SUNDAY SCHOOL ITEMS.

NEWVILLE, PA., MAR. 21, 1895.—The S. School of the Diller Cong. was reorganized, with Bro. J. D. Burkhardt, Supt., David Burkholder assistant, Jos. Burkholder Sec'y, T. B. Auker assistant, and Samuel Shover and A. Bowman librarians. Bro. J. M. Herr presided at this meeting and at the close preached an able sermon appropriate to the occasion. COR.

FROM YELLOW CREEK, ELKHART CO., IND.—Sunday school was organized for the summer with Bro. Alpha Buzzard and Bro. M. S. Wambold, Supt's., and Bro. J. Garman, Sec. The school at Salem was also reorganized with Bro. Alpha Buzzard and J. Baer, Supt's. These two schools have, by the grace of God, been doing much good, and we pray that their usefulness in the upbuilding of God's cause may still continue and increase as months and years go by. COR.

FROM WEAVERLAND, LANCASTER, CO., PA.—We reorganized our Sunday school on the 17th of March for the coming summer. The following brethren were chosen for officers: S. H. Musselman, Supt.; John W. Weaver, Asst.; David S. Wenger, Sec.; Joseph Horst, Treas.; Israel Hollinger, Chorister, Aaron Weaver, Asst. May the Lord

bless our labors done in His name. May He also grant us grace and power from on high that we may feel the responsibility resting upon us, so that our object in view and our aim may be to do good to His glory and honor and to win souls to Christ, let this be our purpose in view. COR.

A TRIP TO THE SOUTH.

Memphis, Tenn., was the first place at which we stopped on our trip. It is a busy city of 64,000 inhabitants. From there I went to Collierville, Shelby, Co., Tenn., 24 miles east of Memphis. Seven other persons from different points in northern states also went thither. An agent showed us the land that was for sale here. An excellent team hitched to a fine carriage took us on a long drive through the country. At different places we halted to examine the soil, see the buildings, products, etc.

To a Northerner things look very strange here. In this part of Tennessee it may be said that so far cotton has been the only crop raised. The land is owned by whites. The farms or plantations average about 180 or 200 acres a piece. The white planter does no work himself but rents his land out to the blacks. A farm is divided into several parts, with as many negro huts as there are parts. The farm is then worked on equal shares, but the owner supplies the tenant with a pair of mules, and in many cases, a certain amount of cornmeal and pork per month is allowed the tenant and his family and corn for the team. The tenant owns nothing but his clothes and household goods if he has any. The blacks have not learned to raise anything but cotton and corn, and of the latter there is usually only enough grown to supply cornmeal for man and grain for the team. Cotton has in late years declined very much in price, and there is no longer any money in it. In consequence of this the price of land has declined in equal ratio, and on account of poor farming, the soil is no longer as productive as it once was. It seems as if within a circle of seven miles around Collierville, about every farm were for sale, and with but few exceptions \$12 per acre is the price asked. This is but one example out of many thousands in the South. The surface is undulating, and the soil is very deep, but has the disadvantage of being light, which causes washouts to form easily. In consequence of the carelessness and shiftlessness of the owners of the plantations deep ravines have been formed in many of the farms. Ravines to the depth of 8 to 10 feet are found all over eastern Tennessee. Many farms have been better kept and have no ravines. The land is not too hilly. In consequence of poor farming it is in many places "worn out," as is shown by the short cotton stalks which still remain on

the fields from last year's crop. In many places, however, these and the corn stalks show a good healthy vigorous growth, notwithstanding the fact that in the 30 to 60 years that the land has been farmed little if any fertilizers have been used. The soil is a dark grayish or reddish light loam, and is ploughed very shallow and carelessly. In this respect the blacks are very indifferent. The way in which the soil is worked, naturally moves a Northerner to scorn their mode of farming. The general health is good, although this country is not entirely free from fevers. The thermometer rises no higher here in summer than it does in the North. In places the water is good.

The negroes live in wretched little unpainted huts, many without a glass window, and many without a garden, tree or bush near. They live, so to speak, in the open field. If a negro ventures out of doors during rainy weather he has to wade in mud. We met a negro who seemed more intelligent than the rest. The planter spoke in good terms of him. The man pleased me. I asked him how much he could earn in a year. He replied that in former years he used to earn considerably over \$100. When asked if he could not save enough money to buy some land for himself, he answered negatively. Most of the blacks buy their necessities, which they do not receive from the planter, on credit, and when harvest time comes it takes all they have to pay their debts. They simply know nothing of economy. To the credit of the blacks living in the country it must be said that they are very respectful and genteel toward the whites. They feel highly pleased when a white man talks friendly to them. It is thus in Shelby Co., Tenn., and, no doubt, in most country districts in the South. The negro is religious too, but religion and morality do not always go hand in hand with him.

Our agent expressed deep sorrow that he had not lived 40 years earlier, in the time of slavery. His father, he said, lived a glorious life.

Fall wheat does well here. It is a fine country for corn, vegetables, fruits (with the exception of apples). Cattle and poultry raising would no doubt pay well here. Our agent said that a white man would be ashamed to take butter and eggs to market here. On one plantation we saw some fine figtrees. The planter stated that the figs are eaten by the chickens and hogs. But few pedestrians are seen here, almost everyone riding on horse-back or rather mule-back as that animal is used almost entirely.

From Collierville I went via Memphis to Peach Orchard, Clay Co., Arkansas. In eastern Arkansas, especially toward Memphis, there are many lowlands, part of which are overflowed almost every year. Conditions are somewhat different

in Arkansas from those of other Southern states.

In Peach Orchard and vicinity are a number of Amish families from northern Indiana. Bro. Josiah Mishler who lives in town kindly accompanied me out into the country. The land here is level and mostly rather low, yet it can be all drained. Much of the land can be easily cultivated without being drained. The soil is black, free of stones, and very rich. There is still considerable timber land here, although most of the best timber has been taken off the land and sawed into lumber. Good land, not too low, partly cleared, costs from \$3 to \$8 per acre near Peach Orchard. Taxes are very low. One man who owns a farm of 40 acres pays taxes amounting to 60 cents. It would be better if the taxes were higher and the surplus were devoted to the improvement of highways, which are very poor, and are not worthy the name. In rainy weather it is difficult to get through, with a load it is impossible. In dry weather the roads are good. If ditches would be opened on both sides of the road, all would be well, for where the water is drained off the roads are solid enough. In the North this would have been done long ago, but in Arkansas things are different. It is the greatest disadvantage to this country that the farmer cannot get his produce to market at all times; often he has to wait until the roads become passable, especially if he wants to take a load. There are of course places in the North where at times the roads are impassable, but wherever this difficulty can be overcome as easily as here, such roads in the North would long ago have been improved.

There is some fever and ague here in the fall of the year, but not nearly as much as there was in northern Indiana 20 years ago. But a small part of the land is cleared.

We saw a farm about 2 miles from Peach Orchard, the tenant on which pays \$5 rent per acre for a part of the farm. He could buy the whole farm at about \$6 per acre (only a small part is cleared) and for \$10 per acre he could have it cleared and fenced. A Northerner would never pay such high rent where land is so cheap.

Our brethren from the North who have settled here like the country. They are treated well by the Southerners. Although they came here without means, some of them have already bought land and put up buildings. Their main desire however is that others would come here from the North.

In the matter of schools it might be better; however, teachers here receive about \$40 per month, a higher salary than they do in Indiana. The examinations are "easy."

Farming and gardening is very profitable here, as is also cattle raising. Hogs

require to be fed but very little. The home supply however does not nearly meet the demand, and large quantities of meat are shipped in from the West.

In southern Missouri I stopped at different places, Thayer, West Plains, Sargent, and Nichols, all on the line of the Kansas City, Fort Scott & Memphis Ry. I found the land generally rather hilly and stony, and some of it not arable. There are however thousands of acres of level, fertile soil, comparatively free of stones or gravel, to be found in these localities. Certain it is that they are all unusually healthful, except perhaps the extreme southeastern part of the state. The quality of the soil is of course inferior to that of Peach Orchard and vicinity and the land higher in price, although considerable good land is still to be had cheap. A considerable portion of the land lies high. Thayer is 575 feet above the sea, West Plains 950 and Sargent about 1500, while Peach Orchard has an elevation of about 350 feet above the sea, and Memphis only 230. Near West Plains and Willow Springs are some fine fertile tracts, not as hilly as at other places, and the land, compared with prices in the North, is cheap. Our papers have however already given several reports of this part of the country.

J. HORSCH.

NOTES BY THE WAY.

On Monday, March 4th, I started from Roseland, Louisiana for Dickson, Tenn. I came by Jackson, Miss., Milan and McKenzie, Tenn., arriving at my destination next morning. At Bro. M. Slonecker's, two and a half miles west of Dickson, I found Bro. A. I. Yoder in good health, as were all the brethren and sisters in the vicinity. We had meetings at Bro. Slonecker's house a few times and at the Colesburg school house 2 miles east of Dickson a number of times where the interest and attendance increased to the last, till the school house was densely crowded. The people here live mostly somewhat scattered. On Sunday, March 10th, a Sunday school was organized here with Bro. A. I. Yoder superintendent, and Bro. William Slonecker assistant Supt. The interest and attendance on Sunday (17) indicates that the school is starting out in a flourishing condition, and bids fair to accomplish much good.

On Monday 11th I went to Tennessee City, 10 miles west of Dickson, accompanied by Bro. A. I. Yoder, and Bro. Jos. S. Leidig, and John Worley of Morrison, Ill. Bro. L. and his neighbor had come the week before with the intention of looking at the Tennessee lands, with some idea of changing their location in the near future. We held two meetings at the house of Bro. M. S. Schrock who moved from Wayne Co., Ohio less

than a year ago, and is at present operating his saw mill at Tennessee City. The town is simply a depot and post office with a few stores. Bro. Schrock is much pleased with the country, and is in high spirits with the prospect of having a colony of our people settle here or somewhere not far away in this fine southern climate.

There are a good many reasons why our people may be interested in a colony in Tennessee. (1) There are many of our people with but little means in the crowded districts of the North where the lands are too high for them to secure homes. (2) Many have gone to the high dry lands just east of the Rocky Mountains where the crops are more frequently a failure than a success, and are anxious to get homes in more favorable localities. (3) Many are located so far to the north that the rigors of winter have been telling seriously on their health, and are therefore anxious to find a milder climate. To all these Tennessee would offer marked advantages. The uplands have proved very healthful to many who have gone from northern homes with broken down health. The remarkable freedom from sickness at this season of the year, when we could hear of great numbers of serious cases of affliction and many deaths in the North, was one of the things that attracted attention. The water is cool and soft, and in almost every respect excellent. Much of the land is hilly and broken by deep ravines, and is not adapted to farming. But there are large tracts, miles in extent, that lie only slightly rolling, just as most farmers would like to have it.

The uplands are not rich—indeed the land all needs fertilizers and careful tilling. The cleared lands have been fearfully worn by constant and careless farming. Those who have seen these lands say there are many excellent farms in many of the states that are naturally not any better land than these tracts in Tennessee. I can say for myself that I would be highly pleased to see a colony of our people settle on some of these large tracts that are for sale at low figures, provided they see for themselves and are satisfied to settle there.

It is, however, necessary that our people settle in the South in colonies if they settle there at all. In this way they can be of help to one another in their farming; they can mutually encourage better schools, which are sadly neglected here; and they can come together to worship and build up the church with their young people. May God direct in all things.
J. S. COFFMAN.

"A CHRISTIAN is a man whose life is an illuminated Scriptural text, and that text, the golden rule, or an embodiment of its gracious sentiment."

THE AMISH MENNONITES IN ILLINOIS.

The following interesting sketch concerning the settlement of our Amish brethren in Illinois has been sent to us by our brother Christian Ropp, now 83 years old—Ed.

Sixty-two years ago, that is to say, in 1833 the first congregation took its beginning in Woodford Co., and is now known as the Partridge Cong. In that year Eld. (Bishop) Christian Engel organized it with seven or eight families. Other ministers and elders (bishops) afterward were John Nafziger, Andrew Bachman, John Gingrich, Joseph Engel, Peter Beller, Peter Nafziger, Joseph Maurer, Christian Oesch, Joseph Bachman, the last of whom is still living there. From this congregation the Pleasant Grove Cong., between Pekin and Tremont, Ill., had its beginning. Its elders were Michael Mosiman and Andrew Ropp but as the congregation became large it was divided, the one between Washington and Peoria being called the Bush Cong. On account of its elder, Michael Mosiman, uniting with the so-called Egli Cong. the members dispersed, some uniting with other churches. Others moved away.

Some time afterward the Mackinac Cong. was organized in Woodford Co. with Eld. Christian Ropp and afterward Jacob Zehr for their bishop. Later other ministers came from Germany, also—Bernhart, Daniel Zehr, then Jonathan Yoder from Pennsylvania and Isaac Schmucker from Indiana. On account of the large area over which this congregation was spread, it was divided. Jonathan Yoder was bishop at the time, hence it was called Yoder's Cong. Joseph Stucky afterward became its elder and it is now known as the Stucky's Cong.

The congregation which was organized in Livingston Co. was presided over by Christian Ropp, and afterward by Joseph Rediger, and when he united with the Egli Cong. Christian Schlegel became its bishop, and afterward Daniel Steinman who is still its bishop.

The church in Tazewell Co., near Hopedale, was next founded with Christian Nafziger for its bishop. Joseph Springer was ordained later, but united with the Egli Cong., and Bro. Chr. Nafziger is now the bishop.

The Roanoke Cong. in Woodford Co. was next organized. The bishops there are Christian Ropp and Jacob Zehr. Next in order of organization was the congregation in Champaign Co., with Bish. Peter Zehr, who still serves this people.

The congregation in Bureau Co. had been organized earlier and was under the charge of the ministers of the Partridge

Cong. and afterward by Andrew Ropp. Bro. Joseph Buercky was next ordained and is still bishop there.

CHRISTIAN ROPP.
Woodford, Ill., Feb 15, 1895.

IF HE HAD UNDERSTOOD.

Some one relates a touching incident which occurred on a railroad train: One night in a crowded sleeping car a baby cried out most piteously. At length a harsh voice called out from a neighboring berth:

"Won't that child's mother stop its noise, so that the people in this car can get some sleep?"

The baby ceased for a moment, and then a man's voice answered:

"The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet."

There was a sudden rush from the other berth, and a rough voice, broken and tender said:

"I didn't understand, sir; I am so sorry; I wouldn't have said it for the world had I understood. Let me take the baby and you get some rest."

And up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it till morning. As he carried the little one back to its father he again apologized in the same words: "I hope you will excuse what I said. I didn't understand how it was."

If Christians would try to understand the circumstances of the case before they criticised the actions of others there would be far less faultfinding and gossip, and fewer church quarrels.—Sel.

HONESTY.

It may be that honesty is not a Christian grace, but it is a moral quality which is essential to all Christian character. It may not constitute the Christian, but he is a sorry Christian who is without it. Evidently there is a growing demand for this homely but valuable quality, the absence of which is bringing reproach on so many names and wrecking so many institutions. Sternness in inflicting penalties is also growing in favor. We noticed a few days ago in an English paper that a man who had failed and paid only seven shillings and six pence on the pound, and who had been suspended from the church, appealed to be reinstated. But the men to whom he appealed proved inflexible. They listened to his much pleading, but finally replied that his offense was such that he should have "the grace and humility to go to Heaven in silence."—Presbyterian Observer.

OUR ENEMIES WITHIN.

Beyond all doubt, the worst of our enemies are those we carry about with us in our own hearts. Adam fell in paradise, Lucifer in Heaven, while Lot continued righteous among the inhabitants of Sodom. Indifference to little sins and mistakes—the self-flattering voice of the heart, ever ready to sing lullaby the moment conscience is roused—the subtle question of the serpent, "Hath God indeed, said?"—these are unquestionably the adversaries we have most to fear. There never was a fire but it began with smoke. I beseech Thee, therefore dear Master, to give me a sensitive conscience, that I may take alarm at even small sins.

Married.

WENGER—FREIENBERGER.—On the 14th of February 1895, near Wayland, Henry Co., Iowa, at the residence of the bride's parents, by S. Gerig, Bro. Henry Wenger to sister Anna Freienberger, all of Henry Co., Iowa.

NEBEL—KLOPFENSTEIN.—On the 28th of February 1895, at the residence of the bride's parents near Crawfordville, Iowa, by S. Gerig, Joseph Nebel to Fanny Klopffenstein, both of Washington Co., Iowa.

CONRAD—KUARD.—On the 7th of March 1895, at the residence of Daniel Graber, near Noble, Iowa, by S. Gerig, John Conrad, Sr., of Washington Co., Iowa, to Fanny Kuard, of Wayne Co., Ohio.

LANDIS—KURTZ.—On the 10th of March, 1895, at the residence of Pre. Benjamin Hartzler, near Lancaster, Pa., Bro. Tobias Landis to sister Christianna Kurtz, both of Manor Twp., Lanc. Co., Pa.

HOUSAUER—WISLER.—On the 17th of Mar., at the residence of the bride's parents, near Nappanee, Elkhart county, Ind., by John F. Funk, Bro. Alvin Housauer and sister Anna S. Wisler. May joy and happiness be their lot through life, and heavenly joys their final reward.

DIED.

SNYDER.—March 12th, 1895, near Erb's meeting house, Lanc. Co., Pa., of heart trouble, Bro. David S. Snyder, aged 30 years, 2 months, 26 days. Funeral on the 15th. Text, Rev. 14:13. Buried at Erb's meeting house. A wife, three children and a large circle of friends mourn his death. Bro. Snyder was a faithful member of the Mennonite church.

HAUTER.—On the 17th of March, at the home of her daughter in Butler Co., Ohio, our aged sister, grandmother Veronica Hauter, after four months of suffering, aged 82 y., 9 m., 7 d. Her remains were laid to rest on the 19, a large concourse of friends following the remains to the grave. Funeral services by H. J. Krebbel in English from Eph. 1:13, 14 and in German from Num. 23:10. Deceased leaves her aged husband, two years her senior, one daughter and two sons, 11 grandchildren and 4 great-grandchildren. She died the death of the righteous.
H. J. KREBBEL.

YODER.—John D. Yoder of near West Liberty, Logan Co., Ohio was born in Huntington Co., Pa. on the 28th of June 1815, died on the 16th of March 1895, aged 79 y., 8 m., 18 d. Funeral on the 19th. Services at the Walnut Grove meeting house by C. K. Yoder and A. Miller. The remains were laid to rest in the Elickander graveyard. Bro. Yoder united with the Amish Mennonite church in his youth and remained faithful to the end. He was married to Anna Zook Dec. 22d 1836, moved to Logan Co., Ohio in 1845. To this union were born 14 children of whom to survive; there are also 69 grandchildren (59 living) and 13 great-grandchildren, 9 living.

KAUFFMAN.—(This death notice is published again, the one recently appearing having been incorrectly reported to us. Ed.) On the 20th of November 1894, in Georgetown, Northumberland Co., Pa., of typhoid and brain fever, Mary M., wife of Samuel Kauffman, and formerly of Juniata Co., Pa., aged 28 y., 1 m., 28 d. She was the daughter of Joseph and Mary Lauver. She was concerned about her soul's salvation sometime before her sickness, and five days before her death, she happily sealed her vows with God and the church by the rite of baptism. She remained conscious almost to the last. She was a good neighbor and a loving wife. She leaves a sorrowing husband and a dear little daughter, also parents, 6 brothers and 2 sisters. Buried at Lauver's M. H., followed by many friends. Services by Wm. Graybill and Samuel Gayman from Rev. 10:8, 9, and Tim. 5:1. The Sunday before she died she sat up in her bed and sang the first stanza of that well known hymn, "Jesus Lover of my Soul." The hymn was also sung at her funeral.

KATIE M. BIEGEL.

SMITH.—On the 26th of February, 1895, near Metamora, Ill., Elmer J., only child of Christian H. and Mary Smith, aged 1 year, 1 month, and 7 days. Buried Feb. 28th in the Roanoke cemetery. Services were conducted by Pre. J. Smith in English and Peter Sommers and Christian Ressor, Jr., in German.

The little crib is empty,
The clothes are now laid by,
I am not dead, but sleeping,
Awaiting a crown on high.

So farewell dear, dear mamma,
You nursed and watched me well,
But Jesus took your darling,
So, mother dear, farewell.
And farewell, dear, dear papa,
You to your bosom pressed
Your only child, your Elmer,
Who now has gone to rest.

EBERSOLE.—At North Tonawanda, Niagara Co., N. Y. Feb. 10, 1895, of Bright's disease, Abraham L., son of John F. and Anna Ebersole, aged 34 years, 6 months and 8 days. He was a consistent member of the Methodist church. Funeral and burial services at Clarence Centre, N. Y. Services by Daniel Heise and Jacob Krebill. The funeral was attended by a large circle of relatives and sympathizing friends.

HAARAR.—On the 21st of Jan. 1895, near Shipshewana, Ind., of spinal fever, Susie Magdalena, daughter of Bro. Charley and sister Elizabeth Haarar, aged 9 days. Funeral services by Yost C. Miller from Job 14:1, 2.

Jesus loved our little one
And took it from our care,
May we say, "Thy will be done,"
We'll meet our Susie there.

EARHART.—March 17th 1895, near Manheim, Lanc. Co., Pa., of scarlet fever, Fannie B. Earhart, daughter of brother and sister Samuel Earhart, aged 16 years, 10 months, 18 days. Funeral on the 20th. Text, Heb. 3:15. Buried at Hernly's meeting house. A solemn call to the young. May the good Lord comfort the bereft parents.

EICHER.—On the 27th of Feb. 1895, near Seward, Seward Co., Neb., Jacob Eicher, aged 73 years, 25 days. He was born in France in 1822, and when 33 years old he emigrated to America. He accepted Christ about 60 years ago. He lived in matrimony 36 years, was the father of ten children, three of whom have gone before. Funeral services by Andrew Oesch of Hamilton Co., Neb. from 1 Cor. 15:44, 50 and by Joseph Schlegel from 1 Cor. 15:56.

MELLINGER.—On the 8th of March, 1895 in Mahoning Co., Ohio, of scarlet fever, Mark, son of Isaac and Susanna Mellinger in the 4th year of his age. Interment in the Oberholzer burying ground. This was the second and only surviving child of these young parents; the other one died less than six months ago. Sister Mellinger was confined to the house with scarlet fever at the time this last child was taken away from her, but the afflicted parents can comfort themselves with the assurance that their loved ones are "safe in the arms of Jesus," and if they are faithful to the end they will meet them in heaven. "Whom the Lord loveth he chasteneth."

BRENNEMAN.—On the 6th of March 1895, near Rushmore, Putnam Co., Ohio, William E., son of George and Anna Brenneman, aged 1 y., 10 m. and 7 d. Buried on the 8th in the Salem burying ground. Services by J. M. Shenk and Moses Brenneman.

"Go to thy rest, fair child,
Go to thy dreamland bed,
While yet so gentle, undieled
With blessings on thy head."

HALDEMAN.—March 14th, 1895, in Mount Joy Twp., Lanc. Co., Pa., Harry S., only son of Peter and Emma Haldeaman, aged 1 year, 1 month, 17 days. Funeral on the 16th. Text, Mark 10:14. Buried at Risser's meeting house.

SCHWOWELAND.—On the 18th of March, 1895, in Elkhart Co., Ind., after an illness of about one week, Catharine Anna Sease, third wife of Andrew Schwoweland, aged 49 years, 9 months and 28 days. She was buried at the Yellow Creek M. H. on the 20th, where a large number of friends and relatives had gathered to participate in the services, which were conducted by Noah Metzler and J. F. Funk. She leaves a sorrowing husband who feels deeply the loss of his companion. The deep feeling manifested by the relatives and friends showed the high esteem in which sister Schwoweland was held by those who best knew her. Peace to her ashes.

KEMPF.—On the 15th of February 1895, near Green Centre, Iowa Co., Iowa, Jacob W. Kempf, aged 25 years, 5 months and 28 days. Services were held in the Champion Hill M. E. church, Feb. 17, by Chr. Weyer from 2 Tim. 4:6-8. The remains were buried in the Amish Cemetery near Amish, Johnson Co., Ia. Death was caused by lung trouble. The deceased was a member of the Amish Mennonite church and leaves a father and mother, two brothers and two sisters, and a host of friends to mourn their loss; yet they need not mourn as those who have no hope, as he "kept his faith unto the end."

JACOB K. YODER.

WREIDMAN.—On the 3d of Feb. 1895, at Oakland Mills, Juniata Co., Pa., of heart trouble and dropsy, Esther Weidman. She suffered much the last six months. She leaves two sons to mourn their loss. Buried at Lostcreek cemetery. Services by Wm. Graybill and Samuel Gayman. Text, Job 10:15.

SWARR.—Near Landisville, Lancaster Co., Pa., March 11, 1895, of the grip, Bro. Martin P. Swarr, aged 49 years, 22 days. He leaves an invalid widow, three sons and one daughter to mourn the loss of a kind and faithful husband and father, a neighbor and friend to the whole community, but we have reason to believe that our loss is his eternal gain. He was received into the church by baptism about two months before his death. During that short period he was a faithful brother. The dear brother had many trials and cares in this world, but with all the sorrow and care he ever looked beyond the dark river of Jordan to a better home where we have reason to believe he is now sweetly resting from his labors, waiting for his loved ones to join him in singing God's praises. The funeral was held on the 13th, and was very largely attended.

Though we lay down our father to sleep with the dead,
And water his grave with the tears that we shed,
Hope's tender blue violets spring up from our tears,
And flourish to gladden the dark vale of years.

NEUSWANGER.—Near Birch Tree, Mo., on March 10th 1895, Elsie, daughter of Henry and Emma Neuswanger, aged 4 yrs, 2 mo., 21 days. She died of membranous croup. She took sick very suddenly. In the morning the parents commenced to move in their new house, but Elsie became too sick to move. She said she wanted to go to "my house." She went the next morning. Funeral services at the house where she died on March 11, conducted by John Brubaker. Text, Mark 10:14. Buried in the Dunkard graveyard.

We miss thee from thy place, dear Elsie,
A shadow o'er our life is cast,
We miss the sunshine of thy face.

We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee,
We miss thee everywhere.

TROYER.—On the 15th of March 1895, near Middlebury, Ind., of typhoid fever, Emma Troyer, aged 18 years, 3 months and 3 days. She was the daughter of Catherine Hosteler and was the seventh of the family to take the fever and soon said she would not recover. Her mother asked her if she did not want to stay with them a while yet. She replied: "No, I want to go home." During her sickness she had a dream. She thought she saw a house which shone like crystal, and angels gathering sheaves and just as she was going to help them she awoke. She bore her sufferings with great patience and said she thought it would be pleasant to die. We believe our loss is her eternal gain. Funeral services on the 17th by P. V. Lehman and D. D. Miller. Emma's dear voice is silent, her song we can hear no more, for she has gone to be with Jesus and sing with the glorified everlasting song.

"Human hands have tried to save thee,
Tender care was all in vain,
Holy angels came and bore thee
From this weary world of pain."

ESH.—On the 9th of March 1895, in Millfin Co., Pa., of typhoid fever, of which he suffered about seven weeks, Bro. Levi Esh, aged 46 y., 3 m., 12 d. He was an esteemed member of the Amish Mennonite congregation, and a kind friend to all. He leaves his wife, seven children, four brothers and three sisters to mourn his death. Buried in Allensville Amish burying ground. Funeral services by A. D. Zook and D. J. Zook.

GIDEON F. ESH.

BENNER.—On March 13th, 1895, near Thompsonstown, Pa., of diphtheria, Annie Mary, daughter of Abram and Alice Benner, aged 4 years, 11 months, 6 days. Buried on the 15th in the Delaware Mennonite graveyard. Services at the church by William Graybill. Text, Luke 8:52. She was a bright and cheerful little girl. She came and was a joy and blessing to us, and while she is now gone, she is not forgotten.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled.

Go to thy heavenly rest, fair child,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head.

FATHER AND MOTHER.

BUZZARD.—Very suddenly, of apoplexy, at Ackermanville, Pa., on the 14th of March 1895, Christian Buzzard, aged 79 years and some days.

SCHWARTZENDRUBER.—On the 26th of February, 1895, near Amish, Johnson Co., Iowa, after five days' suffering of inflammation of the bowels, Lydia maiden name Miller, and formerly of Lagrange Co., Ind., wife of Henry P. Schwartzendruber, aged 24 y., 11 m., 11 d. They were married on the 16th of Dec. 1894. Thus after a short life in matrimony of 2 m., and 10 d., death called her away, and leaves her deeply bereaved young husband to mourn her early death. Her remains were laid to rest on the 28th. Funeral services by J. P. Schwartzendruber from 1 Cor. 15.

NEUHAUSER.—On the 10th of February 1895, in Livingston Co., Ill., of consumption, Louisa, daughter of Valentine and Anna Neuhauser, aged 21 y., 5 m., 23 d. All that medical skill could devise, proved of no avail, for it pleased the Lord to call her home where there is no more pain. She was ready and willing to go or stay as the Lord willed. The remains were laid to rest on the 22d. A large concourse of friends and acquaintances followed the remains to the grave. Funeral services by Joseph Gascho, of Nebraska at the house and by John Stahly and J. Gascho at the M. H., from Heb. 4:1-11 and 1 Pet. 1, assisted by Joseph Kinsinger and Joseph Zehr. Deceased was a consistent member of the Amish congregation in Livingston Co. She leaves her deeply bereaved parents, one brother and one sister, and many near and dear friends, to mourn her early death.

JOHN P. SCHMITT.

TROUT.—On the 30th of Dec. 1893 at Millersville, Lancaster county, Pa., at the house of her daughter Susan Groff, of la grippe, Susan Trout, aged 87 y., 10 m., 29 d. Her maiden name was Swartley. She was born in Franconia, Montgomery Co., Pa. She was a member of the Reformed Mennonite church and was the oldest member of that denomination then living. She was baptized in 1821, eleven years after the origin of that faction of Mennonites.

STAUFFER.—March 15th 1895, in Mount Joy, Lanc. Co., Pa., Sister Maria Stauffer, widow, aged 82 years, 4 months and 23 days. Funeral on the 15th. Text, 2 Cor. 5:1. Buried at Erisman's meeting house. Sister Stauffer was a faithful Christian. May the Lord comfort the bereft family.

STUTZMAN.—J. C. Stutzman was born in Holmes Co., Ohio, Oct. 19th, 1836, died March 15th 1895, aged 58 y., 5 m., 26 d. He was married to Anna Bontrager Dec. 8th 1861. This union was blessed with 10 children, 8 of whom, with a deeply bereaved companion, are left to mourn the loss of a dear husband and kind father, but their loss is his eternal gain. He also leaves 10 grand children. He was a faithful member of the Amish Mennonite church from boyhood. His seat at meeting was seldom vacant. He was buried on the 18th on which occasion a very large number of people were assembled. Services were conducted at the residence in two separate houses by Samuel Miller, Christian Troyer, Peter R. Miller and David Troyer in German, and Fred Mast in English. His disease was heart trouble. While standing and viewing the corpse the words of the poet came to our mind:

"Asleep in Jesus' blessed sleep
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

This dear brother had been troubled with said disease for some time and on Monday previous to his death a son of his met with an accident, breaking one of his limbs, which caused the father to become much worse. May the good Lord comfort the bereaved family in this sore affliction.

ALBRECHT.—On the 4th of March 1895, near Lombardville, Stark Co., Ill., of general debility, sister Catherine, widow of Peter Albrecht, aged 75 y., 9 m. Of 7 children, 3 survive her, also 11 grandchildren and 7 great grandchildren, besides many relatives and friends. Buried on the 7th in the Willow-spring graveyard. Funeral services by Joseph Buercy in German and E. Hartman, of Washington in English. J. BUERCY.

MUSSELMAN.—On the 7th of March 1895, in Lombardville, Ill., of pneumonia, Bro. David Musselman, aged 76 y., 8 m., 3 d. He leaves a bereaved widow, one daughter and an adopted son, and many relatives and friends to mourn their loss. Funeral services were held on the 9th by Joseph Buercy in German and Pre. McCormick of the M. E. church in English. The remains were laid to rest in the Willow-spring graveyard. J. BUERCY.

HERSH.—January 19, 1895, near Petersburg, Lancaster Co., Pa., Bro. Henry Hersh, aged 82 y., 4 m., 2 d. Funeral on the 22d. Text: 2 Tim. 1:12. Buried at Petersburg Meeting House. Bro. Hersh was a faithful brother. He bore his sufferings patiently. He survived his family. Peace to ashes.

SHOOKERS.—February 26th 1895, in Mount Joy, Lancaster Co., Pa., Samuel S. Shookers, aged 65 y., 2 m., 6 d. Funeral on the 28th. Text, Psalm 90:12. Buried in Mt. Joy cemetery.

ERB.—February 27th, 1895, near Erb's Meeting House, Lancaster Co., Pa., Bertha P. Erb, daughter of Amos H. and — Erb, aged 1 y., 1 d. Funeral on March 2d. Text, Rev. 3:20. Buried at Erb's meeting house.

FAUSER.—February 6th, 1895, near White Oak, Lancaster Co., Pa., Ella Fauser, daughter of brother and sister Anthony Fauser, aged 4 y., 1 m., 15 d. Funeral on the 17th. Text, Mark 10:15. Buried at Heryly's M. H. May the good Lord comfort the parents.

BRUBACHER.—February 13th, 1895, near Bamfordville, Lancaster Co., Pa., Mary H. Brubacher, youngest child of brother and sister John H. Brubacher, aged 3 m., 14 d. Funeral on the 16th. Text, Psalm 16:6. Buried at Petersburg meeting house. May the good Lord comfort the parents.

YODER.—On the 28th of Jan. 1895, in Clinton Twp., Elkhardt Co., Ind., Mary, wife of John Yoder, aged 75 y., 4 m., 22 days. She suffered long but bore her pain with Christian fortitude. Funeral services on the 30th at the Clinton Amish Mennonite church, by J. J. Troyer in the German and D. D. Troyer in the English from 2 Pet. 3:12, 13. Buried at the Union Chapel burying ground.

STRICKLER.—Feb. 14th 1895 near "Shenks" Mill, Lancaster Co., Pa., John B. Strickler, aged 2 m., 14 d. Funeral on the 17th. Text, Gal. 3:26. Buried at Salunga meeting house. May the good Lord comfort the dear parents.

HAYES.—Feb. 16th 1895, near Mt. Joy, Lancaster Co., Pa., Anna Hayes, aged 72 y., 7 m., 19 d. Funeral on the 20th. Text, Heb. 9:27. Buried in Mt. Joy cemetery. One brother survives.

WISSLER.—February 23d, 1895 in Brunersville, Lancaster Co., Pa., sister Fannie Wissler, aged 67 y., 5 m., 16 d. Funeral on the 26th. Text, Rev. 14:12, 13. Buried at Hammer Creek meeting house. A large congregation assembled in token of respect for the beloved sister.

RICH.—On the 7th of March 1895, near Hartford, Kansas, Veronica, wife of Bro. Daniel Rich, aged 52 years. She had been ailing for five years, and at times suffered much pain, all of which she suffered with much patience. She was a faithful member of the Amish Mennonite church since her youth, was highly esteemed by all, and dearly beloved by those nearest to her in the family relation, consisting of husband, three sons and one daughter. Pre. Harkness of Hartford spoke words of comfort to the bereaved family at the funeral from Psalms 90 and 1 Cor. 15.

M. BENDER.

ITEMS.

—It is calculated that trains on the Congo railway in South Africa now being built, will run only 100 miles per day.

—By a ukase from the Russian emperor the use of the cruel knot has been discontinued upon civil offenders in that country.

—A NEW act, called the Nicholson Temperance act, if carried out, will close nearly all the saloons in the state of Indiana.

—As the ice on Lake Michigan breaks up, wreckage from the ill-fated steamer Chicora is being found, showing that she went to pieces in the storm which prevailed at the time she was lost.

—AN exchange estimates the wealth of evangelical Christians of the United States is \$12,000,000,000. They contributed to foreign missions in 1894, \$4,869,090 or about one-twenty-fifth of one per cent. of their total wealth.

—THE French have begun active hostilities against Madagascar by seizing one of the smaller islands belonging to the kingdom. The French are anxious for more territory and are adopting the cowardly method of setting up spurious claims against a weak, semi-civilized nation and then enforcing their claims.

—On the 12th of March a number of Italian laborers were massacred by angry union men at Walsenburg, Cal., because they took another miner's life. The promised danger of trouble with the Italian government has been averted.

—THE great \$3,000,000 Italian warship Reina Regente which had been missing for some time, and for which diligent search had been made, was found submerged in the Mediterranean Sea, her masts projecting a few inches above the surface. Her crew of 420 officers and men sank with the vessel.

—THE rebellion in Cuba continues, and several minor engagements have resulted with nothing decisive to either side so far. Something that may have serious consequences for Spain is the accusation that Spanish war ships have fired upon American merchant ships on the high seas, which is an infringement of the so called law of nations.

—A TERRIBLE massacre occurred in New Orleans, La., on March 12. White union levee laborers who had gone out on a strike, armed themselves with Winchester rifles and marched in a body down to the colored non-union who had filled the vacancies of the strikers and fired upon them, killing five and wounding eight. Quiet has been restored and arrangements made by which the work of the colored men will not be interfered with.

—By a recent decision in the Board of Trade and Stock Exchange known as buying and selling stock and grain on "margins" has been declared to be gambling within the letter and spirit of the statutes and is therefore illegal. If the superior court sustains this decision Chicago's great gambling dive, the Board of Trade, will have to go into another line of business.

—LI HUNG-CHANG who has been reinstated into the office of prime minister of China by the Emperor, has been empowered to effect a treaty between his country and Japan. Corea has been formally declared independent. Wei-hai-Wei, the fort commanding the Peiho river and the Chinese capital city, Peking, is to be in the hands of Japan for a certain number of years and the Chinese are to pay a large war indemnity to Japan.

—THE total number of pyramids in Egypt is about seventy of which the celebrated Cheops is the largest. It is about 480 feet high, and covers thirteen acres. On some of the large stones of this pyramid is found the name "Shoofoo" in hieroglyphics, rendered by the historian, "Cheops," and is believed to correspond with "Joseph" making it probable that Joseph employed the people in the time of famine to build this pyramid.

—THE standing armies of Europe for 1894 on "peace footing" was 3,274,000 men, on "war footing" 4,991,000 men. The war spirit must be fostered though women suffer and children cry for bread, though old age and tender youth alike groan beneath heavy taxes, and the heavier labor that falls on them while the able bodied men are chafing in enforced idleness in military camps to provide for an emergency which would never be occasioned did these nations follow the fundamental doctrine of the Prince of Peace.

—SERIOUS trouble is brewing between the Provincial government of Manitoba and the Dominion government at Ottawa, Canada. When Manitoba was received into the Canadian confederation the population was nearly all French Catholic, and they received the promise that their religion and parochial schools—

the latter supported by the government—were not to be interfered with. Since then the large influx of Mennonites and other Protestants has made the province overwhelmingly Protestant, and in 1894 a measure was introduced to abolish the parochial school system and adopt a public school system, giving no preference or advantage to any religion or sect. This measure has been bitterly opposed by the Catholics. The matter has even been twice carried to the Privy Council of England, but has been referred back to the Canadian government, and the outcome of negotiations now pending between the provincial and Dominion government are fraught with the deepest interest to all. It will be remembered that the Mennonites from Europe who settled in Manitoba were promised all the rights and privileges, civil and religious, that the residents of Manitoba then enjoyed, and likewise with all other sects represented there and the same promise made to both Catholics and Protestants makes it impossible, under the circumstances, for the government to fulfill it to one without violating the promise made to the other. We trust our Mennonite people will be patient and refrain from intermeddling with these matters to the extent of violating gospel principle.

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No. 25	No. 24	No. 25
pm	pm	pm
2 15	7 00.....Benton Harbor	Lv. 1 00
1 18	6 09.....Niles	1 57
12 39	5 29.....Elkhart	2 34
12 17	5 08.....Goshen	2 57
am		am
11 25	4 15.....Warsaw	3 51
10 10	2 55.....Wabash	5 10
9 13	2 09.....Marion	11 57
am		pm
8 16	12 45 L.V.....Anderson	Ar. 7 25
am		am
6 30	11 15 L.V.....Indianapolis	Ar. 9 25
	11 17.....Rushville	3 11
	10 20.....Greensburg	4 00
	9 35.....North Vernon	5 15
	8 30 L.V.....Cincinnati	Ar. 6 10

Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.

Train 27, south, leaves Benton Harbor 3:30 p. m.; Niles, 7:07 p. m.; arrives Elkhart, 8:10 p. m.

All trains daily except Sunday.

Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.

Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.

G. A. HENRY, Ticket Agent, Elkhart, Ind.

OSCAR G. MURRAY, Traffic Manager, Cincinnati, O.

D. B. MARTIN, G. P. & T. A., Cincinnati, O.

Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves.....	6:30 a. m.
No. 2, Coming east, arrives.....	8:00 a. m.
No. 3, Going west, leaves.....	12:40 p. m.
No. 4, Coming east, arrives.....	3:35 p. m.

Each train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.

DARWIN F. COE, Traffic Manager.

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Gerald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., APRIL 15, 1895.

Vol. XXXII. No. 8.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
A. B. KOLB, ASST. EDITORS.

Entered at the Post Office at Elkhart as second class mail matter

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EDITORIAL NOTES.

CHANGE OF ADDRESS.—Bro. J. P. Smucker, from Nappanee, Ind. to Goshen, Ind.

CHANGE OF ADDRESS.—Bro. I. J. Buchwalter, from Burton City, Ohio to Dalton, Wayne Co., Ohio.

BRO. DANIEL KAUFFMAN of Missouri is at present engaged in evangelistic work among the different congregations in Kansas.

CHANGE OF ADDRESS.—Bro. Herman Yoder, from Goshen, Ind. to Elkhart, Ind. We cordially welcome Bro. Yoder into our midst.

THREE more persons have been received into membership in our congregation at Roseland, La. God bless the good work there.

BRO. R. A. HARTZLER of near Topeka, Ind. suffered the loss of his barn and summer house by fire two weeks ago. But little of the contents were saved. New buildings are in progress on the site of the old ones.

BRO. I. A. WAMBOLD of Breslau, Ontario, who made an extended trip through Pennsylvania, Maryland and Virginia, returned home the last week in March.

THE brethren D. J. Johns of Goshen, Ind. and Noah Stauffer of Strasburg, Ontario are visiting our congregations in Logan and Champaign counties, Ohio. May their labors prove a blessing.

THE KANSAS and Nebraska Sunday school Conference was held in the Pennsylvania M. H., near Newton, Kansas, on March 28 and 29. The conference was well attended and very interesting. An excellent program had been prepared, and all felt that it was good to be there.

BRO. AMOS MUMAW reports four more converts in the Holdeman Cong. at Wakarusa, Ind., with prospects of more coming soon. May the good work in this congregation continue. Prayerfulness and personal as well as special work in a congregation are sure to be accompanied with blessing.

BRO. C. K. Hostetler and wife, of Smithville, Ohio, have moved to Elkhart, Ind. Bro. H. being employed by the Young People's Paper Association as editor of the YOUNG PEOPLE'S PAPER. We welcome him and his estimable companion and trust they will find Elkhart a pleasant home.

BRO. ANDREW G. MILLER of Keady, Lancaster Co., Pa. reports three more applicants for baptism in the Rohrerstown district (Bro. J. K. Brubaker's charge) making a total of thirty-three to be received there. The Lord be praised for the working of His spirit in answer to the faithful labor and earnest prayers for the salvation of souls.

BRO. E. J. BERKEY of Chicago paid us a pleasant visit at Elkhart the first week in April. The evening of the 4th he gave a very interesting talk on mission work. Bro. D. R. Good and Bro. W. B. Page of Chicago were also with us a few days. Bro. Good expects to spend his summer vacation in Canada in the interest of our publishing house, and we bespeak for him a kind reception at the hands of our warmhearted Canadian brotherhood.

ONE of our brethren in Germany, by name of Troehner, of the province of Alsace, by refusing to take the oath of allegiance and declining to carry a weapon when ordered to do so upon being called into military service as a recruit, was put into prison last fall for two months. Upon his release he was again marshalled in the ranks and a gun presented to him, but he still refused to take it and has been again imprisoned. What the result will be is hard to tell, but it is refreshing to know that even in military-cursed Germany, where the profession of arms is looked upon as the glory of the nation, there are still men who feel that they can afford to suffer for their principles. The Berlin (Germany) *Tageblatt* of March 6, in speaking of the matter, says that there are others in Alsace of like faith with Troehner who have likewise refused to bear arms and have been punished with imprisonment. The *Tageblatt* speaks of Bro. Troehner as a most exemplary young man in all other respects, but seems astonished that he should be so obstinate in the matter of taking the oath and bearing arms. It is refreshing too to know that Bro. Troehner did not refuse to do these things because he looked at it simply as a "church rule," but when he was sent to the chaplain of his regiment to be instructed as to the Christian (?) duty of being obedient

to the secular powers and of helping to defend and uphold them, Bro. Troehner clearly demonstrated his position by the word of God, to the chaplain's discomfiture. On the 4th of March he was again called into the ranks, but appeared without his gun, whereupon Capt. Uttmann ordered the company to form a circle. The military articles were then read to Bro. Troehner and he was told that disobedience to these rules constitutes one of the gravest military offences. Undaunted by this Bro. Troehner remained firm and is now again languishing in prison. Truly, as the *Christian Conservator* says, "Germany, with all its power, cannot conquer a good man's conscience."

For the Herald of Truth.

JESUS ON THE CROSS.

"And they crucified him."—Matt. 27:35.

When first the suggestion came to write on the above subject a variety of feelings and emotions were awakened. I was impressed with the awful solemnity and grandeur of the subject, and felt keenly my inability to do the subject justice, yet much desired to unfold to some extent at least, some of its solemn and sacred truths. Trusting for help to God's assisting grace, I venture to present some thoughts.

The theme, "Jesus on the Cross," is one of the most glorious, and of the most exceedingly great importance to man the world has ever known. The crucifixion of Jesus was a spectacle the most awfully solemn and sublime the world has ever seen. Here was displayed in characters, awful to behold, the severity of the justice of Almighty God, so stern in its demands against sin.

Here also was written, in burning letters, the unfathomable, matchless love of God. Here is shown the extent and exceeding sinfulness of man's guilt. Here too is shown the extent of God's love. To atone for man's guilt, and to secure for him God's pardoning mercy, God the Son, the second person of the eternal Trinity, is nailed to a cruel cross, suffering in agony, bleeding, dying, an awful spectacle to heaven and earth. Well might nature mourn at such a scene. Well might the sun hide his face from such a spectacle. What was the condition of things in heaven at this time we are not told, but we may well suppose all heaven mourned while Jesus suffered. How should the hearts of the children of men, for whose guilt He groaned and suffered, be moved to mournful gratitude at such a wondrous act of love.

Would to God we could more fully comprehend it. How it should humble us into the very dust. How it should melt our hearts to tears of gratitude for such boundless love.

"Come saints and drop a tear or two,
For Him who groaned beneath your load."

It has been claimed by some that Jesus only *seemed* to suffer; that He did not actually feel pain and did not really suffer. This is clearly an erroneous doctrine. Nothing is more clearly stated than that He actually suffered. "It behooved Christ to suffer." "Christ suffered for us." "It pleased the Lord to bruise him; he hath put him to grief." "He was oppressed, and he was afflicted." He was a man, intensely human as well as divine, and we may be sure His sufferings, both of body and mind, were not only real, but intense and agonizing.

Let us now behold Jesus on the cross. "It was the third hour and they crucified him," and about the ninth hour he expired. Six dreadful hours of agony and suffering, and during this time He uttered His voice seven times. The first was a prayer in loving, pleading tones for His merciless executioners, and doubtless for fallen humanity at large as well; an expression of tender compassion and yearning love for His fallen creatures, even His bitterest enemies; a prayer which for sublime grandeur and excellence stands without comparison in all the sayings and literature of all ages.

"Father forgive them, they know not what they do." How noble, how divinely beautiful! What an infinite meaning in these words for us. It includes you and me. Yes, reader, it includes every one—it includes *you*. Even though you be a weak, trembling, doubting one, He died for you—He prayed for you, and for us all. Oh! that we might more fully realize and appreciate the meaning and worth of this sweetly solemn, glorious truth, and that we might also manifest the same compassionate, loving, forgiving spirit of our blessed Master whose footsteps we profess to follow.

The second time Jesus spoke it was to comfort and save the dying thief at His side. Very short and simple was the dying prayer of the thief, yet how promptly and fully the petition was answered with the gracious, assuring words: "Verily I say unto thee, To day shalt thou be with me in paradise." Let the doubting, trembling, fearing soul take courage from this. Jesus is as ready to save every penitent soul now as then.

When our Lord spoke next it was in tender care for His sorrowing mother. Seeing His mother, and the disciple standing by, whom He loved, He saith unto her, "Woman, behold thy son!" and to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

Though condemned, disgraced and suffering, He did not forget to show a dutiful affection and care for His sorrowing and deeply stricken mother. In this act of filial duty and love Jesus left a lasting example to all His followers to "do likewise."

It is now noon, and such a noon as no one had ever before witnessed. Three hours had Jesus been upon the cross, and three more dreadful hours of suffering were yet to endure; and now a gloom and solemn darkness begins to steal over the land. From the position of the moon at this time a natural solar eclipse was impossible, yet, "the sun was darkened," as if to hide his face from such an awful spectacle, or to veil from the eyes of men the last agonies of the divine sufferer; and "There was darkness over the whole land until the ninth hour," hanging like a death pall over the earth, a fit emblem of the gloom and despair and anguish which must have wrung the very soul of our blessed Savior as the burden of the divine wrath against sin, even the penalty and deserved punishment of a world of sinners was resting with overwhelming weight upon Him.

It was probably near the close of His sufferings when He uttered His voice the fourth time in that lamentable wail of despair, wrung from His soul in the bitterness of grief at that which was probably the most painful of all His sufferings, the hiding of His Father's face, and He gave vent to His overwhelming sorrow in that prophetic utterance of David; "My God! My God! Why hast thou forsaken me?" How the words sink down into our hearts. "Forsaken" of God, that we might be accepted of Him, become His children, and be made heirs of eternal and "unsearchable riches." Let those of His followers who are wont to utter this same wail of despair take courage from this. Jesus was forsaken of God "in our stead," that we might never be.

Immediately following this, while the great sufferer's mortal frame was undergoing its last agonies, no doubt with intense thirst, He spoke the fifth time, saying: "I thirst." A bystander filled a sponge with vinegar, and put it upon a stalk of hyssop and gave Him to drink. He had refused the stupefying lotion they offered Him at the beginning, no doubt because it would have hindered Him in the work of our redemption. It was needful that He should suffer to accomplish this great work. Now the work is done. Doubtless His parched lips and sinking frame were refreshed by the cooling drink given Him. His sufferings are now over, and He exclaimed in His sixth utterance, "It is finished!" Oh! "IT IS FINISHED!" The mighty, mighty work is done; mankind is redeemed. Though opposed by the archfiend of hell and the mighty powers of darkness, He hath fought the battle

alone, and hath prevailed. The victory is won. The great "winepress of the fierceness and wrath of Almighty God" is trodden; the stern demands of divine justice, satisfied; all is done, His soul is ready to leave the mortal frame, and the seventh and last time He exclaimed: "Father, into thy hands I commend my spirit." And He bowed His sacred head and expired.

At this moment events occurred, strikingly strange and portentous. The earth did quake, the rocks rent, and many graves were opened. The veil of the temple, separating the holy from the most holy place, rent from the top to the bottom, signifying that the way into the most holy, even into heaven itself was now opened to all.

One more event needs to be noticed. In order that the bodies should not remain on the cross on the sabbath, the soldiers brake the legs of the two thieves to hasten their death; "But when they came to Jesus and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." The "water," which seems to have accumulated in the pericardium, and which flowed out with the blood, is supposed to have been due to extreme mental anguish on the cross, and this, together with His inexpressible agony the night before, in all probability hastened his death. Hence it would seem He died literally of a "broken heart."

Oh reader, how this should move our hearts to tenderness, gratitude and love. What an awful price was paid for our redemption. How much it cost our blessed Savior; what groans, and grief, and sufferings, inexpressible, before that healing lotion flowed from His blessed body, as a fountain opened for sin and uncleanness," in us. "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities and with his stripes we are healed. All we like sheep have gone astray and the Lord hath laid on him the iniquity of us all." I fear, alas, we dwell far too little on these exceedingly precious and solemn truths; the great work of our atonement, the sufferings and death of Jesus. Let us strive to look deeper into this mysterious, yet sublime and glorious event. Too often our hearts are unmoved while listening to the story of redemption. Too often our efforts are feeble and spiritless when singing the songs of redeeming love, and all because we do not dwell and meditate enough upon the glorious theme. It is no doubt impossible to comprehend and understand *fully*, the glory and blessedness of the cross and the atonement, with our finite minds, and clothed as we are with mortal bodies, but we look forward with joyous anticipation to the glorious

time fast approaching, when in a glorified condition, we shall gaze with rapture and with unclouded eyes upon the dazzling glory of our Savior and His shining cross, in the *fullness of heavenly splendor*, and when with voices tuned to celestial chords, we shall join the great heavenly throng, even the "Ten thousand times ten thousand and thousands of thousands," singing and saying: "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

DANIEL SHENK.

Etida, Ohio.

For the Herald of Truth.

THE FIRST WORD FROM THE CROSS.

"And when they were come to the place, which is called Calvary, there they crucified him." * * * Then said Jesus, Father, forgive them; for they know not what they do."

Thus the evangelist Luke records this most sadly wonderful of all events.

The first word which Jesus spoke on the cross was a word to His God, a fervent prayer. Even the first paroxysm of the excruciating pain which the crucifixion must have occasioned, failed to separate Jesus from His heavenly Father.

All suffering has in its first onset something overwhelming. To him who is as yet a stranger on the way of pain, to him who does not yet know what anguish of mind is, to him the first blow that falls upon *himself*, has something startling. We all have been impressed with the condition of others, we have been full of sorrow for the suffering of our friends, and have wept with those that weep, but it is after all something very different when the sword first pierces one's own soul, when the deep rivers of sorrow rise up to our own lips.

How were you when in such a condition? Was it as if an unnatural calamity had befallen you? Did you perhaps gaze before you with tearless eyes in utter indifference and stupidity? Did the comforting words of others sound in your ears as though they were afar off, they being the while unable to reach and help you? Was nature around you without a voice, without a ray of light? You spoke, but it seemed as if it were some one else speaking. You lived your daily life, but it seemed as if you were not present with your body in its movements. What you did was done not so much voluntarily as mechanically, and did only what you naturally had to do. You became virtually only a shadow of your former self.

Perhaps, too, you burst out in the interest and most passionate complaints and denunciations. If a fellow-man does you a great evil, oh how easily the poisoning thoughts and words of hatred arise from the natural heart! How one-sided we become in our opinion! How heartlessly, ungratefully, disrespectfully and cruelly we are apt to deal and speak! It is as though a cold, wintry night had enshrouded forever the world, and had frozen out every germ of kindness, love, noble thoughts and pleasant words. And, filled with bitterness, the natural man goes his way. Even the innocent prattle and laugh of childhood is hateful, and the heart shuts itself up against all tenderness. What circumstances combined to bring this catastrophe upon you? Why do you suffer, and, since you do suffer, have you perhaps in your impotent rage struggled against and cursed your fate into which you have fallen and which you have perhaps brought upon yourself. Cause and effect inevitably follow one another, and with unerring certainty you will tell in your despondent, heart crushed condition, what your life has been. You know that all this blind power within you was unable to avert the blow when your hour came. From the law of cause and effect we see the product, the slave, the victim before the altar of sacrifice.

Rattle your chains, poor prisoners, victims of your own misdeeds, your present condition is simply the effect caused by your former acts. Rend the air with your cries of pain, or, — if you have enough self control — stretch out your hands on the cross and suffer in silence.

"Then said Jesus, Father, forgive them, for they know not what they do."

The first word of Jesus upon His *own* cross was thus a prayer. From His God His soul will not be severed, not even in the dreadful hour of anguish, when all the bitterness of suffering with its horrible novelty pressed upon Him and His human nature threatened to lose confidence in Him. Even then, in this great extremity, this monstrous degradation, this "hard fate" which befell Him, Jesus saw no blind destiny, no, not for a moment did He think of this. His soul ascends in prayer to God, indeed, it seems that the greater the suffering, that causes the flesh to quiver, the more closely He clings to His heavenly Father.

The name "Father" in this prayer of Jesus on the cross has within it a mystery. There Jesus suffered. There He, the Son of God, the Son of man, our brother in the flesh, pleads with His Father, *our* Father, for our sake. The overmastering power of love for His brethren is here displayed as on no other occasion. The greater the suffering they bring upon Him the more tenderly He pleads for them. Oh depth of love and compassion! Oh wonder of wonders!

Jesus pleading on the cross for His bitter enemies, and just at the moment when they are doing their worst! Herein lies a principle, the principle which has made the kingdom of Christ on earth a power greater and more lasting than any other power ever established. Being based on this principle of love and self-denial for the good of others, the kingdom of Jesus is *indestructible*. A kingdom based on any other principle must fall sooner or later, and when the Christian world lays aside this principle it is no longer Christ—ian.

O Christian, set the cross, with sacrificing love suffering upon it for *thee*, ever before thine eyes, remember the principle, imbed it in your heart, in your daily life proclaim it by your actions as well as your words, and you will have power with men to lead them to Christ, such as no other chariot in this world can offer.

Elkhart, Ind. * * *

For the Herald of Truth.

THE GLORY OF THE RESURRECTION.

"I am the resurrection and the life."—John 11: 25.

Near the city of Jerusalem is located a small place called Bethany. In that place lived a young man and his two sisters. This brother and his sisters were friends of the Great Teacher. Jesus often visited with the family. Shortly after the last departure the young man sickened and died. How Mary and Martha longed for Jesus! They thought Christ could have kept Lazarus from dying. Finally the One who "came to save" wended His way again towards Bethany. Before entering the village Jesus saw Martha approaching. "Lord," says Martha, "if thou hadst been here my brother had not died." But Christ assured the mourning sister that Lazarus was only sleeping, and that he would rise again. Then it was that the great truth was heralded to the world, "I am the resurrection and the life."

Many months after this interview we find the Savior decked with a crown of thorns, nailed to a rugged cross, given vinegar mingled with gall, nailed upon, blasphemed and persecuted, yet He withstood it all and was commanded to the tomb. Behold Jesus in the grave! Behold the forlorn disciples! Behold a mother whom a son cherished! Yonder in the tomb of Joseph lies the greatest Teacher of the centuries. There in that lonely tomb is all that remains of the natural body of the Christ. A gloom has come over the household of faith. Where is consolation! Where is hope! The King is dead, the Savior shrouded, and the Divine Master lies with cheeks pallid and white. Is it possible that the Son of God must there remain? Never.

"Up from the grave He arose
With a mighty triumph o'er His foes."

The resurrection, as well as other acts of Christ's life, was necessary to the salvation of humanity. It declared that the grave could not hold Christ. The principle abiding in the heart of the Messiah, kindled anew by the hand of the Almighty, taught the divinity of the Divine Master. Millions had died in the ages preceding the crucifixion, but not one had been raised to life by any instilled principle of self. But in the morning of the resurrection, the dead will come forth. Christ was the resurrection and the life, and in that life and resurrection death was conquered. Who could have believed the Christ, if those Judean rocks had held Him in the sepulcher? How could Jesus be the Author of life and be subjugated by death? The great hope of the church would have been rent in oblivion but for that triumph of the Nazarene. "The resurrection of Christ is the best attested fact of history," says Dr. Lyman Abbott. The resurrection of Christ is the most important article of the gospel, for Paul says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." The body is sown naturally; it is raised spiritually. God's power in raising the flowers, the leaves and trees to life after the bleak winter testifies of the power of a spiritual resurrection. Christ was the Son of God from eternity as the Word and from the first on earth as an incarnate God-man. If any honor could have been taken from that hallowed name by the ignominious death of the cross, then it was thrice renewed by the conquest of death, hell and grave. The resurrection of Christ was made more authentic in the mouths of many witnesses. Many believed by the testimony of the resurrection. I think it was Lord Lyttleton that renounced infidelity by studying the resurrection of Christ. The existence of the church is a testimony of the raising of Christ. "Faith in mere visions and phantoms may produce phantoms, but not such a phenomenon as the Christian church, the greatest fact and the mightiest institution in the history of the world," says Pres. Woolsey. The resurrection of Christ proved the divinity of the Son of God. He is worthy of a crown who conquers a great realm. But Christ did more than that. He conquered death and ascended to glory. Jesus was the example of all others. He proved immortality, that death does not end all. Behold France in the bloody scenes of a "Reign of Terror." Above every cemetery were written these words, "Death is an eternal sleep." Such infamous wrongs kindle the wrath of God and the corruption ate out the life of the French Republic. It was only modern Sadduceism.

If Christ was dead, He now lives. Resurrection changes the condition of the

resurrected. Christ had pain and agony, remorse and persecution, but the resurrection brought a new life. No more thorns, no more crosses, no more sighs, no more tears. "Joy cometh in the morning." Such will be our resurrection. Pain and disease, heartaches and gloom, sin and displeasure on this side of the grave, but that gate to the new life—resurrection—opens to us an eternal panorama such as mortal eyes have never beheld. Peace, joy, happiness eternally, through Jesus. The tomb would be a Stygian darkness if the Christ had not risen. Sunshine permeates every sepulcher that has been touched by the brightness of Christ's glorious robes. The world was dead in sin. Hearts were poisoned by the vice of ages. Through idolatry, intemperance and immorality man had become a ruined soul. The resurrection of Christ taught the great truth that sinful man touched by the brilliancy of God's eternal sunshine would arise from sin and be a holy and upright being. Again it broadened man's view of life infinitely. What a miserable world this would be if death ended all! But, thanks to God, the glory of eternal happiness is only seen through the empty tomb of a risen Redeemer. I look back eighteen hundred years and I see an empty tomb. Peering into that tomb man sees the weakness of death compared with the gleaming robes of the Christ and the power of life. Oh, tomb, no wisps of time can bind us, no stones can be mortared into a sarcophagus to hold the dead. Even the granite and marble created by the Almighty in ages long since gone by cannot envelop the dead, for when the angel declares time to be no more, from the "city of God," will issue the Redeemer, the Savior and the Resurrector of humanity. The pyramids may contain the mummies of Egypt's mighty kings and at the base of them may be found the dust of millions, but at the voice of God they will arise and the majesty of the sphinx and Parthenon will vanish. "Prepare to meet thy God." Arise from sin and Christ will give thee light. Christ still entreats, "Come unto me." J. W. ZERBE.

Elkhart, Ind.

For the Herald of Truth.

THE HOME MISSION IN CHICAGO.

In the fall of 1893 a mission was established in the city of Chicago by our Mennonite people. The work was quietly begun by a few interested persons, some of whom devoted their whole time gratuitously to the work. A building with a hall and several dwelling rooms was rented and furnished. Some of the workers aside from giving their time donated money and furnishings for

the maintenance of the mission. In the main the mission depended on voluntary contributions to sustain it. Many of the members of the church all over the brotherhood, on hearing of the proposed mission work, responded with money for its support.

A Sunday school was organized, meeting regularly every Sunday. Meetings were held every Sunday morning and evening. Frequently meetings were held in the evening of the week days. Sometimes meetings were held every evening for a week or two. Many little meetings were held in the homes of such families as would consent to have them—called "cottage meetings." A kindergarten was attached to the mission where the young children were taught from the Bible, and how to do right, and how to begin to do useful work. A free dispensary of medicine was also connected with the mission. Through these agencies many persons were attracted to the mission, so that the Gospel was preached to great numbers during the year and a half of the existence of the mission.

The result has been not what many might have expected or wished. Less than half a dozen of those who had been deep down in sin and degradation have been brought up into an earnest consecrated life, and are now workers right along with our members in the meetings in the hall and help to lead the cottage meetings, and talk to their old associates of the blessedness of the soul saving Gospel, and the benefits of living in obedience to Christ. A number of others have been greatly benefited morally, and quite a large number have professed faith in Jesus Christ as their Savior. Many of the latter have moved to other parts of the city and are worshipping in other places. All who have engaged in the work of rescuing the fallen souls feel that the Lord has used them in a noble work, and do not regret the time and money spent, neither the worry and labor endured, nor the unkind remarks and insinuations that have been made concerning them. They have simply done their duty, and they leave the results in the hands of the Lord.

The mission has passed through some experiences that were like the gloom of cloudy days. A number of different circumstances combined to bring discouragement. First, the workers were inexperienced. Then there was opposition to the mission by the very people for whose benefit it was intended, and by the Catholics of whom there were many in the vicinity. Next there was opposition by many of our own people. There were no doubt some reasons why our people did not look upon the mission with favor. The workers were all rather young in years and unmarried. It would have been preferable to have a married

couple in charge. But such it appeared impossible to secure.

There were many false reports circulated that spoke very disparagingly of the mission. It is difficult to understand how reports get started when they are so utterly groundless, and when they are at the same time so uncharitable as to insinuate dark, immoral conduct on the part of prayerful, consecrated workers. Unwise the workers may have been, and imperfect they surely were, but from my personal observation I must believe the intentions were pure and noble. It is sincerely to be hoped when any one hears any disparaging report concerning the Home Mission he will at least make a fair effort to find out the truth before he repeats it.

I have written this article as an explanation to a number of inquiries sent to me personally. The report has gone out in places that the mission had disbanded and closed its work; in other places that it would soon close and no more money should be sent. The work of the mission has gone quietly on in the order of the church, and is under careful supervision, and will go on if the Lord will. It has, however, been running at a great disadvantage since many of its friends have ceased to remit money for its support. There are certainly funds enough for this very purpose in the hands of such as are friendly to the mission, to support it, if they only know its needs. The workers have passed through a time of great trial in this respect, and their friends can do much to relieve their anxiety.

The work is at present so arranged that receipts and expenditures are monthly reported, as can be seen in the regular issues of the HERALD OF TRUTH, and any mismanagement would be quickly detected. It is to be hoped that friends of the mission will remit the money they feel God intends for that purpose, with all confidence. Please send some money soon, as funds are needed now. Any inquiries concerning the mission will be gladly answered by S. F. Coffman or E. J. Berkey, 145 West 18th St., Chicago, Ill. Write for a Report of the Home Mission.

J. S. COFFMAN.

THE SPIRIT OF MISSION WORK.

An address at the Lancaster, Pa., M. H., Jan. 12, 1895.

Assuming that mission work is the direct command of Christ, and taught throughout the Scriptures, it is of the utmost importance that we give the spirit of the work our most serious consideration. But when we talk about the spirit of mission work, let us remember that there is a vast difference in being actuated to the work merely by our own impulses or feelings, perhaps for our own personal

satisfaction, or whether we go forth in the spirit of Christ, His love shed abroad in our hearts, creating within us a burning love for lost souls. Those of us who have been engaged to any extent in practical Christian work, for instance in the Sunday school, have learned the all-important lesson, that, success depends largely on sincerity of purpose; that unless we are fully consecrated to the work, wholly surrendering our will to God's will, our chief object being to glorify God, we can accomplish nothing. We are only a detriment to the work.

There is nothing we can take to those out of Christ that will have so much influence as the reflection of God's love upon our own characters. It may take us as a church years to fully understand the work, and to learn the best methods. But from the day we go forth in the spirit of Christ, actuated by a love for perishing souls, the power of that love and spirit will be understood by those around us. It does not depend so much on what we say, or how we say it, as on what we really are. It is not the outward man, but the inward spirit, our character, that speaks mostly for Christ. Therefore we want nothing more, and should have nothing less than the Bible in our heads, the spirit of God in our hearts, and the impress thereof, reflecting on those who are yet strangers to the influence of God's comforting Spirit. I believe that the great need of the present day is not so much for more method, so to speak, but an unction from on high; more of God's Holy Spirit to give vitality and energy to our different gifts and talents. So, after all, mission work, as well as all other church work, is but the effect of that one great cause, namely the Spirit of God in the heart.

Now, I do not mean to say that those of our dear people who are not favorable to mission work are not so far advanced in the Divine life as those of us who look upon this work as a necessity. Those dear brethren may be responding more readily to the strivings of the Spirit in some other line of work than we are. But I do believe that the great trouble with us all more or less is that we are quenching the Spirit; that we are not fully consecrated to God, that we are living far below our privileges, that it is our privilege to rise much higher in the Divine life, to live in closer touch and communion with our Lord than many of us are, by being more fully consecrated to His service. Let us remember that we are but mediums in God's hands, but not against our will. When we give our whole hearts to God, when we open every recess of our hearts, giving place to a full portion of His Holy Spirit, then and then only, can we enjoy the work for the Master in all its different departments. Not only will we consider it a duty, but

we will rejoice for the blessed privilege of doing something for Him who died that we might live.

Even in mission work with all its unpleasant features from a mere surface view, if we have that implicit faith in God, our hearts aglow with His Divine Spirit, we will not be so much concerned about the result of our labors, but will trust Him for the increase.

In considering the Scriptural injunction in the last two verses of Matthew's Gospel, I fear we are too much concerned about God's part of the work. Do we notice the great and glorious promise, "Lo, I am with you always, even unto the end of the world"? Surely this promise is applicable to us at the present time. We sometimes hear the assertion, "There is no use in us as Mennonites spending time and money in mission work; we are too rigid in our teachings; we can not make Mennonites of them anyhow." Let us thank God to day that He does not ask us to make Mennonites or even Christians of the people. But He does tell us as a church to do the teaching and preaching, the planting and the watering, and He in His own time will give the increase.

Oh! for more of that old time confiding trust in God; that we as individuals might be in closer communion with Him, and by our united efforts as a church take advantage of the glorious opportunity of entering the mission field, and bringing many of the unsaved into the fold of Christ. Having been brought from death unto life, let us show that life by letting our Master see that we are willing to do all that He has given us to do in His service.

My brother, my sister, let us not quench the Spirit, for it may not always strive with us, and the blood of some lost soul may be laid at our door.

ABRAM METZLER, JR.

BIBLE READING IN CONNECTION WITH HISTORY AND GEOGRAPHY.

ADDRESS BY BRO. A. K. FUNK AT THE ELKHART MENNONITE S. S. TEACHERS' MONTHLY MEETING MARCH 5 1895

The geography and the history of the Bible are so closely connected that we cannot, as teachers, read or study the Sacred Book to the best advantage or explain it intelligently without having some knowledge of both. I have gathered a few thoughts or suggestions, and present them for your consideration, knowing that they will help us to remember, that though this *Book of books* was written so long ago, that nearly 2,000 years have passed away since the last words were recorded, and three times that number since the words were uttered

from which the first writer prepared these wonderful statements—and though these lands are far away in which the events recorded have occurred, and there is a vast difference between the age and the land in which we live and the age and the land in which the Bible had its beginning and ending, and our habits and customs and modes of life are entirely different. We do not speak the same language, we do not dress or even eat as they did. Their seasons, and their way of keeping time, their wedding feasts, their funeral services, and their government were all peculiar, and seem strange to us now, and sometimes difficult to understand; still we can sit down on this side of the sea, add with geography and map, study these events till we are able to connect these same lands with the Book of to-day, and trace them as they lie among the rivers, and by the sea side, from the sources of the Tigris and the Euphrates, to the mouths of the Nile, and from the cities of Nineveh and Babylon to Jerusalem and Rome.

The Bible is a singular and wonderful Book—it tells who, in the beginning, created the heaven and the earth; it makes known the beginning of man and his immortality, his fall and his redemption, by divine interposition. It shows how a family, a race, a nation and a world was prepared for the coming of the Redeemer.

To understand all these various readings of the Bible, with its pages of history and geography, its chapters of chronology, its teaching of moral and physical law, its books of poetry and prophecy, its doctrines and promises of redemption and eternal life, requires thoughtful reading, careful thinking, and some knowledge of history and geography.

In the changes which have taken place through all these thousands of years it would be an easy thing under some circumstances for men to deny that the people of the Bible ever lived, or that the great cities were ever built, or that any of the events ever occurred; but when we study or examine the geography of the land to day, we find that it corresponds with the records of the Book, as they were made centuries and centuries ago; and for further proof or testimony of the truth of Bible history we need only refer to the explorations made in Eastern lands during the present century, and the remarkable discoveries in Egypt—the valley of the Euphrates, Palestine and the Peninsula of Sinai.

Travelers also tell us that so little have the conditions of social life changed in Bible lands, during the last 2,000 years, that one may almost live the old life over again in Palestine—soil and scenery, the seasons of the year, Jacob's well, and the river Jordan, Mount Ebal and Gerazim, the plain, the wilderness and the city, all

are there just as described in the Book, when Jesus walked the hills of Judea, or sailed over the waters of Galilee.

To properly understand the divine word—the beauty and force of the allusions which abound in the narrative, the poetic and prophetic parts of Scripture—every Bible reader should have some knowledge of Bible geography; because there are many wonderful events and transactions recorded in the Bible that lose much of their interest and effect if their location is unknown, or we fail to connect the record with the hills, the city, or the plain.

The Sunday school teacher of to-day is inexcusable if he has only a limited or imperfect knowledge of his subject and cannot give the geographical or historical connection of the lesson. There are now so many books on the subject of Bible lands and Bible geography, that not only we, as teachers, but every Bible reader should have a better knowledge of Bible history. I believe that we should move in this matter of preparing ourselves, and that we should extend our knowledge of Bible geography. We must set the example. We should organize a class, and study this subject about which so many of us know so little.

The Old Testament world was not large. It embraced a tract of country extending from the river Nile in Egypt, to the Persian Gulf in S. W. Asia, and reached from Mount Sinai in the south to Mount Ararat in the north, being about 1,400 miles from east to west and 900 miles from north to south.

In this territory something over a thousand miles, perhaps, in every direction from Jerusalem, occurred all the events recorded in the Bible; since the days of creation.

No country in the world has such a history, with its land marks remaining to-day to prove the accuracy and truthfulness of the divine Record.

Shall we not, or can we not devote a little of our time to the study of Bible history and sacred geography—learning something ourselves and adding to our own knowledge, as well as making it practical and beneficial to those who are learning from us?

It has been well said that "one of the most stubborn hindrances to progress is the tenacity with which many good people hold to old methods which have been superseded by entirely new conditions."

"INNOVATION upon doctrine is to be resisted. But change of methods becomes absolutely necessary with change of environments. Nothing could be plainer to common sense in the light of God's Word, and still brethren seem oblivious to so palpable a truth.—*Sei.*

For the Herald of Truth. IDLE TALK.

Does the Scripture say in vain that of every idle word we speak we must give an account at the day of judgment? Let us not be deceived in this. We are so apt to forget ourselves in our conversation, giving that unruly member, the tongue, too much liberty.

When we are tempted to speak ill of our neighbor, or to say something unkind of any one, let us reflect that we are augmenting God's account against us. All our vain, useless conversation is idle talk for which we will be held accountable. Better far "bridle the tongue" and sit in silent meditation than set a neighborhood at variance by idle gossip that can benefit no one but may be the means of bringing us or our neighbor into disrepute. It is that which proceedeth out of the mouth that defiles us providing our conversation is not chaste. M.

For the Herald of Truth. "MY PEACE I GIVE UNTO YOU." JOHN 14.

My beloved brethren and sisters, Our Savior, the Lord Jesus Christ, said those words to His disciples, "Peace I leave with you, my peace I give unto you." Do we know of a time when His peace was given unto us? My dear reader, if we do not know of such a time, that peace was given unto our souls, and remission of sins, oh! let us pray to Jesus that He may sanctify us with those words, "My peace I give unto you."

What peace is this? It is His own purchase, a peace arising out of free forgiveness through His precious blood. It is a peace that the soul wants. That peace is nowhere else to be found but through the blood of His cross. "Being justified by faith, we have peace with God." He giveth His beloved rest. The belief of the believer is deep, calm, lasting; it is brightest in the hour of trial, it lights up the final valley of gloom, it makes the perfect man, for the end of man is peace.

My dear reader, do we know this peace, is it in our hearts: have we learned the blessedness of waking up, and feeling that we are at peace with God? Oh! my dear reader, leave not the making up of your peace with God to a dying hour. It will be a hard thing to smooth the death pillow, if peace is not made with God until then. Jesus said, "These things have I spoken unto you, that in me ye might have peace."

Prince of peace be ever near us,
Fix in all our hearts Thy home;
With Thy blessed presence cheer us,
Let Thy sacred kingdom come.
Raise to heaven our expectation,
Give our favored souls to prove,
Glorious and complete salvation
In the realms of bliss above.

J. C. RUTT.

SUNDAY SCHOOL LESSONS.

LESSON IV.—APRIL 28.

THE LORD'S SUPPER.—Mark 14:12-26.

Golden Text.—This do in remembrance of me.—Luke 22:19.

INTRODUCTION.

Time.—Thursday evening, April 6, A. D. 30. This was the 14th day of Nisan, the first month of the Jewish year, or, rather, it was the evening after the 14th, the day closing at sunset (the day of preparation, and hence called the first day of the feast).

Place.—An upper room in a house in Jerusalem.

PARALLEL SCRIPTURES.—Matt. 26:17-30; Luke 22:7-23; 1 Cor. 11:23-25. Compare John 13:1-30.

CONNECTING EVENTS.—On Tuesday, April 4, Jesus spoke two parables in connection with that of the vineyard (Matt. 21:28-32). He then spoke of the resurrection, of paying tribute to Caesar, and of the two great commandments (Matt. 22:15-46). He then pronounced woes against the Pharisees and wept over Jerusalem (Matt. 23:23-39). Wednesday He spent in retirement in Bethany, where He was anointed by Mary (Matt. 26:1-13). Thursday He sent His disciples to prepare the Passover, which He ate the same evening.

THE PURPOSE OF THE LORD'S SUPPER.—(1) It is a remembrance of the death of Christ: of His body bruised and His blood shed for sinners. (2) It is a pledge and a sign of unbroken spiritual union and fellowship between Christ and His church and between its different members. (3) It is a joyful anticipation of the actual reunion and gathering together unto him, which is to take place hereafter when the kingdom of God shall come.—S. C. Stock. All higher life is the result of two processes: (1) A sentiment in the heart; (2) a manifestation of that sentiment in conduct. So Christ always demands an inner state manifested by an outward act.

DAILY READINGS.

M. The Lord's Supper.	Mark 14:12-17
T. The Lord's Supper.	Mark 14:18-26
W. The Passover.	Ex. 12:21-28
T. Washing the disciples' feet.	John 13:1-17
F. The Betrayer named.	John 13:18-30
S. Peter warned.	John 13:31-38
S. "In Remembrance."	1 Cor. 11:23-28

LESSON V.—MAY 5.

THE AGONY IN GETHSEMANE.—Mark 14:32-42.

Golden Text.—The cup which my Father hath given me, shall I not drink it?—John 18:11.

INTRODUCTION.

Time.—Thursday evening, April 6, A. D. 30. After midnight, immediately following the institution of the Lord's Supper.

Place.—Gethsemane, a garden on the western slope of the Mount of Olives. A place, supposed to be Gethsemane, and certainly very near the ancient garden, is now enclosed and known as El Jesmaniyeh. Within are eight venerable Olive trees, probably the descendants of those under whose dense shadows (for it was a moonlight night) the agony took place.

PARALLEL SCRIPTURES.—Matt. 26:36-46; Luke 22:39-46; John 18:1.

CIRCUMSTANCES.—We closed our last lesson with those words of heavenly comfort and instruction which the "beloved disciple" has preserved for us in his Gospel. Closing with a prayer overflowing with tenderness and hope, and with a hymn sung by all, Jesus had completed His work as teacher, and there remained the steps to the cross, and the atoning work thereon, by which alone His words could become the power of God for salvation.

ONE MORE DAY.—This was the last day of Jesus' earthly life. He was 33½ years old.

DAILY READINGS.

M. The agony in Gethsemane.	Mark 14:32-42
T. Agony of Sniffing.	Luke 22:39-46
W. "The Hour is come."	John 17:1-8
T. Betrayed.	John 18:1-11
F. Perfect through Suffering.	Heb. 2:9-18
S. Gaining Strength by Prayer.	Heb. 5:1-9
S. The Father's Will.	Heb. 10:1-10

LESSON VI.—MAY 12.

JESUS BEFORE THE HIGH PRIEST.—Mark 14:53-64.

Golden Text.—He is despised and rejected of men.—Isa. 53:3.

INTRODUCTION.

Time.—Friday April 7, A. D. 30. Very early in the morning of the day on which our Lord was crucified.

Place.—The palace of Caiaphas, in Jerusalem.

PARALLEL SCRIPTURES.—Matt. 26:47-75. Luke 22:47-65; John 18:2-27. Old Testament prophecy.—Isa. 53:1-8.

THE ARREST OF JESUS.—At the entrance to the Garden of Gethsemane, on the night of Friday morning, Jesus was taken by a band of soldiers and officers. Judas guided the multitude, with swords and staves, lanterns and torches, under the direction of the chief priests and elders, and accompanied by a guard of soldiers to the Garden of Gethsemane, and there betrayed his Master with a kiss. Peter, in his determination to stand by His Master as he had promised, made an attack with his sword upon the officers, and cut off the ear of Malchus, a servant of the high priest, thus implicating Jesus in a seeming rebellion against Rome, and giving color to the charge of the Pharisees, that He was setting up a worldly kingdom against Caesar. Jesus undid the evil by healing the wound and bidding Peter to put up his sword. The disciples then all forsook Jesus and fled away into the darkness.

THE TRIAL BEFORE CAIAPHAS.—This was an irregular meeting of the Sanhedrim in the palace of Caiaphas from one to three o'clock Friday morning. Almost very soon sends Jesus to Caiaphas, the high priest (v. 24), and he, while waiting for the council to assemble, asks Jesus some questions about His teachings and His disciples. Jesus replied that it was easy for him to find out all about these, for everything had been done in public, whereupon, an officious officer, who stood near, struck Jesus with the palm of his hand.

DAILY READINGS.

M. Jesus before the H. Priest.	Mark 14:54-64
T. Peter's Denial.	Mark 14:65-72
W. Grounds of false Accusation.	Jn. 2:18-25
T. Mocked and smitten.	Luke 22:63-71
F. The High Priest's Question.	Jn. 18:19-24
S. Triumphant Patience.	1 Pet. 2:17-25
S. Contradiction of sinners.	Heb. 12:1-6

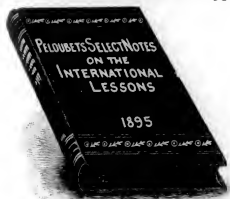
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CONFERENCES.

SEMI ANNUAL.

For the Markham District, in the Weidman M. H., Markham Twp., York Co., Ont., Friday, May 3d.

For Virginia on the second Friday and Saturday of May 1895, at the Breneman M. H., Lower District, Rockingham Co., Va. Brethren and sisters

from a distance are cordially invited to attend, especially ministers and deacons. Linville is the nearest railroad station. Those desiring to come by rail will be met there by addressing Jacob Geil or Isaac N. Beery, Edom, Rockingham Co., Va. S. M. BURKHOLDER.

ANNUAL.

For Ohio, at Martin's meeting-house, Wayne Co., Ohio, on the 17th of May, the third Friday in the month. There will be evening services on Thursday, the 16th, while the bishops are arranging questions. Bishops, ministers, deacons, and brethren and sisters from other states and districts are herewith invited to be with us. "Behold, how good and how pleasant it is for brethren to dwell together in unity." The nearest railway station is Orrville, on the P. & Ft. Wayne R. R., and W. L. E. R. R. and C. A. & C. R. R. Parties coming will please notify either of the following: Bro. S. K. Plank, Bishop Michael Horst, Bro. Jesse Good; all of Orrville, Wayne Co., Ohio.

For Northern Indiana at the Clinton (Amish) Mennonite M. H., Elkhart Co., Ind., on Thursday and Friday, April 25 and 26. Bishops and ministers will meet at the above place on Wednesday the 24th at 2 P. M., to arrange the questions and other matters for the Conference. Our brethren and collaborators in all our Amish and Mennonite congregations are herewith cordially invited to be with us. Our nearest station is Goshen, on the L. S. & M. S., and C. C. & St. L. (Big Four) railroads. D. D. TROVER, Corresponding Secretary.

Goshen, Ind.
For Illinois at Cullom, Livingston Co., Ill., on Friday, May 24. The bishops will meet on Thursday the 23d in order to arrange the matters that are to be presented to Conference. All questions intended for deliberation at this Conference are to be sent in before the above date, the same to be sent either to E. M. Hartman, Washington, Ill., or C. S. Hauder, Cullom, Ill. A cordial invitation is extended to all ministers, deacons and members from other states and districts to attend. The nearest station is Cullom on the I. C. Ry., middle division.

For Canada in the Weidman M. H., Markham Twp., York Co., Ont., on Thursday and Friday, May 30 and 31. Bishops, ministers, deacons, brethren and sisters of our Mennonite and Amish congregations, are herewith kindly invited to be with us. The nearest station is Markham on the Grand Trunk Ry.

The Annual Sunday School Conference for Canada will be held in the Christian Eby M. H., Berlin, Ont., on Whit Monday June 3d. A cordial invitation is extended to all our Sunday school workers to attend.

CORRESPONDENCE.

KILL CREEK, OSBORNE CO., KAN., APRIL 1, 1895.—Greeting to you all. We have enjoyed a very pleasant visit from our dear brother, J. M. Nunamaker, of Roseland, Adams Co., Neb. He came here on the 25th of March, and stayed several days, and preached a number of interesting sermons. On March 29th he returned to his home. May God bless the brother, and may his kind admonitions be heeded by all.
J. L. SHELLINGER.

DEWDNEY, ALTA, CANADA, MARCH 1, 1895.—We are having a fine winter so far. Cattle had to be fed only about one month. Now they are out in pasture. This is a fine country to live in; the air is always dry and bracing, very healthy, and a good country for a person with limited means, to make a home for himself and his children. I would like some of the brethren to come out and see this country. I must say we are well pleased here in Alberta, excepting that we have no church and no ministers here. We would like to see a church of our own. We have children growing up here, and we are sad to see how Satan is busy with his devices to lead the young astray.
E. W. BRICKER.

FROM YORK CO., PA.—Bro. J. L. Herr, of Allen, Cumberland Co., Pa., paid the Hanover and Bare congregations a visit over Sunday, March 31, preaching Sunday forenoon in the Bare meeting-house, to a very attentive audience, from 1 John 5:4, 5, the theme being, "Temperations and how to overcome them." The brother also preached a very excellent sermon in the Hanover church, in the evening, from Ezek. 7:23, the audience being large and attentive. COR.

FROM DANBORO, PA.—On Sunday, March 17th, thirteen persons were received into membership in the Doylestown congregation upon satisfactory confession of their faith. God bless and keep them, and lead them in the way of life.
I. L. KULP.

FROM MASONTOWN, FAYETTE CO., PA.—On January 31, 1895, as one of our neighbors, Mrs. Winer Gray, was about the household work, it happened that she tipped a bucket of ashes; and as she was on her way out, her dress took fire. She called for her husband, who was at the barn milking, and as she got no answer, she ran in the house and secured a robe, and tried to wrap up, but found it of no avail. She dropped it in the hall and put on the hall carpets, and then ran for the barn. By that time a neighbor saw her and both met her, and got her in the snow and put out the fire. As she

ran, the blaze drew back, so she was not burned in the face or about the head so much, but one side of her body was badly burned. Her hands were saved by a pair of heavy gloves, and her body by tight underclothes and corsets. Her suffering has been great, but at this writing she is able to sit up.

J. B. BARE.

EAGLE GROVE, WRIGHT CO., IOWA.—Our congregation still keeps slowly growing. There are now sixteen families in all, and all seem to like it here. We have also organized our S. S. for the summer. The Lord give us grace to conduct it to His glory. We also ask an interest in the prayers of all our beloved in the Lord.

ELIAS SCHWARTZENRÜBER.

FROM THE BLENHEIM CONG., OXFORD CO., ONT.—On Sunday March 17th, 12 young people were received as members of the church by baptism, and one person received, who had been baptized before. The rite of baptism was administered in the Blenheim Mennonite M. H. by Bish. Amos Cressman, and the baptismal sermon was preached by Noah Stauffer, to a full house. May these new members be true to the profession they made, and lead lives devoted to the Master.
COR.

CHILDSTOWN, TURNER CO., S. DAK., MARCH 21, 1895.—Dear Editor: May God bless your labors and make the HERALD through your efforts, as it has been in the past, a power for good. We have beautiful spring weather; everybody is busy in the fields yet it is somewhat early for spring seeding, and besides on account of the very little snow and rain we had last winter the ground is exceedingly dry, and some are getting discouraged, especially since our last year's crops were very light. Still, there is plenty of time yet for rain, and our good Lord knows what we need and will supply it in His own wise way, so we leave all in His hands.

JOHN MUELLER.

SUNDAY SCHOOL ITEMS.

FROM STARK CO., OHIO.—Our Sunday school at Pleasant View has just passed through the winter session and appears to have lost none of its interest on account of cold and disagreeable weather. A meeting was held on March 24, at which time a number of questions pertaining to S. S. work were advanced and discussed. The election of officers resulted in the choosing of Bro. Aaron Eberly as Supt. That the Lord may guide and support him, and that He may bless the work to the upbuilding of His cause is the prayer of your
"COR."

MASONTOWN PA., Mar. 31. 1895.—Our Sunday School was reopened to-day for the summer, with the following officers: Supt., Chauncey Honsaker; Assistant, Cyrus Propine; Primary Supt., D. L. Durr; Secy., Justus B. Bare; Treas., Ettie Durr; Librarians, Lizzie Durr and Mertie Johnson. The Lord be with us and fill every worker with that prayerful zeal and earnest devotion that will bring success.
J. B. BARE.

FROM WAYNE CO., OHIO.—We have been made to feel that the Lord has been with us in our S. S. labors at Martins church, and being encouraged we have ventured to start on our summer's work in the fear of the Lord. Bro. J. D. Hostettler has been re-elected superintendent the school. By united effort on the part of the brotherhood, and by the assisting grace of God we may expect to receive at least some fruits for our labors.
COR.

FARMERSTOWN, OHIO, MARCH 31, 1895.—Our Sunday School was reorganized on the 24th of March, for the ensuing year, beginning the first Sunday in April. Officers were elected as follows: Supt. Bro. J. F. Miller; Assistant Supt., Bro. E. W. Zook; Secretary, Bro. B. F. Gerber; Treas. Bro. Aaron Miller. Total average attendance of the school this winter is 72. The interest in the S. S. is good and growing. Some trees of the forest are green the year round but do not grow during the winter months. May God bless the work so that our evergreen S. S. may grow in spiritual strength and numbers through the winter as well as summer. We hope the Lord will bless our young workers.
COR.

NOTES BY THE WAY.

On Monday, March 18th, I left the brethren in Dixon Co., Tenn., going by Nashville, Chattanooga, and Knoxville to Burke Co., N. C. While the trip was pleasant in the main, some sad memories were revived. The unpleasantness between the States, North and South, thirty to thirty five years ago, came vividly to mind as we passed the places made historic by great battles and fearful loss of human life, such as Nashville, Murfreesboro, Lookout Mountain, Missionary Ridge, etc. May God hasten the day when national disputes and civil strife shall be settled without bloodshed, and the Prince of Peace shall reign. Many who call themselves His subjects appear not to have learned the spirit or the life of their professed Leader. The thousands of grassy mounds and white slabs in the neatly kept soldiers' cemeteries in the South will no doubt for many years stand as monuments of the possible cruelty and inhumanity, in 1864, of creatures bearing the image of a merciful and loving God.

At Paint Rock, a point on the line of the summit of the Big Smoky Mountain, we crossed the North Carolina line. But the grade continued up by the town of Asheville, a fine summer resort in a beautiful valley among the hills, to the top of the Blue Ridge. The steep descent on the eastern side of the mountain is made in a grand circuitous route among the mountain spurs. The scenery is the most magnificent of the kind I ever beheld. Soon we were among the foot hills of the Appalachian mountain system. As the hills grew lower, and we began to find ourselves among the farm lands, the brakeman called out, "Val-de-se." I was met by Pastor Soulier of the Waldensian Colony, who soon made me comfortable in his hospitable home.

This colony emigrated from the valleys of Piedmont in Northwestern Italy on the southern slopes of the Alps Mountains. These valleys have been the homes of the historic Waldensians for probably more than a thousand years. On account of the crowded condition of the inhabitants in the Alpine valleys a number of the native Waldensians determined to emigrate to America, where they could have wider scope for development, and at the same time enjoy religious freedom, which has almost constantly been denied them until within the last few years.

The colony is located in Burke Co., North Carolina on the Southern system of railroads, between Salisbury and Asheville, two and a half miles west of Conely Springs. The settlement began in the summer of 1893. Five thousand acres of land are held by the colony, being only the half of what had originally been purchased of the Morganton Improvement Company. The colony consists at present of 36 families, which average about seven members to each family. Other families are expected soon from Italy. Each colonist owns his own farm, the average size of which is about 60 acres. The whole tract, when bought by the Waldensians, was covered by a forest (principally of pine and oak), except a few acres on some of the farms. Considerable land has been cleared by some of the most enterprising, and those who have been longest here. Corn, wheat, potatoes and vegetables have been the principal crops as yet. But as it is, beyond doubt, a good location for fruit, the colonists expect to engage in fruit growing, especially grapes. Most of the colonists are poor, and they live very economically, yet apparently comfortably, and all appear happy. They are strictly an agricultural people, and so have not even a village in their colony. Their station, Valdeese, is simply a railroad siding, with a few farm houses in sight, along with a small grocery and the post office.

A chapel and school-house have been built, the first floor being used as the chapel and the second story as the school room. Their school runs nine months of the year, which fact assures us that they are well interested in the education of their children. English, French and Italian are taught. French is generally the family language, but many speak Patois (Pot'-wa). The worship is conducted principally in French, yet the pastor preaches an Italian sermon every few weeks. They have Sunday school every Sunday morning just before the church service, and conduct it very much as our own are conducted. They have a Sunday morning and Sunday evening meeting. The latter is more on the order of the young people's meetings held by our people in many places. They usually have two prayers at the beginning of their meetings. All the prayers are made standing. The pastor has a Bible class that meets two days of each week at 10 o'clock. It is composed of young people of the age of 12 to 16 or older. These are catechumens, who, after two years' teaching, are received into full membership. If, however, it is found that their hearts are not prayerfully in the work, and they do not show the fruits of repentance they are not received as members. Repentance and conversion are insisted upon. The children are usually baptized in infancy, but the practice of appointing sponsors has gone out of use. When, however, parents prefer not to baptize their infants, they are allowed the privilege, and they may be baptized on their own faith as they come to years of discretion. Baptisms are almost always performed in the church house. The minister pours water on the forehead of the infant, or on the head of the adult as he kneels before him. Pastor Soulier said he remembers one or two baptisms by immersion in all their large congregations in Italy. The communion is observed four times a year. A preparatory meeting is held previous to the communion, usually on Saturday evening. At these meetings no public confessions or promises are made; the meetings are much the same as the usual meetings of the congregation, only the pastor exhorts the members to a faithful examination of themselves, and a holy, consistent life, that they may not eat and drink unworthily. Foot washing as an ordinance and the kiss of brotherhood are not practiced as among our members. The sisters wear, at times of worship, a plain, modest white head costume not unlike the white caps of our sisters. The dress of the women is plain and simple, with little effort at ornamenting; and it was gratifying to see that there was an entire absence, in old and young, of the frizzing and banging, and other immodest dressing of the hair, after the fashions of the day. The men, however, do not ap-

pear to have any scruples in wearing their beards after the most approved military style, a thing which we non-resistant Mennonites strenuously oppose. A few rings and some other jewelry betrays that there is a little weakness among them in that direction. No member of the church is allowed to belong to any secret society whatever. They are a peaceable and peace-loving people, yet they are not non-resistant. In the times of the great persecutions they gradually fell into the practice of defending themselves against their unrelenting foes—the Catholics. But the early histories of the Waldensians show clearly that they had the spirit of Christ, and were willing to suffer rather than do violence. The time is plainly shown in history when they departed from their early non-resistant principles.

Taken all in all these Waldensians are a noble people, and maintain many of the true principles of Christianity, as held by the ancient Waldensians. Being among them, a Mennonite is struck by many marks of resemblance between them and our own people. These marks are so definite that one is readily convinced that at some remote time they were truly one people, but have become different in some outward forms, owing to different surroundings and influences through many generations.

My visit was much enjoyed, and I feel truly grateful for the Christian spirit and the hospitalities shown me by all with whom I met and especially Brother and Sister Soulier. That God may bless these dear people and prosper them through the trials incident upon forming a colony in a new place and in a strange land, and that they may have here in America many true friends is my wish and prayer.

I spent a short time with the church in Knox Co., Tenn. I found the brethren and sisters there in good health generally, and apparently well interested in the good work. The meetings were well attended. They very much need a larger house of worship. I am glad to believe that here is an excellent prospect for the building up of a large congregation of our people. The country is quite good, the lands are yet rather cheap, and the climate is mild and healthful.

I had the pleasure of stopping one night with Bro. E. W. Weaver and family at Paris, Kentucky. He is principal of the city schools, and appears usefully engaged, and devoted to a noble life, and still warmly attached to his church and the cause of Christ in general; yet he has been for a long time separated from his church privileges. May he ever love the truths of the Bible which have been dear to his heart from his youth up. The Lord brought me safely home on the 29th of March. Praise to His holy Name. J. S. COFFMAN.

A LETTER FROM TRINIDAD, COLORADO.

The following letter was not intended for publication and was not written to us but sent by the brother to whom it was written. We extract part of it believing that the published part will be profitable to all.—Ed.

Dear brother and family:—I wish you the peace of God, that it may abide with you, to the glory and honor of His name for evermore. He has been doing wonderful things here in our midst of late. We were thrown out of work at the coal-works, and moved to Trinidad, but I was not able to get any thing to do here, so I called to the Lord, and gave my case over to Him, for His word says, "the earth is the Lord's, and the fullness thereof." So I met a man with whom I was acquainted from up in the hills, and asked him about getting work. I told him of our situation, and he said he knew where we could get out ties and props for the mines, and said, "Come with me" and got me such things as I needed. So you see the Lord opened the heart of an unconverted man. We also prayed the Lord that, if it was His will, He should make a way so we could go to where there was a congregation of our people. We were thinking only of getting employment, that through our own exertions we could earn the necessary means. But the Master had another way, and it differed from your Fisk plan too. I received a card from a dear brother in far off Canada, making me the offer to let me have the means to pay our fare to any place to which we wished to go, if I would accept it, and find out the amount and let him know. So I accepted, and sent him the desired information, and here came the money, together with the advice that I should get a team and go by wagon, which we will do. We have also an offer of a job of work, Fannie to cook for some men at a sawmill, and the boys and I to work at the mill and make sawlogs, and we think we can do well to stay till about August or September, but we will buy the team now, for horses are very cheap now and money might take wings and fly away.

This kind brother had undoubtedly prayed to the Master to help us out, and at the same time answered his prayer, by making the kind offer, to send of his substance to accomplish that end. Now isn't that the Christian way to do it? I told an unconverted man how this kind stranger brother confided in me, and how he sent us the money to use, without asking any security of any kind, and he said, "Isn't that wonderful! WONDERFUL!" and that very act might cause the conversion of that, and many more precious souls. That man could not shake that out of his mind; every now

and then he would exclaim, "Isn't that a wonderful act," and it seemed to me as if he were ready to exclaim with King Agrippa, "Almost thou persuadest me to be a Christian," and I would not be surprised, if that very man could be led to God. If we had some good gospel sermons, by some of our brethren, it might be the means, through the grace of God, of adding many bright jewels to the crown of the dear Canadian brother in that bright eternity.

We must send you a Macedonian cry. Send ministers here without delay, as the harvest seems to be ripe in our own family. I have had the unbounded pleasure of hearing two of our boys lead in prayer at the family worship, and it was entirely voluntary, as they very meekly offered and asked permission to do so, and what could I do but give permission to an act that would make our dear angels in heaven rejoice.

A minister sent here this time especially should come with full power to administer all the ordinances of our church. It is surprising to see how many people never heard of the Mennonites. I have been questioned a number of times as to the difference of our church from some others. I told a merchant yesterday that we are non-resistant, and he asked me what that is, so I explained it to him. Now, he read the Bible and believed in Jesus the Savior, but he had never been taught the idea of real nonresistance, and it put him to thinking. I also told him about the nonswearing of oaths, and when I explained it to him he seemed to receive some light on that subject.

March 12. I went to see about a team to-day. I found where I can get a team, pretty good harness, and a very good wagon, for \$80.00, or I can turn in a cow at \$50.00, if we conclude to give up the cow. I will close, hoping this will find you enjoying the very best of health, and the sweetest hope of everlasting life, through the merits of our dear Redeemer. I remain yours in the faith. D. W. KILMER.

For the Herald of Truth. "LOVE THY NEIGHBOR AS THYSELF."

These words are neglected often by a great many that are called Christians. But if we are true followers of Christ, we will love our neighbor with a true and contrite heart; but it is so often the case, that if our neighbor makes a mistake towards us, the love to our neighbor is gone. This should not be so. We should never cease to love our neighbor; and if he should be our enemy, our Savior said, we should pray for him, just as Jesus did Himself, when He was suffering the most intense agony at their hands. "Father, forgive them, for they know not

what they do." Oh! my dear brother in the Lord, we must try to do as the apostle said, fight a good fight.

We must fight against all such thoughts that arise in our hearts, to take away the love of our neighbor as ourselves. Those few words are sometimes neglected by ministers of the Gospel. We should strive to love each other with brotherly love. We read of the apostle Peter; he was of Jewish descent. It appears he had no faith in the heathen descent, but the almighty God showed Peter a different course; then Peter opened his mouth and said, "Of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him."

We read in 1 Cor. 13, where the apostle said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal, and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind, charity envyeth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth, beareth all things, endureth all things, charity never faileth, and now abideth, faith, hope, and charity, these three, but the greatest of these is charity."

We may well say with the poet,

"God is love, His mercy brightens,
All the path in which we move;
Bliss He forms and woe He lightens,
God is light and God is love.
Chance and change are busy ever,
Worlds decay and ages move,
But His mercy changeth never,
God is light and God is love.
E'en the hour that darkest seemeth,
Will His changeless goodness prove;
From the mist His brightness streameth,
God is light and God is love.

He with earthly cares entwined,
Hope and comfort from above;
Everywhere His glory shineth,
God is light and God is love."

J. C. K.

For the Herald of Truth. WHOM DID GOD LOVE?

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

If God gave His Son for the world, we ought to give our life for Him. He is our light and in Him is no darkness. He says, "I am the light of the world, and He that followeth me shall not walk in

darkness, but shall have the light of life." John 8:12. Now, whom do we love?

Dear brothers and sisters, let us not love the world, nor the things that are in it, but love the Father that gave His Son for the world; for the things that are in the world are not of the Father. The world will pass away and the things thereof, but he that loveth God shall endure forever. We must not have the mind of the world but of God; but he that thinks more of the world and the things in it is not of God. Dear friends, think how our Savior died upon the cross on Mt. Calvary. He shed His blood for us, that we might gain that glorious crown that He has prepared for us. C. L. COFFMAN.

THE FAMILY ALTAR.

The religion of the land will go down with the family altars. As long as the fire is kept alive on the family altars there is hope, but when fathers and mothers cease to be sufficiently interested to keep the flame alive on these altars, there is little prospect of converting their sons and daughters. Fathers and mothers, do take time to pray. Set an hour apart each day, morning or evening, in which to have a special season of devotion with your family. Read a few verses of scripture—not too many, for a long chapter may not be remembered. If you feel so inclined, sing some familiar hymn. Let your prayer be short but in deep earnest, always praying for what you need. Pray for your children as well as yourselves. Let them see that you are concerned for them. This will not be time wasted. It will bring better returns than any other portion of your time, however employed. If there is coldness in your congregation, keep the fire on your home altar the more carefully. A warm heart can endure much cold when out in the world. A daily service at the altar will save many sons and daughters from going to ruin.—Sci.

In domestic life, it will always be found that the fretful, quarrelsome member of the family is of little use in a crisis. It is the men and women of coolness, reserve and good humor, who control the emergencies in the household as men and women of this type have always done in all human history.—Exchange.

LET your religion be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

THE living Christian—pure of heart and unspotted by the world—is the best preacher of the gospel in these days.

MOTHER'S COLUMN.

WAITING FOR MY BOY.

A few years ago, in one of the growing cities of New York State, there was a home into which the great sorrow of a father's death had entered. The sons, of whom there were several, were of a nervous temperament, full of animation, and exposed to many temptations which endangered the young in large cities. The widowed mother realized the vast importance of her responsibility, and many a time did she look upward to the heavenly Father for divine aid in the guidance and protection of her fatherless boys. She made it a rule never to retire for rest at night until all her sons were at home. But as the boys grew older this became a severe tax both on her time and health, often keeping the faithful mother watching until the midnight hour. One of the boys displayed a talent for music, and became a skillful violinist. He drifted among the wrong class of people, and was soon at balls and parties that seldom dispersed until the early hours of day. Upon one occasion it was nearly seven o'clock in the morning before he went to his home. Entering the house and opening the door of the sitting room, he saw a sight that can never be effaced from his memory.

In the old rocking chair sat his aged mother fast asleep, but evidently she had been weeping. Her frilled cap, as white as the snow, covered her gray hair; the knitting had fallen from her hands, while the tallow from the candle had run over the candlestick and down her dress. Going up to her the young man exclaimed, "Why, mother! What are you doing here?" His voice startled her, and upon the question being repeated, she attempted to rise, and piteously, but O! so tenderly, looking up into his face, said, "I am waiting for my boy."

The sad look and those words, so expressive of that long night's anxiety, quite overcame the lad, and throwing his arms around her, he said, "Dear mother, you shall never wait again like this for me." That resolution has never been broken. But since then that mother has passed into the world beyond, where she still watches and waits, but not in sorrow, for her boy.

What were the results of all that godly mother's faithfulness, patience, and love? The young man deliberately and forever consecrated his talent unto the Lord. Never again did he play for dances or midnight parties. He did not give up his music. He could not. He must sing. He soon organized music classes, kept spiritual aims constantly in view, and taught his pupils to praise God with heart and voice. He found engagements in public schools, and more than thirty

thousand pupils have received instruction from him. He ranks high as a composer, and has given the world some of its sweetest and most sacred songs.

Not a few young people have thus far failed to enter upon the grandeur and ecstasy of life because they have not consecrated their talent to the Lord. If it be skill in music, then let us "sing for Jesus." If it be the ability to accumulate money, let this be for the Lord. Whatever the ruling passion, the controlling purpose, the uppermost desire, our calling in life, let all be for the glory of Him "who loved us and gave Himself for us."

And let us remember that when this is done, and our talent, whatever it may be, is thus consecrated to the Lord, our heavenly Father, in accepting it, does not take it from us in the sense of depriving us of it; but He leaves it with us for our enjoyment, and the greater good we can do thereby, so that it becomes the more precious to us.

ONE of the most magnificent laws of God, and the one we believe He the least often sets aside, if ever, is the perfect free will of mankind. Men often attempt and succeed in setting aside other men's wills by force, but God never does so, as far as we can see. In the authorized version of the Bible the old fathers made our Saviour say, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3), which implies an act in compliance to pressure, brought to bear upon the hearer, the work of some one without, that is outside of the hearer, and not his own act; but in the revised version "be converted," is translated "turn." "Except ye turn," an act entirely within the volition of the hearer, done altogether by himself, on his own responsibility. There are six cases in the New Testament where this error in translation occurs, and we note them as some of our readers might like to compare the two versions and mark their Bibles: Matt. 13:15 18:3; Mark 4:12; Luke 22:32; John 12:40; Acts 3:19, and 28:27.

It our ministers would note this and throw the responsibility of acceptance more upon their hearers, quoting even our Saviour's words, literally rendered, "whosoever hath mind to give attention, let him listen attentively," there might be even more conversions.

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness. —Flavel.

THE INFLUENCE OF QUAKERS.

The Quakers in our day have become a very inconspicuous people. Save for the little eccentricities, which we hardly notice, of speech, dress and manners, they are scarcely distinguishable from the common masses of American citizens. The antagonisms which they at first generally excited are not now apparent. The consternation they once created attends them no longer. Their presence and their preaching do not now shake the pillars of society, and they are not looked upon as a menace to Church and State. And this is not because they have receded from their original ideas, or deserted the principles for which they contended, nor because they have lost their courage, or their faith has failed, but because their best ideas have prevailed; because the world has advanced along the lines in which they led, and the people have risen to the highest plane of civil and religious liberty which the early Quakers were determined at once to attain.

WHILE excessive sectarianism has been and still is a great hindrance to the cause of Christ, a catholicity so broad that it ignores all denominational distinctions, such as is seemingly developing itself in recent years would be, not a less, but a greater hindrance. The *New York Observer* refers to this tendency and its evil results in the following well chosen language:

There is a sort of religious pantheism abroad that esteems all denominations of Christians as alike good and has a preference for none. They are all doing a good work, and the pantheist of this order pats them all on the back, but never troubles himself with inquiry into the tenets of any. He who would as lief be a Methodist as a Baptist, an Episcopalian as a Presbyterian, holds truth with a loose grip and is not likely to prove of much service in any denomination. We should rue the day that brings about Christian unity founded on the indifference that regards the different denominations as peas in one pod. A heap of drift-wood gathered by the current of a stream is a poor illustration of the ideal church.

A JEST should be such that all shall be able to join in the laugh which it occasions; but if it bears hard upon one of the company, like the crack of a string, it makes a stop in the music. —Feltbam.

Married

AMSTUTZ — SCHNECK. — On the 21st of March, 1895, at the Sonnenberg M. H., by Bishop J. Nussbaum, Bro. Peter J. Amstutz and sister Barbara Schneck, both of Wayne Co., Ohio. May their life be a pleasant one in the service of the Lord.

BISHOP JOSEPH BIXLER

was born in Fayette County, Pa., April 28th, 1813, and united with the Mennonite Church in his early years. He was united in matrimony with Catharine Hunsicker June 6th, 1837, to which union were born nine children, four of whom died in infancy, three after they were married, and two are yet living. In the year 1840 he was ordained to the office of deacon, and in the spring of 1848 he moved with his family to Mercer Co., Pa., where, in the same year, he was chosen by lot to the ministry. Bish. Knidolph Blosser of Mahoning Co., O., officiating. At this time there were but 20 members of our faith, consisting of 10 families, in the county, and the services were held at private houses, there being no meeting house of our denomination in the county at the time, while the small congregation was in charge of the Butler Co., Pa., and Mahoning Co., O., ministers prior to Bro. Bixler's ordination to the ministry. The ordination services were held at the house of Bro. Martin Buchwalter. In the spring of 1855 he moved to Clay (or Owen) County, Ind., where shortly after he was ordained to the office of Bishop. In October of the same year his wife died and the same fall he moved back to Mercer County, Pa. In 1857 he was again joined in marriage to Susanna Miller, to which union were born two children, both dying in infancy. His second wife died in 1862, and in the fall of 1863 he was joined in the bonds of wedlock with Mary Mellinger (widow of Tobias Yoer) of Mahoning Co., O. There were born to this union four children, two dying in infancy and two surviving him. He moved with his family to Mahoning Co., O., in the spring of 1865, where his third and last wife died, Aug. 13th, 1882. At this place he lived until he calmly fell asleep in Jesus, after an illness of about ten days, on Sunday, March 10th, 1895, at the age of 81 years, 10 months and 12 days, being conscious most of the time to the last moment. On the 13th his remains were laid to their resting place at the Oberholzer M. H., where a large assemblage paid their last tribute of respect to a tender parent, a loving friend, a faithful officer and trusty counsellor. Discourses were held by David Hostetter and Michael Horst of Wayne Co., O., followed by brief remarks by the home ministers. Funeral text, 2 Tim. 4:6-8. During his official life he passed through many severe trials, but he always stood up manfully for the truth. He was an earnest advocate and warm friend of the Sabbath School from the very infancy of that institution, and was always at his post of duty, willing to do his part, whenever health permitted, to the very last days of his life. His familiar voice is now hushed forever, yet time will not efface from our memory the words of tenderness, the earnest appeals, the timely warnings and the able gospel expositions we have so often heard him utter while standing before us, even with tears coursing down his cheeks, encouraging the saints to hold out faithful to the end, and pleading for the sinner to flee from the wrath to come, as only a kind, noble-hearted Christian can plead. Other hands must now take up the work where he has laid it down, and may God so direct that it may be carried forward from henceforth as faithfully and unselfishly as it has been done during his long official life. M.

DIED

BEIDLER. — On the 22d of March 1895, in Franconia township, Montgomery Co., Pa., Wilmer, son of Jacob and Catherine Beidler, aged 17 d. Services by Josiah Clemmer and Henry Bowers. He is not dead but sleepeth.

ERR. — In Wilnot township, Waterloo Co., Ontario, on March 29th, 1895, Allan A. Erb who was born November 27th, 1866, his age was 28 y., 4 m., 2 d. Buried on the 31st of March in the Blenheim Mennonite Cemetery. Funeral sermon preached by H. Hallman to a large congregation from 1 Cor. 15:55-57. He gave hope for a blessed immortality.

CULP. — On the 21st of March, 1895, near Wakarusa, only child of John W. and Chloe Culp, aged 3 m., 12 d., buried at the Olive church on the 23d. Her stay on earth was short. She calmly fell asleep in Jesus in the morning to awake in the day that never ends. It was sad to part with one we dearly loved, yet we know the Lord had need for one little spirit to join with the rest in their brightness.

Our baby is gone,
Gone over the river to join the songs
That are sung by the loved ones and the blest.

We miss her much, but this we know,
That pain and sickness, grief and woe,
Can ne'er disturb that rest,
For Jesus called her home.

Our baby is gone;
That pleasant look and little smile
We never can forget.
Oh! may her life, her sickness, death,
Allure our thoughts to heaven,
That we may ever watchful be,
That her best joys ours too may be,
When we shall thus be called
To bid this world adieu. NORA CULP.

FRIED. — On the 24th of March, in Franconia township, Montgomery Co., Pa., Anna, daughter of Jacob Fried, aged 17 y., 6 m., 23 d. She was buried on the 28th, followed to her last resting place by a large number of relatives and friends. Two weeks before her death she desired to be baptized, and received as a member into the church. She suffered from consumption some three months, bore her sufferings with patience and desired to depart and be with Christ which is far better. Funeral services were conducted by Michael Moyer and Josiah Clemmer from Mark 13:33.

MACK. — On the 21st of March, 1895, in Franconia township, Montgomery Co., Pa., of kidney disease, John Mack, aged 50 y., 18 d. He leaves an aged mother, a sorrowing wife, two brothers and a sister to mourn his departure. On the evening before his death he called his family to his bedside, took leave of them, and commended them to the Lord. As they stood around his bedside weeping he said to them, "Weep not for me, I am going to Jesus, to a very beautiful place." He was buried on the 26th, followed to his grave by a large concourse of relatives and friends. Services by Josiah Clemmer and Michael Moyer, from Phil. 1:21.

SPRINGER. — On the 25th of March 1895, near Hopedale, Ill., Daniel, son of Christian and Veronica Springer, aged 19 y., 3 m., 18 d. Funeral services by Daniel Nafziger and Christian Nafziger, from 1 Cor. 15 at the house and by Joseph Egli at the place of burial.

NICE. — On the 20th of March, 1895, near Bergey, Montgomery Co., Pa., of consumption, Henry K. Nice, aged 43 y., 3 m., 27 d. Buried on the 24th in Klein's graveyard, where many friends assembled to view the remains and sympathize with the bereaved. He was a member of the German Baptist (Dunkard) denomination. Funeral services by Jacob Price and Jacob Moyer at the house, and by Jacob Roos and Henry Price at the church. Text, Rev. 7:13-17. Peace to his ashes. H. C. K.

BLOSSER. — On March 21st 1895, near Aberly, Rockingham Co., Va., of consumption, sister Emma L. Blosser, youngest daughter of deacon Peter Blosser, aged 24 y., 2 m., 24 d. Buried on the 23d at Weaver's church. Funeral services by C. Good and L. J. Heatwole.

SHANTZ. — In Wilnot township, Waterloo Co., Ontario, on Feb. 10th 1895, Mary Ann, (Rosenberger) wife of Norman Shantz, aged 25 y., 15 d. Just before she died she expressed herself as having peace with God. Buried on Feb. 12th in the Blenheim Mennonite cemetery. Funeral sermons preached to a large congregation by Moses C. Bowman in German from Psalm 8:45, and Noah Stauffer in English from Psalms 25:42. She leaves one daughter, one week old child she died.

HUNSBERGER. — In Wilnot township, Waterloo Co., Ont., on March 22d, 1895, William Hunsberger, who was born in Montgomery Co., Penna., on March 1st, 1810. His age was 85 y., 21 d. He came to Canada with his parents about the year 1822. In 1834 he was married to Veronica Hallman who died about 14 months ago. They had a family of 9 sons and 1 daughter of whom 3 sons died before their parents. He was a member of the River Brethren denomination. He often longed for his release from earth, and to be with his God in heaven. Buried in the Blenheim Mennonite cemetery on March 24th. Mennu Cressman preached in German and John Wildfang in English, both from Phil. 1:21. A large number of people gathered to pay their last respect to the departed.

BEERY. — Bro. Abraham G. Beery was born in Fairfield Co., Ohio, Oct. 11, 1817, and died at the residence of his son, Daniel Beery, in Branch Co., Mich., March 23d, 1895, aged 77 y., 5 m., 12 d. He was married to Sarah A. Keller in the year 1839, and shortly after both united with the Mennonite denomination, and both lived lives devoted to her principles until the end. Sister Beery was called to her reward on Aug. 10, 1883, of their 12 children (5 sons and 7 daughters) two sons and three daughters survive. There are also 26 grandchildren living and 6 dead, and 4 great grand children living and one dead. Bro. Beery moved into this community 30 years ago, and his life has been an open book among his neighbors. He was a consistent and conscientious Christian, exemplifying in his life the characteristics of true piety and humility. For the past five years he was severely afflicted with paralysis and was unable to go about or to attend church regularly, which was a severe trial to him for he loved the house of the Lord and delighted greatly in the services of the sanctuary. He has gone to his reward, and we mourn not as those who have no hope. His devotion was manifested by his strict observance of the principles he accepted and advocated. He was a constant and deeply interested reader of the HERALD OF TRUTH, beginning with the first copy and continuing until he was no longer able to do so. The remains were laid to rest on the 25th of March in the Pleasant Hill graveyard. Funeral sermon by J. S. Lehman to a large concourse of sympathizing friends from Mich. 2:10.

"How blest is our father, bereft
Of all that can burden his mind;
How easy the soul that has left
This wearisome body behind."

This languishing head is at rest;
Its thinking and aching are o'er;
This quiet, immovable breast,
Is heaved by affliction no more."

NEUSCHWANGER.—On the 23d of Mar. near Kill Creek, Osborne Co., Kansas, Bro. Samuel Neuschwanger, aged 39 y., 7 m., 24 d. Deceased suffered for a long time of cancer. Last fall he went to Topeka, Kan., and submitted to a painful operation, which for a time seemed successful, and in 6 weeks he returned to his home. However, his malady returned, and he saw that it meant death. As many people visited him, he used every opportunity to exhort, admonish and encourage the believers and warn the sinners. He lived twelve weeks after his return from the hospital, and although his suffering was great, the Lord, on whom he trusted, carried him safely through. He leaves his wife, four children and many friends. Funeral services by J. M. Nunemaker of Roseland, Neb., from 1 Cor. 15: 54, 55.

FULK.—On the 25th of March 1895, near Cave Station, Augusta Co., Va., of an unknown ailment, Warden Holmes Fulk, infant child of Abraham and Susan Fulk, aged 4 m., and 21 d. Funeral at Union Chapel on the 27th by L. J. Heatwole.

CLINE.—On the 30th of March 1895, near Dale Enterprise, Rockingham Co., Va., of quick consumption, John F. Cline, aged about 60 years. Funeral on the 31st at Mt. Clinton church by S. F. Sanger, Jos. Kaegy and G. D. Heatwole.

SWOPE.—On the 9th of March 1895, near Edom, Rockingham Co., Va., very suddenly of neuralgia of the heart, Rebecca Swope, wife of Peter Swope, dec'd, aged 73 y., 11 m., 18 d. Funeral on the 11th at Garbers church by S. F. Sanger and L. J. Heatwole.

WITMER.—March 20th, 1895, in Mahoning Co., Ohio, of pneumonia, Hannah, widow of Jacob Witmer, aged 81 y., 8 m., 11 d. Her remains were laid to rest at the Oberholzer M. H., where services were conducted by Allen Rickert, David Lehman and Peter Basinger. For many years she has been a consistent member of the Mennonite church. This is the fourth time that death has laid claim on aged persons in this immediate community in the last six weeks within a radius of about one-half mile. A powerful sermon for us all.

SHAUM.—On the 20th of March, 1895, in Elkhart Co., Ind., of dropsy, Elizabeth Holdeman, widow of the late Bishop Henry Shaum, aged 65 y., 5 d. She was born in Wayne Co., Ohio, March 15th, 1830, united in matrimony with Henry Shaum on the 25th of March 1847. She was the mother of 12 children, five sons and seven daughters. Her husband and four daughters preceded her to the spirit world, leaving 5 sons and 3 daughters to mourn her death. She was a kind and loving mother, an earnest and devoted Christian; she was much interested in the welfare of the church, and her place in the meeting-house was seldom vacant as long as she was able to go. She desired communion a few weeks before her death, and during her last hours was much engaged in prayer. She always manifested a very deep concern for the salvation of her children. She was fully resigned to the will of God and His promises were a source of comfort to her. At one time it seemed as if all around her was shrouded in darkness, and then suddenly the bright effulgence of heavenly glory spread around her and she said, "Oh! let me see how this world appears." She had her measure of sorrow, trouble, care and anxiety, but all these are past, and we are confident that hers is now a brighter lot where the "wicked cease from troubling and the weary are at rest." Peace to her ashes.

STRLE.—On March 16th, 1895, near Turleytown, Rockingham Co., Va., of pneumonia, James Steele, aged 70 y., 2 m., 14 d. Buried on the 12th at New Erection church. Sermon by J. C. Hagan the Presbyterian pastor. He was for more than 40 years a member of the Presbyterian church and was extensively known over the county.

WEAVER.—On the 27th of February, 1895, in Mahoning Co., Ohio, of la grippe, Martha, widow of Jesse Weaver, aged 80 years. Interment in the Oberholzer graveyard on March 1st. Services by M. Horst and Beery, of Orrville, Ohio. Her funeral was largely attended.

KNOPP.—March 28th 1895, in Mahoning Co., Ohio, of pneumonia, Catharine, widow of Samuel Knopp, aged 73 y., 10 m., 9 d. Her funeral took place on the 31st at the Oberholzer M. H., and was very largely attended. Services by Isaac Good of Medina Co., Ohio, assisted by Jacob Weaver.

WISMER.—On the 24th of March, 1895, at the residence of Bro. Joseph C. Bowman, near Caledonia, Kent Co., Mich., of old age and heart trouble, Joseph Wismer, aged 76 y., 2 m. Buried at the Gaines U. B. church on the 27th inst. Funeral services by Elder H. T. Barnaby from 1 Cor. 7: 29. Deceased was a deaf mute since his infancy. He was of a genial nature and ever ready to be of service to those around him, and his death will be felt most by those who knew him best. Peace to his ashes.

GOOD.—On the 17th of March, 1895, in Chester Co., Pa., Kate Good, wife of Solomon Good aged about 38 years. Buried on the 21st at the Vincent M. H. She leaves a husband, two daughters, a father, one brother, one sister and many warm friends, but we do not mourn as those who have no hope, but feel that our loss is her eternal gain.

Now I am gone, I can't return;
Here, me, no more you'll see;
But this is true, that all of you,
Must shortly follow me.

Ah! do beware, and do prepare
To meet the monster, Death;
For he may come, while you are young,
And steal away your breath.

When you unto my grave do go,
The gloomy place to see,
I say to you who stand and see,
Prepare to follow me.

My earthly labors have an end;
I've found a better home;
Where I, with many a loving friend,
Gather around the throne.

MILLER.—On the 20th of March 1895, in Moultrie Co., Ill., Magdalena, widow of Jacob P. Miller, aged 89 y., 1 m., 5 d. She leaves 2 sons and 1 daughter, 5 grandchildren and 20 great grandchildren. Her husband died 13 years ago. Buried on the 21st in the Otto graveyard. Funeral services by D. C. and Jos. D. Schrock. Deceased was a sister in the Amish Mennonite church.

MISHLER.—On the 22d of March 1895, in Conemaugh township, Somerset Co., Pa., very suddenly, Susan, daughter of Levi Mishler, age 17 y., 3 m., 1 d. On the morning of 21st she had a fainting spell, but soon recovered, but on the morning of the 22d she expired in a moment's time. Truly in the midst of life we are in death. She was buried on the 24th. Funeral services by Jonas Blanch, L. A. Blough and Simon Layman.

HERSHBERGER.—On March 17, 1895, near Tub, Pa., of lung trouble, sister Eliza Hershberger, wife of brother Jeremiah Hershberger, aged 69 y., 5 m., 7 d. Her maiden name was Fulk. She leaves her aged husband, 5 children, besides brothers and sisters and many grand-children and great grand-children to mourn their loss. She was much concerned about the welfare of her household and often shed bitter tears over their failures. Buried on the 19th. Services by D. H. Bender and G. D. Miller from Num. 23: 10.

GINDLESBERGER.—On the 23d of March, 1895, in Conemaugh township, Somerset Co., Pa., Katie, daughter of Pre. Samuel Gindlesberger, aged 12 d. She was buried on the 25th at the Blough Mennonite meeting house. Funeral services by Jonas Blanch, Simon Layman and L. A. Blough.

"We had a little treasure once,
She was our joy and pride;
We loved her, ah! perhaps too much,
For soon she slept and died.

All is dark within our dwelling,
Lonely are our hearts to-day;
For the one we loved so dearly,
Has forever passed away."

DARKWOOD.—March 26th, 1895, near New Paris, Elkhart Co., Ind., infant son of Lewis and Hannah Darkwood, aged 2 days. Funeral remarks at the house by William Buzzard, from Job 1: 21, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The remains were buried in the Whitehead graveyard.

BERRY.—On the 15th of March 1895, at Clarence Centre, N. Y., of pneumonia and heart trouble, after an illness of but one day, sister Berry, wife of Bro. Jacob Berry, aged 60 y., 7 m., 5 d. She was the daughter of Abraham and Maria Martin, and was born at Clarence Centre, married to Jacob Berry, April 12, 1855. Her husband, 4 sons and 2 daughters survive her. She united with the Mennonite church about 25 years ago and has been an esteemed member and a highly respected neighbor and friend, a loving wife and mother, whose watchfulness for the comfort of her family, as well as her affectionate manner made their home life one of happiness and peace. Buried on the 19th at Clarence Centre. Funeral in the U. B. church. Services by Asa Beards of Ridgeway, Ont.

YODER.—On the 25th of February, 1895, near Shipshewana, Lagrange Co., Ind., of dropsy, Mary A. wife of George Yoder, aged 38 y., 7 m., 1 d. Sister Yoder suffered very much, but bore it all with Christian fortitude, to His honor and glory who is able to comfort in all trials. She desired to depart this life and be with Christ which for her was far better. She made every arrangement for the funeral, selected the hymns and the 23d Psalm for the text, and these lines especially for the children:

"How many were the silent prayers,
My mother offered up for me;
How many were the bitter cares
She felt when none but God could see.

Oh! let me think of what she said,
And of the kind advice she gave;
O let me do as she's dead,
And sleeping in her lowly grave."

Funeral services at the Shore M. H. by V. C. Miller and D. J. Johns, on the 25th, where a large concourse of friends and neighbors had gathered to pay the last tribute of respect to the beloved sister.

BAUGHMAN.—On the 27th of March 1895, in Woodford Co., Ill., of asthma, of which he suffered a long time, Bro. Jacob Baughman, aged 67 y., 3 m., 21 d. His wife departed this life nine months ago and his wish that he might soon follow her was fulfilled. He testified that he was prepared for the great change. He leaves 5 sons and 2 daughters. He was a faithful member of the Amish Mennonite church. Buried on the 29th in the Roanoke graveyard. Funeral services by E. Hartman in English and J. P. Schmitt in German.

JONES.—On the 22d of March, 1895, near Emma, Lagrange Co., Ind., Abraham Jones, aged 39 y., 2 m., 16 d. He was a consistent brother in the Amish Mennonite church, and will be much missed in the church and neighborhood, but in no place so much as in the home. He was a kind father and loving husband. He leaves a sorrowing wife and four children to mourn their loss, but they mourn not as those who have no hope. Funeral services the 24th, at the Maple Grove church by Jonathan Kurtz and Jonas S. Hartzler, from 1 Thes. 4: 13 and Psalms 17: 15.

GEISER.—On the 24th of March 1895, in Wayne Co., Ohio, of brain fever, Mary Anna, daughter of Fred. and Elizabeth Geiser, aged 3 m., 16 days. Buried on the 26th at the Sonnenberg M. H. Funeral services by Jacob Nussbaum.

"Little darling, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

WISMER.—On March 22d, 1895, of old age and dropsy, Abraham Wismer of Clinton township, Lincoln Co., Ont., aged 91 y., 7 m., 9 d. He was a member of the Mennonite church in this place for many years. He was for the last few years afflicted with rheumatism, but he could not go from home and the most of the time was spent in great pain and distress, but he suffered all his afflictions in patience and with Christian fortitude and had a living hope of better things when suffering here ends. He was fully resigned to the will of God and it seemed he longed for the call of God. The remains were buried at the Mountain church on the 24th. Although the roads were very bad the church was more than filled. Services by Noah Stauffer from Prov. 14: 32. Peace to his ashes.

CONTRIBUTIONS TO THE FREE HERALD FUND.

1894.
May.—Hannah Smith, \$1.00; Susan Brenne-
man, 1.00; S. Good, 1.90.
June.—Maple Grove, \$1.00; J. A. Hertzler,
1.00; D. D. Long, 1.00; Hotchkiss, 1.00.
July.—Chas. A. Shantz, \$.50.
Aug.—Barbara Harnish, \$.00.
Sep.—C. Sumy, \$.00; J. S. Shoemaker, 2.00.
Oct.—Annie Kratz, \$1.00; Matilda Horst,
36.00.
Nov.—J. S. Shoemaker, \$.00.
Dec.—C. M. Brubacher, \$.80; No Name, 85;
Veronica Horst, 2.00; Nancy Miller,
10 c.; J. S. Augspurger, 4.00; Jno. Buz-
zard, 50 c.

1895.
Jan.—Mary Alberson, \$.00; Frank N. Hoover,
1.00; Jno. Gehman, 1.00.
Feb.—Well-Becker, \$.00; J. S. Augspurger,
3.00; Hettie Eby, 1.00.
Mar.—Free Herald, \$.30; Levi Hooley, 1.00.

THE LORD'S MONEY.

Freewill Offerings received during the months
of February and March, 1895.

MISSION.

Elkhart Cong., \$10.60; Mrs. H. Funk, Pa.,
5.00; Blanchard Cong., Putnam Co., O., 2.07;
Blanchard S. S., Putnam Co., O., 2.00; Tusca-
rawas Cong., Tuscarawas Co., O., 1.50; Thomas
Cong., Somerset Co., Pa., 7.94; Weaver Cong.,
Hambria Co., Pa., 12.41; Stahl Cong., Somers-
et Co., Pa., 10.93; Blough Cong., Somerset
Co., Pa., 9.87; John Newcomer, (Ohio), 1.00;
A. Friend, Pottstown, Pa., 1.00; Sycamore
Cong., Cass Co., Mo., 25 05; C. J. Plank, 5 00;
Mary S. Benner, 4.00; A. Sister (Pa.), .50; I. H.
Fisher, 1.00; Chr. Bomberger, 2.00; A. Sister,
(Pa.), .90; A. Brother, (Kansas), 1.25; Daniel
Stalter, 1.00; John W. Weaver, .50; J. S. Augs-
purger, 3.00; E. J. Yoder, 1.00.

TRACT.

Slate Hill Cong., Camb. Co., Pa., 4.00; Me-
chanicsburg Cong., Camb. Co., Pa., 4.55;
Hanover Cong., York Co., Pa., 7.00; A. Sister,
(Pa.), .50; Levi Witmer, .25; Anna LeFever,
1.00; Levi Hooley, 1.00; Ida Kauffman, 1.00;
John W. Weaver, 1.00; Minnie Rupp, .25;
Martha E. Brubaker, .25; Joseph Bear, .17;
Munaburg Cong., Adams Co., Pa., 1.86.

G. L. BENDER,
Treasurer.

N. B.—If at any time any money was sent
that has not been acknowledged, kindly in-
form the treasurer at once.

For the Herald of Truth. DAILY RECORD

of the weather for the year 1894, kept by
Justus B. Baer, at Woodside,
Payette Co., Pa.

The year 1894 goes on record, not as some
of the past, but as a mild and pleasant one,
especially in this latitude. Below we notice
the average temperature for the seasons, the
rain and snow fall in inches, the greatest pre-
cipitation at any one time, the dates of the
coldest and hottest days, and all the other
days of importance.

Number of days in which rain and snow
fell, 156; No. of days in which no rain or
snow fell, 183; clear 26; hail 6; sleet 2; foggy
36; dew 81; windy 192; smoky 51; thunder
60; lightning 47; rainbow 4; frost 75; morn-
ing dew 6; evening dew 38.

The greatest depth of rainfall at one time,
December, 1 1/2 inches; The greatest snowfall
at any one time, Dec. 8 1/2 inches; The coldest
day, Dec. 29, 24° below zero; The hottest
day, June 21, 97° in the shade; Sept. 25
the first fall frost; Oct. 11, the first ice formed;
Nov. 5, the first snow.

The total rainfall for the year, 50 1/2 inches
or 4 feet 2 1/2 inches; the total snowfall 48 1/2
inches or 4 feet 1/2 inch; temperature taken
each morning before sunrise, averaged for
winter, 32°; for spring, 56°; for summer,
67°; for fall, 53°; for all, 53°.

January came in very mild, with only 1
inch of water falling during the month, and
8 1/2 inches of snow, and went out above the
freezing point.

February came in with the mercury regis-
tering 30° and a light snow, with the mercury
rising to 50° at the middle of the month, and
passing out at 30° the same as it came in,
with smoke.

March came in clear with a light frost and
evening red, and by the 20th of the month
the mercury raised to 60° in the shade.

April came in with mercury 54°, and by
the 16th of the month raised to 66° in the
shade, and went out very clear with mercury
88° in the shade at noon, it being a very
pleasant month.

May dropped in upon us very pleasantly
with the mercury 88° in the shade at noon,
and went out at 60° with a rainfall of 10
inches for the month.

June came with mercury 58° and raining,
although it had the least rainy days of the
spring months, and went out with mercury
94° in the shade, and with rain, thunder,
lightning and hail.

July came in with the mercury at 60° and
raised to 95° very soon in the month. It was
a very hot month, the mercury very often
from 94° to 95° in the shade, it was getting
very dry and the crops were suffering.

August came with fog and thunder and the
mercury 94° in the shade, at noon, it being a
very dry month with only 2 inches of rain.

September came with mercury 75° at sun-
rise, with heavy smoke, wind and sharp
lightning, it having only one clear day and
5 1/2 inches of rainfall, it being a nice month
for seeding.

October was a very dry month, only 2 1/2
inches of rainfall, it being the stormiest month
of the season.

November came pleasant with very little
rain, water became very scarce, creeks be-
came so dry that many fish died.

December came in pleasant with a little
more rain and by the days growing shorter and
the nights growing longer, and the sun bear-
ing its power on the earth, the streams began
to flow as usual, and by the 28th of the month
when the mercury reached 24° below zero, we
had plenty of water.

Pure Apple Butter!

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sweetened with granulated sugar. Agents
wanted everywhere. We solicit correspond-
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NO SMOKE!

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Passenger Traffic Manager. Gen'l Pass. & Ticket Agt.
7-14 '95

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Strictly All Wool and Well Made,

and we ask members to insist on their dealers keeping our brand of goods. Where there is no dealer keeping our goods, write to us for sample outfit, consisting of samples of cloth, from which we make our clothing, order blank, tape measure and rules for ordering. Our rules for measurement are so simple any one can understand them. We will also state that we make all other kinds of clothing for Men, Boys and Children, and if you wish to send us your order for these other makes of goods, we will guarantee you a substantial saving.

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MICHIGAN DIVISION.

Condensed Schedule of Trains.

EFFECTIVE NOV. 18, 1894.

GOING NORTH.	STATIONS	GOING SOUTH.
No. 22.	No. 24.	No. 25.
pm	pm	am
2 15	7 00	Benton Harbor
1 18	6 09	Niles
12 39	5 29	Elkhart
12 17	5 08	Goshen
am	am	am
11 35	4 15	Warsaw
10 10	2 55	Wabash
9 13	2 00	Marion
8 16	12 45	Anderson
am	am	am
6 30	11 15	Indianapolis
11 17	10 20	Rushville
10 20	9 25	Greensburg
9 25	8 30	North Vernon
8 30	7 35	Cincinnati

Train 26, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.
Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles 7:07 p. m.; arrives Elkhart, 8:10 p. m.
All trains daily except Sunday.
Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.
Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.
G. A. HENRY, Ticket Agent, Elkhart, Ind.
OSCAR G. MURRAY, Traffic Manager, Cincinnati, O.
D. B. MARTIN, G. P. & T. A., Cincinnati, O.

Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves.....	6:30 a. m.
No. 2, arriving east, arrives.....	8:00 a. m.
No. 3, Going west, leaves.....	12:40 p. m.
No. 4, Coming east, arrives.....	3:35 p. m.
Each train makes close connection at Mishawaka with electric cars for South Bend, also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.	
DARWIN F. COE, Traffic Manager.	H. R. BUCKLEY, General Manager.

Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., MAY 1, 1895.

Vol. XXXII. No. 9.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
A. B. KOLB, ASST. EDITORS.

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

Two more persons were received into the Elkhart Cong. on April 25.

CHANGE OF ADDRESS.—Bro. J. K. Hooley, from McVeytown, Pa. to Oak-land Mills, Pa.

CHANGE OF ADDRESS.—BISH. Michael Horst, from North Lawrence, Stark Co., Ohio to Orrville, Wayne Co., Ohio.

SUNDAY, April 7, thirty-four persons were received into membership—28 by baptism and 6 by relation—in the Shore Cong., Lagrange Co., Ind.

THE Indiana S. S. Conference Programme Committee assembled on the 13th of April and arranged a program to be presented at the Indiana Annual Spring Conference for approval. Bro. D. Garber informs us that the same thing is being done in Ohio. We are glad to see our church conferences taking hold of the matter and assisting by suggestions and a general supervision to make the S. S. Conferences and S. S. work in general a still more efficient factor in church work.

CHANGE OF ADDRESS.—Bro. Eli J. Bontrager from Middlebury, Ind., to Island Lake, N. Dak. Bro. Bontrager is one of the many brethren who formed a colony in the state of North Dakota near the Canadian frontier.

Bro J F. FUNK paid a visit to our little congregation in Chicago, April 19, 20, and 21. Baptismal services were also held on which occasion one young person was united with us in church fellowship. May this dear young brother ever continue to contend faithfully for the principles of the Gospel and be a noble example to his former associates.

MINISTER ORDAINED.—On the 21st of April, Bro. S. F. Coffman, second son of our ministering brother J. S. Coffman, was ordained to the Ministry at the Home Mission, Chicago, Bish. J. F. Funk officiating, assisted by Pre. Aaron R. Loucks. Though young in years, Bro. Coffman has had considerable experience in Sunday school and other Christian work, and our prayer is that he may, by the grace of God, become still more useful in this new responsibility that has devolved upon him, that he may become a power for God in leading souls to Christ.

In Rhea Co., Tenn. there are at present eight Seventh Day Adventists imprisoned for working on Sunday. There are thousands of people in our cities who labor on Sundays, not because they are Adventists, not because they wish to observe the old Mosaic law (for they work on Saturday and every other day) but because there is money in it, and after this they lust, and a corrupt municipality suffers it. The Adventists observe the old Jewish command, "Six days shalt thou labor," just as strictly as the other part, "But the seventh day is the Sabbath of

the Lord in it thou shalt not do any work," etc., and so far as being true to their convictions is concerned they certainly are entitled to the highest respect. Their devotion to, and suffering for, a principle is worthy of a better cause.

An exchange informs its young readers that a soldier can be a Christian, and that he is all the better as a soldier because he is a Christian. When the soldiers came to John the Baptist and asked him what they should do he told them to do violence to no man. But "Violence is the business of a soldier" says a writer of note, hence to tell him not to do violence is as much as to tell him to put away his implements of violence, the gun and the sword, and even give up his desire to injure others in any way. That kind of a soldier may be a Christian. With this modification we say too that a soldier can be a Christian, but under all circumstances we believe a man can be a better Christian by leaving military aspirations and associations out of sight, and out of his heart.

THERE is only one God to love, only one heaven to win, only one road there, why then do men try to seek for heaven where they can be saved? Jesus says, Deny thyself, take up thy cross, follow me. He is the way, the truth and the life, any and all man-made devices are neither the way, truth nor life. What we need to-day is old fashioned Bible Christianity, apostolic simplicity and the fearlessness and humility and love as manifested by the early Christian church, with less of the nineteenth century religious paraphernalia and ecclesiastic rick-rap and artificial means of carrying on gospel work. There is need of more

teaching and less circumlocution in the pulpit, more meditation, more prayer, more consecration, more study of God's word and less society, band, chapter, union and league work in the Christian church to-day.

A GENERAL CONFERENCE.—The following letter from a number of our ministering brethren in Kansas will be read with interest by those who are looking forward toward a general conference of the fourteen state and district conferences of our church. The letter explains itself.

Newton, Kansas, April 18, 1895.

TO THE EDITOR OF THE HERALD OF TRUTH:—

Dear brother:—Greeting in the name of Jesus. Believing that a General Conference has become necessary to consider some important questions that are confronting us as a church, and to better promote the unity, uniformity and prosperity of the Mennonite church of America, and to be better able to advance the doctrines of Nonresistance and Nonconformity as taught by our Lord Jesus, and to become more a "light" and "salt" to the earth, and as already several local conferences have taken steps toward a general conference, we would recommend that you announce through the HERALD that the conferences convening this spring shall take some definite action regarding the matter, and each appoint a member as delegate for the arrangement of time, place, and manner of holding such conference. Hoping you take the same interest as we do we submit it in the fear of the Lord. Fraternally,

CALEB WINEY, DAVID WEAVER,
DAVID ZOOK, M. F. HORST,
TILLMAN ERB, JACOB B. ERB,
R. J. HEATWOLE.

THE annual spring conference of Lancaster and adjacent counties, Pa., was held this year in Rohrerstown, and was very largely attended. We are informed that a committee of five was appointed to present to the senate a protest against the so-called "Anti garb" bill. This bill, as most of our readers know, was brought to light through the action of several Roman Catholic nuns in Pittsburg, Pa., who applied for and received positions as teachers in the city schools. Their appearance at school in the peculiar garb of

their order was thought by many to have an undue influence in favor of Catholicism, and a storm of protest arose against the wearing of any distinctive garb by a teacher as a sign of the order or denomination to which the teacher may belong, and if the bill now before the Senate comes into force it will affect our Mennonite, Dunkard and Quaker sisters who are at present teaching school in Pennsylvania, so that they will either have to quit teaching or change their apparel, especially the bonnet and prayer head covering, so as to conform to the law. Looking at the "Anti-garb" bill from the standpoint of religious liberty, it smacks pretty strongly of old-time Puritan intolerance, and while the intentions of the framers of the bill are no doubt good, we think it is perfectly in order for our Pennsylvania brethren to try to have it so amended that it will not bar from the profession those who wear a distinctive garb not as an order in a denomination but as the practice of a principle that seventy-five years ago was observed by nearly all the Protestant churches.

The statement of the *Philadelphia Ledger*, in a recent number, that the old congregation of Mennonites at Germantown, Pa., had disbanded, is denied by the *Familienfreund* of Quakertown, Pa. The *Ledger* in speaking of the matter adds the following historical sketch:—"The practical disbanding of the congregation of the Mennonite Church, of Germantown, brings to mind some historic facts relative to the oldest congregation in America of that peculiar sect of Christians known as the followers of Simon Menno.

The meeting house, which for years has been the sanctuary of the congregation, is a quaint old structure, severely plain, both inside and out, devoid of all churchly ornamentation, and stands in the ancient graveyard, in which lie generations of former worshippers.

From this church sprang all others of the denomination in America. Descendants of founders are to be found in almost every State of the Union, many occupying high positions of honor and trust.

The first Mennonites came to Pennsylvania by invitation of William Penn, arriving at Germantown October 6, 1683. Although the first settlers appeared to

have been equally divided between Friends and Mennonites, they all seemed for a number of years to have worshipped together with one ceremony. When Wilhelm Rittinghuyzen (William Rittenhouse) arrived in 1688, preaching services were instituted. About the beginning of 1700, however, there seems to have been a disposition on the part of the Mennonites to have their own meeting house. The first practical movement in this direction was in 1702, when, on Feb. 10, Arnold Van Fossen delivered to Jan Neus, on behalf of the Mennonites, a deed for three square perches of land for a meeting house on the main street. The meeting house, however, was not erected until 1708. It was constructed of logs and stood where the present meeting house stands. The deed for it was dated September 6th, 1714, and was given by Henry Sellers. William Rittenhouse was the first preacher, and shortly afterward, he was made Bishop, his ordination, according to Mr. Daniel Kolb Cassel, being performed by one of the members, on the authority of the ministers and deacons of the Altoona congregation, none of whom cared to undertake the dangerous voyage to this country to perform it. Rittenhouse died the same year that the meeting house was built, and it is believed that Klaus (Nicholas) Rittenhouse and Dirck Keyser succeeded him.

After the completion of the meeting house the congregation entered upon an era of activity and prosperity. Branch churches were organized in various parts of Pennsylvania, and in less than twenty years churches were instituted at Skip-pack, Conestoga, Green Swamp, Manatowney, and elsewhere, with fifteen ministers and exhorters.

A school was also established in the earliest days of the primitive church, and was held in the same rude building. It was presided over in later years by the quaint and pious poet teacher, Christopher Dock, whose hymns are still sung by the Mennonite congregations.

In 1727 the congregation employed the printing press to spread its doctrine. Its "Confession of Faith" was translated into English and printed at Philadelphia. During the years 1745-8 the Germantown congregation made arrangements with the Recluse Monks of Ephrata to do its printing, the first volume being en-

titled "Golden Apples in Silver Skins." The next work was the translation, from Dutch into German, of the Mennonites' great historical book and martyrology, "Der Blutige Schauplatz" which work was completed in 1748, and which is considered to be one of the largest books published in America, a folio of 1,512 pages, weighing about twenty-five pounds. Both books are now among the rarest and valuable of American prints. This was followed by several editions, on the Sauer press, of the hymnal, "Das Psalterpiel." The third edition bears the imprint 1764.

A few years prior to the outbreak of the Revolutionary war the congregation had outgrown the log church, and arrangements were made to replace it with a more substantial structure. On January 20, 1770, the subject was referred to a building committee, consisting of Jacob Keyser, Sr., Nicholas Rittenhouse, Abraham Rittenhouse and Jacob Knorr. The new building was finished the same year, at a cost of £202 5s. Pennsylvania currency. At that time the Mennonites in Pennsylvania numbered thirteen congregations, and had forty-two meeting houses, fifteen bishops, and fifty-three preachers.

The meeting house at Germantown, when built, was much the same as it is now, except that a low stone wall separated the graveyard from the street, which has since been replaced by an iron fence. The interior of the house has been somewhat modernized, but still maintains its plain character and stands as a living monument to those early German pioneers who came to America over two centuries ago to enjoy religious liberty, and who, by their thrift, honesty and piety, proved themselves worthy to be ranked among the most valuable pioneers of Pennsylvania.

A BITTER word may make a wound that will never heal. A kind word may win a friend that will never turn. A caution may save a soul; and yet silence is sometimes more stinging, and at other times more soothing, than any word.

"THE religion of Christ is not a law, but a spirit; not a creed, but a life. Love is the fulfilling of the law. He loved us, God knows why, I do not; and we, all unworthy though we be, respond faintly to that love, and try to be what He would have us to be."

TO THE UNCONVERTED.

"He that believeth on him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:18.

Dear unconverted soul, by the above passage of Scripture, we see that you are already condemned. This is from God's precious word by which all things are judged. It endureth and abideth forever. The sentence of the sinner is already pronounced. He is lost, is without strength, dead in trespasses and sins, and without God in the world. No fixing up, no compromise with self and God. Ordinances and mere morality avail nothing with a sin-fallen soul, in the presence of a sin-hating God. Firm resolutions of living a better life will not blot out past sins. Neither will self-justification. See Rom. 3. "All have sinned and come short of the glory of God." The words of Jesus to that self-righteous ruler among the Jews—Nicomemus—were, "Ye must be born again." "Marvel not that I say unto you," etc. There is no possibility of dodging this matter. You have to do with God in time and eternity. It is either without Christ, and with your sins, or justified, washed and cleansed in Christ's most precious blood. You are doubtless enjoying life and its fleeting pleasures of this present evil world in a way, but this world with all its enticing allurements will soon pass away and what then? A Godless, Christless eternity with the damned, see Rev. 21:8.

"He that believeth not is condemned already." The sentence is already pronounced, but not yet executed and in this little season of grace is all that is given time for pardon and acceptance with God. The enemy of souls may tell you, you are yet young. Wait, time enough yet. But as you value your precious immortal soul, flee from the wrath to come. Take your true position as a sinner before God, no matter what is your standing in church and society, for remember there are tares among the wheat. The sifting time is coming. "Ye must be born again."

God knoweth them that are His. But many travel the broad road to destruction. The broad road admits all classes, the murderer, the thief, the harlot, the "religious" classes, see Rev. 21:8. It is sad to think that there are millions of "religious" souls on the broad road to eternal perdition. But they have a religion without Christ. Except the soul is cleansed by that precious blood, forms and ceremonies are useless, though they may be performed with great seriousness and solemnity. God's word says, "Ye are weighed in the balance and found wanting." God requires reality. Men can often be duped. Counterfeits are frequently passed for the real thing itself. Not so

with God. We are liable to mistakes, but God makes none. It is well to have on the wedding garment when going to the feast.

Before God's allseeing eye there is either light in all its glory through Christ, or there is blackness of darkness without Him. Men would blend it into a kind of dim twilight, but that will not stand the test. The enemy has succeeded in causing much strife and divisions among the saints of God. He has succeeded in getting many souls occupied with strife and contention instead of having the eyes centered upon Christ who is a rock above every howling billow, and a glorious light above all the darkness.

Time is precious. Place your finger upon your pulse, listen to the ticking of the clock as it measures off time that is swiftly carrying you to eternity, into the presence of an offended God. It is sad to live in this world without Christ, but sadder still to meet God without Him. Dear sinner, may I tenderly and affectionately warn you to flee from the wrath to come to a loving Savior who is not only able but willing to save you and cleanse you from that deep dark stain of sin and guilt, and share with you Himself and all He has in endless glory. Perhaps you have often heard that sweet story of the cross, but passed it with cool indifference. Remember that God holds you accountable for the way in which you treat that precious loving one. Oh! think what it cost to provide means for your escape from the wrath to come. Christ left that glory circled throne for a scene of darkness, sin and death. Was not that a sacrifice? He was the word made flesh. God manifested in the flesh. By Him the worlds are made; but He stooped so low as to redeem us. Born in a stable and laid in a manger because there was no room at the inn, (what a picture of the world, no room). The birds have nests, and the foxes have holes, but He had nowhere to lay His head. He became poor that we through His poverty might become rich. He fasted forty days and forty nights in the wilderness among wild beasts, was tempted of the devil, and oh! think of Him on the night of that great agony in the garden of Gethsemane (when even His own disciples would not wake with Him one hour), where He wrestled with the powers of darkness and sweated, as it were, great drops of blood; with a kiss by His own disciple brought before the judgment seat of man (His own creatures), condemned to die a felon's death on the cross, a wicked robber preferred to Him. As a lamb before her shearers is dumb, so He opened not His mouth, and was taken as a lamb to the slaughter. He was scourged, spit upon, crowned with thorns, and nailed to that cruel Roman cross between two thieves. Though He was able to call twelve legions of angels to His aid, He

denied all for *our* sake. No wonder the sun refused to shine and the earth quaked, and the rocks rent when Jesus the Son of God was hanging, mangled, bleeding, dying upon the cross. Think of that spotless victim who was made for sin, for us that we might be made the righteousness of God with Him. He was bearing the sins of many, tasting death for every man, and making a propitiation for the whole world. Sin was judged in all its terror by Christ when He cried, "My God, my God, why hast thou forsaken me." Yes God himself judged sin with an unsparing hand upon His only begotten when the billows of God's wrath rolled across His spotless soul. But He cried, "It is finished." He was laid in a borrowed grave. Such was the reception of Christ in this sinful Christ-rejecting world. His dead body was even guarded, a seal put upon His tomb, but God raised Him up from among the dead. He greatly humbled Himself, was crowned with thorns, and went down to hell for you and me, but God raised Him up and crowned Him with glory and seated Him at His own right hand, see Heb. 1:3.

He is now an advocate with the Father, interceding for the believer. Dear sinner, does it not melt your heart of stone? This is God's only remedy. "God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish but have everlasting life."

"There is life for a look at the crucified one, There is life at this moment for you. Then look sinner, look unto Him and be saved,

And know thyself spotless as He."

J. M. STOLTZFUS.

For the Herald of Truth.

CONTENTMENT.

"And having food and raiment, let us therewith be content." 1 Tim. 6:8.

What peace and quietness this would bring us if we could live in such contentment, and keep our eyes on the prize set before us, and look to God in all things, and make Him the man of counsel and asking. "My God how will it please thee?" instead of looking too much to one another. Humanity is so constituted that what one has all want, whether it is consistent with the Bible or not, and at any sacrifice, therefore men will enter into a chase after the world as though that were the only thing needful. But "seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 4:33.

To fold our hands in idleness would be the other extreme. If we work not, neither shall we eat. But we should work in Christian moderation that we may have wherewith to give those that endure poverty. This should be no burden at all, for God in His great love and mercy,

uses these means to keep us nearer where we should be, for we are all likely to go astray, if left to our own way. When we once see how vain this world is, we feel to thank God for His great love to us, to guard us while we were not aware of our danger. So let us ask God for contentment. Perhaps we have grieved at our lot, but we have feared to murmur. "He that keepeth Israel neither sleepeth nor slumbereth," but "they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction." 1 Tim. 6:9.

We should have a childlike faith, and read and consider the word of God, like a letter from a dear friend. The Lord is the friend that will stick closer than a brother. Does not nature teach us how quick friendship's love is ready to respond to duty? So should our love be to the Lord, so careful to not displease Him, and ready to run at any bidding, that pleases Him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, 'Thou shalt love thy neighbor as thyself.'" Matt. 22:37.

Let us search the Scriptures which are able to make us wise unto salvation. The Bible is the Book of books, it is the fountain of living water, that will strengthen us in every time of need. Though our sins be as scarlet they shall be as white as wool. Salvation is full, and it is free. It is a word to each one of us to spur us to sobriety. It comes to my mind, as though the Bible were two lines which open the great gulf from the shore of time to eternity's shore. The upper line is grace and love, the lower one is faith, hope, duty and sobriety, but if we let go of the upper line we have become as sounding brass, or as a tinkling cymbal.

M. KING.

For the Herald of Truth.

GREET YE ONE ANOTHER WITH A KISS OF CHARITY. 1 Peter 5:14.

Since the purpose of the Apostle Peter's admonition is so differently understood, I am prompted by love to advance a few thoughts concerning the virtue underlying this request. After the apostle admonished his brethren relative to elevating them to a higher plane of life, he concludes by giving them this command, "Greet ye one another with a kiss of charity." In our language, "greet" takes various meanings; but upon this occasion the apostle desired to make a special impression upon his brethren, wishing to arouse among them that degree of harmony and love, which would involve their every concern of each other's spiritual welfare; eager to meet

and admonish with kind wishes; which exercise would prompt them to an act of endearment and fondness, to embrace with tender affection; showing by a kiss, the fullness of love, the charitable presence of reverence to God and universal respect for the brethren.

We have the character of our subject better illustrated by Christ in Luke 7:38—46, He being censured by Simon, a Pharisee, for recognizing the hospitality of the woman who was a sinner, and who washed His feet with tears, and wiped them with the hair of her head, and kissing them; after Jesus questions Simon in regard to the woman's respect and reverence, He says, "I entered into thy house, and thou gavest me no kiss; this woman has not ceased to kiss my feet," thus commending the submissiveness and love the woman showed toward Him, while toward Simon was shown displeasure for not having received Him with a kiss.

It is argued (and to our surprise by some of the brethren) that to greet with a kiss was an ancient custom and should be abandoned. The Pharisees, being a people much given to customs and forms, must not have practiced it as a custom in Simon's time, or he would have shown his respect.

Paul frequently admonished his brethren to greet with a holy kiss. This mark of affection termed "holy" does not apply to a matter of custom or form to be exercised as a mere form upon every occasion; on street corners or in public; but it has a special tendency to elevate our minds to a higher sphere of church union, and is applicable only when we meet to edification, thus illuminating our hearts with more love toward the brethren. Could we for a moment experience the emotion of love, prompting a father to run to meet his prodigal son, to fall upon his neck and kiss him.

He did it, not for custom's sake, but love prompted him to receive him by an action of love. How do we respect the prodigals that are around us? When Paul was about to leave his brethren at Miletus, they all wept sore, fell on his neck and kissed him; not because of custom, but because of brotherly love, and because of a deep concern for Paul's spiritual welfare; do we exercise such interest in the brethren? If we permit our minds to soar back to the time of old father Jacob, Joseph and other patriarchs of like note, and see the unlimited affection prevailing among them which was shown by a kiss; and then see the same mark of veneration exercised by the apostles, we come to the conclusion that to greet with a kiss of charity is an essential to perfect the united efforts of a brotherhood.

Some say it is repulsive, *truly so*, when we are compelled to inhale the bitter fumes of tobacco, or the equally foul breath coming from unclean or de-

cayed teeth. The tobacco habit is filthy; the liquor habit is ruinous; and both indicate a life devoted to the desires or weakness of the flesh. Remember, brethren, God breathed the breath of life into our nostrils as well as into Adam's; it is God's breath we are breathing, not our own; it is God's breath we defile and rob of its natural sweetness by administering these poisonous drugs, through habit to gratify the desires of the flesh, or by allowing our mouths and teeth to become the abode of uncleanness. John says, "Love not the world, neither the things in the world, the lust of the flesh, the lust of the eye, which is not of the Father, but of the world, and passeth away."

May we all live more devoted to the will of God; ever exercise more charity among the brethren, not only in thought, but in deed. We have this life only once to live, let us always aim to live better.

C. R. STRITE.

For the Herald of Truth.

LIVING NEAR UNTO THE LORD.

Dear brothers and sisters in the Lord, and all those who love the welfare of their souls, I have never taken the pen to write for the HERALD but by the help of God I will try to write a few lines, what I believe by experience one and all must enjoy before they can according to the holy writ inherit that happy land which God hath prepared for all those that love His appearing.

In the first place, I will ask you, Is your soul like a withered branch, dry, and fruitless, wanting both leaves and fruits? If so, cleave to Christ, be joined to Him, and you shall be one spirit with Him. You will find it true that Christ is the life, your life will be hid with Christ's in God. You will say, "I live, yet not I for Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Remember then, my unbelieving friend, the only way for you to become a child of God is to become united with Christ; and remember too, my believing friends, that if ever you are relaxing in true piety, the reason is, you are relaxing your hold on Christ. "Abide in me, and I in you." He says, "so shall ye bear much fruit." Severed from me ye can do nothing." If you have come to Jesus, God loves you freely. If you believe on Him that justifieth the ungodly, your faith is counted for righteousness. As long as you come to God in your own righteousness you are vile, loathsome, condemned; mountains of iniquity cover your soul; but blessed, be the Holy Spirit, which has led you to Jesus. You have come to God's righteous servant, who by His divine power justifies many, because He bears their iniquities. Your sins are covered. God sees no iniquities in you.

God loves you freely; His anger is turned away from you. What have you to do then any more with idols, is not the love of God enough for you? The loving and much loved wife is satisfied with the love of her husband; his smile is her joy, she cares for no other; soul you have come to Christ, your Maker is your husband. His free love to you is all you need, and all you can care for; there is no cloud between you and God; there is no veil between you and the Father, you have access to Him who is the fountain of happiness, of peace, of holiness. What have you to do any more with idols? Oh! if your heart swims in the rays of God's love, like a little mote swimming in a sunbeam, you have no room in your heart for idols.

Oh! my friends, have you felt the love of God? Do you feel the sweet beams of His grace shining down on your souls? Have you received the dew of His spirit? How can you then any more love anyone that is void of the grace of God? How can you who by the divine grace have become children of God join yourselves in marriage with unbelievers. The apostle says: "Be not unequally yoked together with unbelievers", marry only in the Lord. Remember if it be otherwise, it is a forbidden marriage. There may be none on the earth so kind or faithful as to forbid the bans; earthly friends may be kind and smiling; the marriage circle may be gay and lovely; but God forbids the bans. But may the marriage after all be a lawful marriage? I believe it may, but the followers of Jesus should not be unequally yoked. They are happiest who are living only for eternity, and who have no object in the world to divert their hearts from Christ. The time is short, it remaineth that those that have wives be as though they had none. What have I to do with idols?

Earthly pleasure is a smiling, dazzling idol that has ten thousand worshippers. Lovers of pleasure more than lovers of God. What have you to do any more with idols? Sometimes it is a gross idol like the theater, which is one of its temples where it sits enthroned. The tavern or the saloon is another, where the reeling, staggering votaries sing its praise. What have you to do with these? Have you the love of God in your soul? How dare you cross the threshold of a theater or a saloon any more? What! the Spirit of God amid the wanton songs of the theater or the boisterous merriment of drinking saloon? Leave them, dear friends, to be the cages of devils, and every unclean and hateful bird. You must never cross their threshold. What shall I say of games, cards, dice, dancing? I will only say that if you love them you have never tasted of the joys of the new creature. If you feel the love of God and the Spirit, you will not lightly sin those joys away amid the vain anxieties of cards, or the rat-

ting of senseless dice. What shall we say of the simpering tea-parties, the pleasure of religious gossiping, and useless calls, without meaning, sincerity or end? I will only say they are the happiest of God's children who have neither time nor heart for these things. I believe there cannot be much of the Spirit where there is much of these. What shall I say of dress? A young believer full of faith and joy was offered a bouquet of flowers for her hair. She wouldn't take them, and when she was pressed to accept them, she still refused. Why will you not? "Oh!" she said, "How can I wear roses on my hair, when Christ wore thorns on His?" The joy of being in Christ is so sweet, that it makes all other joys insipid, dull, lifeless. In His right hand are riches and honor, in His left are lengths of days. His ways are ways of pleasantness, and His paths are peace. SAMUEL J. RESSOR.

For the Herald of Truth.

ERNEST CHRISTOPHER HOCHMANN AND ALEXANDER MACK.

Alexander Mack, the founder of the Dunkard Church, was an adherent of Hochmann until the year 1708, when Mack was baptized by immersion in a stream. As Hochmann did not unite with him, Mack from this time on became a very decided opponent to him. At a certain meeting in Switzerland, Hochmann once spoke a few words of admonition and edification. Mack contradicted him and publicly denounced him as a hypocrite and fanatic, to all of which Hochmann answered with meek silence. At the close of the meeting, Hochmann arose, and, cordially embracing Mack, said smilingly, "When you, dear brother, are in heaven, and see me arrive there too, you will rejoice and say, 'Well, well, there comes our dear brother Hochmann also!'"

Of baptism, Hochmann writes as follows: "Concerning water baptism, I believe that Christ instituted it for adults alone, and not for infant children, because in the entire Scripture not one iota of a distinctive command can be shown therefor. Faith and baptism belong together." In a letter, in speaking of immersion, he says that he has no objection to it when one, for conscience' sake, allows himself to be baptized by total immersion, but that such a person should be duly warned that in such outward immersion he should not fall into the error of considering himself better than others, who were not thus baptized, else such immersion would simply become a snare and a delusion and pride, which is an abomination in the sight of God (Luke 16:16), and that an unbaptized but truly humble person was more

to be desired than such a haughty saint who lays everything on immersion alone, and who would, on this account, despise his fellowmen, thus showing by his spiritual pride that he is still far from the true nature of baptism, which consists in humility of heart. "There are," he continues, "in this land people who have been baptized twice or thrice, and yet know but little of the nature of the new creature; for they have been scarcely immersed before they are again excommunicated on account of their unchanged nature, which would not be the case if the outward immersion had as good an effect upon the soul as they claim. Amen."

Concerning the temporal government, Hochmann says that "in the realm of nature it is a power ordained of God, and hence His servant, and in all civil or outward matters I gladly subject myself thereunto according to Paul's teaching (Rom. 13:1-7), but in matters which conflict with God's word and my conscience, or with Christian liberty, I, with all evangelic Christians, recognize no authority in the government over me (Acts 5:29), and if anything is required of me that is contrary to God's word and my conscience, I will rather suffer every injustice than set myself against it, and I pray God that He would not lay the sin to the charge of those in authority, but convert them. I further testify, however, that it is not the nature of a political government to be Christian, for the Turk in Constantinople and the Pope in Rome are truly governments, in the realm of nature, but this does not make them Christian, for if I am to bestow the exalted title of *Christian* to any government, I must be able to feel that it has the *spirit* of Christ, otherwise I must consider them simply as heathen potentates or chieftains."

When Hochmann was asked at Duisburg what he thought of the higher schools (universities), he said that there should by all means be such schools, in which pupils should be trained in all virtue and godliness, but that such schools were at this present day so misused that everywhere nothing but worldliness, etc., was to be found in them.

* *

WHATEVER people may think of you, do that which you think right. Be alike indifferent to censure and praise.

It is not a very difficult thing for a person to say, "I desire to lead a Christian life," but it is utterly another thing to get one to say, "I am determined to be a Christian."

NEVER be ashamed to confess your ignorance, for the wisest man on earth is ignorant of many things, inasmuch that what he knows is mere nothing in comparison with what he does not know.

THE RELIGIOUS GARB.

(Gospel Messenger.)

For years the Catholic element has been gradually growing in this country, and with their growth they are becoming a considerable factor of political power. And through this power they are gradually pushing themselves into positions which give them additional advantages in carrying on their church work and in proselyting to their faith. Because of their voting power, positions of prominence and influence are promised and given to them. In towns, cities and localities where they can control elections, they are placed on school boards, and following this, their "Sisters" and "Nuns" are selected as teachers for our public schools. And as such, they enter the public school rooms, wearing their peculiar religious garbs, and, in them, teach to the children under their charge, the Catholic form of religion. This, in such communities, has given great offence to the Protestant churches, and much opposition has been developed. It has also been the cause of the organization known as the "A. P. A's," which is beginning to be felt as a political power, in opposition to Catholic ascendancy in this country.

Through the efforts of this organization a bill is now pending in this State, Pennsylvania, and has passed the Lower House, which prohibits any of the teachers of our public schools to wear what is recognized as a "religious garb." This law was specifically intended to exclude from our public schools, Catholic nuns and those thus brought up and educated in these orders. But while such a law may, to some extent, meet this end, it unfortunately includes other classes of religious people of the Protestant faith, such as the Mennonites, the River Brethren, the Quakers and the Dunkards, among whom are many of our best and most active and acceptable teachers. And because of this it is thought the bill will not pass the Senate. And should it pass there, it will receive the veto of the Governor. From the Lancaster, Pa., *New Era* we clip the following:

The Religious Garb Bill has not received that endorsement from the public its friends expected. The vigorous protests of Representative Seyfert were so sound and convincing, and exposed it to such searching criticism, that it has been losing standing in public favor ever since. In its blind fury it strikes at and injures only those whom it was never intended to harm. If there are better citizens among us than the Mennonites and Quakers we have never heard of them, and yet, under this proscriptive bill, they would never be allowed to teach in the public schools. The Senate now has the bill. The actions of that body are so uncertain that no one knows what it will do. But the Governor understands the situation.

In Lancaster county there is a large number of Mennonites, River Brethren,

Quakers and Dunkards, and they are so similar in costume that the press fails to discriminate and speaks of them all under these two classes, Mennonites and Quakers. The bill was not at all intended to include them, but it would certainly be difficult to interpret it otherwise. In the large majority of these cases the law would apply only to the garb of lady teachers, and in this, only to the bonnet; as beyond this it would be difficult indeed to determine just what part of the ordinary apparel worn could be considered strictly a "religious garb." In all religious denominations we find a great similarity in form of dressing, only style puts on extras so as to come into the fashion.

Now, if there is a standard to be made, where shall it be? Will the law-makers of this great Christian State of Pennsylvania say that no one who dresses in harmony with the teachings of the Bible be allowed to teach in our public schools? Shall the latest styles and fashions of the world be exalted and preferred above the plain and modest apparel taught in the New Testament Scriptures? No, we are sure that this is not what was intended, nor is it wanted. And yet, an impartial interpretation of the bill would seem to lead to such ends and discriminations.

But independent of all this, would the law be a wise one and could the ends be met thereby? While the intention is to have Christianity in our schools, the purpose of the constitution is to keep sectarianism out, which is right. But is a legislation against a garb the best way to accomplish the end? It is not the garb that teaches sectarianism, but the persons that wear it, and changing the garb will not change the person nor the teaching. It seems to us that it would accomplish the purpose better to legislate against the teaching, rather than the garb. Suppose the bill would become a law, how much would be accomplished? It would be a very easy matter for the objectionable persons to lay aside the convent garb, and be none the less nuns in religion and influence. It seems to us that the last condition of things would be worse than the first.

It is best, for the church and the world, for everybody to hang out the proper sign. Then we know what to look for. The good, we want to know where to find it; the bad, how to avoid it. Take away the sign, and we may be deceived by either. So that, in looking at this subject in the most reasonable light, the "garb bill" is wrong in principle and cannot do the good intended. And, further, it is very doubtful whether it could be carried out, should it become a law, as it would require several more enactments to properly interpret it.

The better way for our reformers will be to discard the claims of flesh-pot poli-

ticians and elect men to office who cannot be bought for a mess of pottage, or barter away their honor for the sake of position. To regulate men's or women's clothes by law will never change their principles. A fair and impartial interpretation of our laws, as we now have them, if strictly enforced, will sufficiently regulate our public schools, as well as the teachers who have charge of them. Christian people have a good right to exemplify their religion in their garb as in their actions, dealings, conversation, or any other way.

H. B. B.

MEMORIAL AGAINST THE RELIGIOUS GARB BILL.

The annual spring convention of Mennonite preachers and deacons was held on Friday at Rohrerstown. A lengthy discussion of the Anti-Religious Garb bill now before the Legislature was held, and a resolution was passed thanking Hon. A. G. Seyfert for his course in opposing the bill. A committee of five was appointed to go to Harrisburg and consult with the Senate Committee having the bill in charge.

Jacob N. Brubacher, Isaac Eby, Martin Rutt, William Auker, Benjamin Zimmerman and David Westenberg, Bishops of the Lancaster Conference of the Mennonite Church, presented the following memorial to the Senate through Mr. Kauffman. The memorial recites that:

"WHEREAS, such facts becoming known by the Senate and House of Representatives to enact a law that no teacher in any public school shall wear, while engaged in the performance of his or her duty as a teacher, any dress or emblem indicating the fact that such teacher is a member or adherent of any religious order, sect or denomination, and that any violation of this act is to be considered a misdemeanor punishable with a fine, and,

"WHEREAS, such fact becoming known it has caused a feeling of profound sorrow and distress of mind, because it would place many teachers in the unpleasant circumstance of being unable, for conscience' sake, to obey such a law, and would tempt many others to violate their sacred baptismal vow rather than forfeit the privilege of teaching in the schools of the Commonwealth.

"It is inferred from the Word of God that Christians shall not be conformed to the world, but shall be transformed by the renewing of their mind, which will bring about a different dress from the worldly-minded, and as there is no prescribed form of morning service to be used in the opening of the schools in which the scholars and teachers alternately read parts in God's Word and repeat in concert the Lord's prayer, "Therefore, the Lancaster Conference, comprising the counties of Lancaster, Lebanon, Dauphin, Snyder, Juniata, Perry, Cumberland, Adams and York, feel it a sacred duty to pass a resolution, most humbly and respectfully petitioning the Senate and House of Representatives not to enact such a law, or allow it to be entered on the statute books of the Commonwealth. Your petitioners believe such a law will produce much distress and evil in many ways, both for the present

and future time, and your petitioners shall ever pray, etc."

A foot note to the petition reads: "In connection with this petition the Lancaster Conference feels grateful to all those members of the House and Senate who have not betrayed their trust and have faithfully striven against that which cannot be good, but which will be the cause of much evil. The efforts made by such members of the General Assembly is very highly appreciated by the Lancaster Conference.—*Mt. Joy, Pa. Herald.*

LIFE is like the summer's day; and in the first fresh morning we do not realize the noonday heat, and at noon we do not think of the shadows lengthening across the plain, and of the setting sun, and of the advancing night. Yet to each and all the sunset comes at last, and those who have made most of the day are not unlikely to reflect most bitterly how little they have made of it. Whatever else they may look back upon with thankfulness or with sorrow, it is certain that they will regret no omissions of duty more keenly than neglect of prayer; that they will prize no hours more than those which have been passed, whether in private or in public, before that Throne of justice and of grace upon which they hope to gaze throughout eternity.

SUNDAY SCHOOL LESSONS.

LESSON VII.—MAY 19.

JESUS BEFORE PILATE.—Mark 15:1-15. *Golden Text.*—But Jesus yet answered nothing; so that Pilate marvelled.—Mark 15:5.

INTRODUCTION.

Time.—From about 5 to 7 o'clock, Friday morning, April 7, A. D. 30, the day of the Crucifixion.

Place.—Pilate's Judgment Hall in Jerusalem, probably in the tower of Antonia.

PARALLEL SCRIPTURES.—Matt. 27:1, 2, 11-14; Luke 23:1-12; John 18:28-38.

PONTIUS PILATE.—When Judea became formally subject to the empire of Rome, on the disposition of Archelais, a Procurator was appointed to govern it, subject to the governor of Syria (Luke 3:1, 2) and resided commonly at Caesarea. Pontius Pilate, of whose previous career we know nothing, was appointed A. D. 25-26, as the sixth holder of that office. His administration had already, prior to our Lord's trial, been marked by a series of outrages on Jewish feelings: (1) He had removed the headquarters of his army from Caesarea to Jerusalem, and the troops brought their standards, with the image of the Emperor, into the Holy City. The people were excited into frenzy and rushed in crowds to Caesarea to implore him to spare them this outrage on their religion. Pilate at last yielded. (2) He had hung up in his palace in Jerusalem gilt shields inscribed with the names of heathen deities, and would not remove them till an express order came from Tiberias. (3) He had taken money from the Corban or treasury of the temple for the construction of an aqueduct. This led to another

tumult. (4) Lastly, on some unknown occasion, he had slain some Galileans while they were in the very act of sacrificing (Luke 13:1). It is well to bear in mind these antecedents of the man, as notes of character, as we follow him through the series of vacillations which we now have to trace.—*Plumptre.*

SYNOPSIS OF EVENTS.—1 A. M., the agony and betrayal; conveyance to the high priest's house. 2 A. M., the preliminary examination before Annas in the presence of Caiaphas, and the Sanhedrim at an irregular meeting. 5 A. M., the formal sentence of the Sanhedrim in their proper place of meeting, and the first examination before Pilate at the palace. 5:30 A. M., the examination before Herod; the scourging and the first mockery by the soldiers at the palace. 6:30 A. M., the sentence of Pilate. 7 A. M., the second mockery. 9 A. M., the Crucifixion. 12 (noon), the darkness. 3 P. M., the end.

DAILY READINGS.

M. Jesus before Pilate.	Mark 15:1-15
T. Pilate's Questions.	John 18:28-40
W. Silence before Herod.	Luke 23:1-12
T. Mocked by soldiers.	Matt. 27:24-31
F. "Behold your King."	John 19:5-16
S. Combination of enemies.	Acts 4:23-30
S. Rejected of Men.	Isa. 53

LESSON VIII.—MAY 26.

JESUS ON THE CROSS.—Mark 15:22-37. *Golden Text.*—While we were yet sinners, Christ died for us.—Rom. 5:8.

INTRODUCTION.

Time.—Friday, April 7, A. D. 30. The Crucifixion lasted from 9 A. M. to 3 P. M.

Place.—Calvary (Golgotha). The exact site is not known. A tradition, traceable to the IV century has identified the spot with the "Church of the Holy Sepulchre."

PARALLEL SCRIPTURES.—Matt. 27:31-66; Luke 23:26-59; John 19:16-42.

SCENES OF THE CRUCIFIXION.—(1) The taste of wine (vinegar), and myrrh (gall), Matt. 27:34; Mark 15:23. (2) The Crucifixion. (3) The Thieves. (4) The prayer: "Father, forgive them." (5) The accusation written. (6) The garments divided. (7) The railing and mocking by people, priests, and soldiers. (8) The railing malefactors. (9) The penitent thief. (10) The gazing friends. (11) The mother and Son. (12) The three hours darkness. (13) The loud cry. (14) The last words (John 19:30; Luke 23:46). (15) The bowed head. (16) The fall of the temple rent, the earthquake, the rocks rent, the graves opened. (17) The confession of the centurion and of the people. (18) The blood and water (John 19:34).—*Huribul.*

THE SEVEN UTTERANCES FROM THE CROSS.—(1) The prayer, "Father, forgive them; for they know not what they do." (2) The promise to the penitent thief: "To-day shalt thou be with me in paradise." (3) Care for His mother: "Behold thy son." "Behold thy mother." (4) "My God, my God, why hast thou forsaken me?" (5) "I thirst." (6) "It is finished." (7) "Father, into thy hands I commend my spirit."

DAILY READINGS.

M. Jesus on the Cross.	Mark 15:22-37
T. Scripture fulfilled.	John 19:17-24
W. The penitent Thief.	Luke 23:39-49
T. The Burial.	Mark 15:39-47
F. A voluntary Death.	John 10:11-18
S. Lifted up.	John 3:14-18
S. He died for us.	Rom. 5:11-11

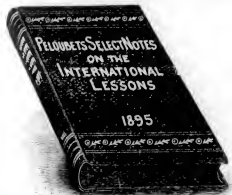
HERALD OF TRUTH.

May 1, 1895.

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CONFERENCES.

SEMI-ANNUAL.

For the Markham District, in the Weidman M. H., Markham Twp., York Co., Ont., Friday, May 3d.

For Virginia on the second Friday and Saturday of May 1895, at the Breneman M. H., Lower District, Rockingham Co., Va. Brethren and sisters from a distance are cordially invited to attend, especially ministers and deacons. Linville is the nearest railroad station. Those desiring to come by rail will be met there by addressing Jacob Geil or Isaac N. Beery, Edom, Rockingham Co., Va. S. M. BURKHOLDER.

ANNUAL.

For Ohio, at Martin's meeting house, Wayne Co., Ohio, on the 17th of May, the third Friday in the month. The bishops will meet Thursday morning to arrange the questions. Conference proper to begin at noon. Bishops, ministers, deacons, and brethren and sisters from other states and districts are herewith invited to be with us. "Behold, how good and how pleasant it is for brethren to dwell together in unity." The nearest railway station is Orrville, on the P. & Ft. Wayne R. R., and W. L. E. R. R. and C. A. & C. R. R. Parties coming will please notify either of the following: Bro. S. K. Plank, Bishop Michael Horst, Bro. Jesse Good; all of Orrville, Wayne Co., Ohio.

For Illinois at Cullom, Livingston Co., Ill., on Friday, May 24. The bishops will meet on Thursday the 23d in order to arrange the matters that are to be presented to Conference. All questions intended for deliberation at this Conference are to be sent in before the above date, the same to be sent either to E. M. Hartman, Washington, Ill., or C. S. Hauser, Cullom, Ill. A cordial invitation is extended to all ministers, deacons and members from other states and districts to attend. The nearest station is Cullom on the I. C. Ry., middle division.

For Canada in the Weidman M. H., Markham Twp., York Co., Ont., on Thursday and Friday, May 30 and 31. Bishops, ministers, deacons, brethren and sisters of our Mennonite and Amish congregations, are herewith kindly invited to be with us. The nearest station is Markham on the Grand Trunk Ry.

The annual Sunday School Conference for Canada will be held in the Christian Eby M. H., Berlin, Ont., on Whit Monday, June 3d. A cordial invitation is extended to all our Sunday school workers to attend.

For Ohio (Amish) at the Oak Grove M. H., in Wayne Co., on Thursday and Friday June 6 and 7, 1895. Ministers will meet on Wednesday, June 5, at the above place to arrange the questions for conference. Our brethren and sisters and especially all bishops and ministers of the Amish congregations are cordially invited to be present. Ministers, brethren and sisters of the Mennonite congregations are likewise welcome. Those coming from the west over the L. E. & W. R. Y., will stop at Smithville. Those coming via P. Ft. W. & C. or C. M. & C. Rys will leave the train at Orrville. All questions intended for deliberation at conference are to be in the hands of J. K. Yoder not later than Wednesday noon, June 5. J. K. YODER.

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CORRESPONDENCE.

THOMPSONTOWN, PA., APR. 15, 1895.—We expect to hold our communion at the Cross Roads M. H., at Richfield, on the 27th and 28th and at the Delaware M. H., on May 4 and 5, the Lord willing. We organized our Sunday school on the 7th with good prospects of a prosperous school. There are at present 6 applicants for baptism, and we hope others will come before long. J. B. MUSSER.

FROM PHILLIPSBURG, LACLEDE CO., MO.—I have been a reader of the HERALD for 15 years. I couldn't be content without it in the house. There are none of the brethren in this part of the country that I know of, but I have been acquainted with the church in Morgan county for many years and feel that they are near to my heart, and I only wish the church God speed. I am not related to any church, but I ask that you remember me in your prayers. THOS. RATCLIFF.

FROM McVEYTOWN, PA.—The advancing years of our bishop, Michael Yoder, and the death of deacon David A. Yoder made it desirable to have another minister. Accordingly, on Easter Sunday, after fervent prayer and faithful instruction on the subject, the voice of the church was taken, and Jacob H. Byler, Samuel K. Yoder and John E. Kauffman were named. Bro. John E. Kauffman was then, on the next day, chosen by lot and ordained to preach the Gospel. May the Lord be with our young brother and lead and support him in faithful work for the Lord. A BROTHER.

FROM SONNENBERG, WAYNE CO., O.—We have again been highly favored by our ministering brethren. On April 9th Bish. D. C. Amsutz of the Milton Twp. church paid us a visit and conducted the funeral services of Bro. Joel Hofstetter. On the 12th Bros. David Hochstetler and David Garber of the Salem church paid us an enjoyable visit. They preached to us in German and English language that we all have reason to say the Lord was near. Nine young persons were that day received into full membership in the Sonnenberg Cong. by baptism on confession of their faith, Bish. Jacob Nussbaum officiating. May they ever rejoice in the

rich outpouring upon them of the Holy Spirit, that they ever remember their covenant made with God before many witnesses. COR.

MARKHAM, ONTARIO, MARCH 26th 1895.—On the 22d of March Bishop Daniel Wismer, of Berlin, Ont., came into our midst, and on Sunday morning 24th, Bro. Wismer conducted the baptismal services where one person was baptized and taken in the church as a member. We pray that the dear young sister may every be faithful that she may at last hear the welcome plaudit, "come up higher." We hope many more will follow and do likewise. The dear brother admonished us faithfully as to how we should live, and not follow all the vanities of the world and the lust of the eye. The brother visited on Saturday and on Sunday afternoon and on Monday morning left for his home. May God bless the dear brother on his pilgrimage that he may see many more come and take the water of life freely. A. B. R.

AYR, ADAMS CO., NEB., APRIL 7th, 1895.—Having arrived safely at home on the 28th of March from my trip through some of the Eastern states, I take this method of informing the many dear brethren and sisters who so kindly helped me along on my journey. I found my family all well but the cousin of whom I spoke often, as being sick at our house, is still with us, and not any better. Our Bishop A. Shiffer whose name was so often mentioned had been sick with pneumonia, but is so far recovered that in fair weather he can attend meeting. Small grain is all sown. Some fall wheat looks well, while some is poor: prospects at present are favorable, as we had abundant rain the last two days. Thanking you all for your kindness and love shown to me, and trusting that the Lord will abundantly bless you, I remain your unworthy brother in faith. DANIEL BURKHARD.

FROM TOPEKA, IND.—As stated in a former issue of the HERALD Bro. Rufus Hartzler, of near Topeka, Ind., had the misfortune to lose his barn and out buildings with nearly all their contents by fire. However, this is not his greatest misfortune. On Wednesday April 17, while loading a long log for a new barn which is in progress of erection, one end of the log slipped, and caught Bro. Hartzler's leg, breaking both bones about half way between the knee and ankle. His sufferings were intense for a while but he is now doing as well as could be expected. May God bless him in his afflictions and give him much grace to bear all this with Christian fortitude. His neighbors and friends are showing their sympathy by coming together and doing his work

for him, so that the dear brother can have the satisfaction of seeing the building go on to completion, even though he can not help. This is according to the Bible plan. If one member suffers, all the members suffer with it. COR.

CAMERON, HARPER CO., KANSAS, APR. 10, 1895.—We, the brethren comprising the Distributing Committee for the needy at German Springs, O. T., herewith desire to return our sincere thanks to all who so kindly contributed to our needs. A goodly quantity of garden seeds and some field seed grain has been sent, and planting and sowing the same was proceeded with at once. Free transportation on the railroads having been refused, considerable money was sent us instead, in the shape of drafts, orders and currency. With these we have purchased 5000 pounds of flour, at wholesale prices (\$1.00 to \$1.15 per hundred lbs), also seed potatoes. We also got 2,000 peach trees and some cherry trees for nothing. We feel that the Lord has been very good to us in moving upon so many hearts to help us in so many different ways. The Lord richly reward you all. With heartfelt gratitude and Christian greetings, yours in Jesus. M. H. YODER.

PEABODY, KANSAS, APRIL 13th, 1895.—It is our pleasure to report an editing meeting of one week's duration, held by Bro. Daniel Kauffman, from Missouri. Though we can not report a number of converts as the result, yet we believe that by holding forth the word of God in power convictions were sent to some hearts, although not willing to yield. We can truly say that our little flock was very much encouraged by the earnest admonitions given by the dear brother. Strange that although everyone brings us the old, old story, yet there is always something new to ponder over. We feel sorry to state that the congregation at this place has lost quite a number of its members the last year, a number of them moving away. We wish them all God's richest blessings. While it is a little discouraging for us, yet we feel to press on. May God bless Bro. Kauffman as he goes from place to place holding forth the word of God, that the saints may be encouraged and sinners be brought from darkness into light. L. L. BECK.

TROUSDALE, KANSAS, APRIL 10th, 1895.—Dear Brethren and readers of the HERALD, who, like David, are glad when it is said, "Let us go to the house of the Lord," but more especially do I think of those now as I write who long to have the word of God preached to them and really plead with us to send them ministers, a thing that has thus far been impossible to do this year for the west-

ern portion of the work in Kansas and also in Brown and Nemaha counties in North-eastern Kansas. We hope, however, the brethren will not be discouraged nor become weary in well doing. The brethren about Hamlin and Sabatha in the above counties have been passed by and not visited since Bro. Stauffer from Canada was with them, and we have often felt sorry about it, but we are glad that Bro. Jacob Winey is so near them now in Jackson county and has promised if possible to preach for those brethren sometimes and make it more encouraging for them than it has been for awhile in the past. Bro. Daniel Kauffman, of Morgan county, Mo., will do what he can for the brethren at various points in our state including also German Springs, Oklahoma. His six weeks' stay however, which we so much appreciate, cannot help us through or make up for probably twice that number of months that we will be without one of our active workers that we could have the advantage of last year, viz: Bro. J. M. R. Weaver, who with his wife and daughter Nettie started eastward on their journey yesterday, April 8th. As we saw them bid farewell to friends and parents and pass out of sight in their carriage, we thought of the time when we a few years ago started out in a similar way. Some of the points they will visit will be Hartford and Olathe, Kansas; Garden City and Cherry Box, Mo.; Washington and Cullom, Illinois, then to Chicago, and next to Elkhart, Indiana; Elida and other points in Ohio and onward to Pennsylvania. May his labors be such as the Lord can abundantly bless to the furtherance of His cause and the ultimate glory of His name, and may still some other dear ministering brethren beside Bro. Kauffman who is now with us come westward and labour here during this year while Bro. Weaver and some others are going eastward.

The work so nicely begun in certain localities will surely suffer loss if ministers be not ordained or sent in from other parts. Will not some one or more that reads this resolve to come out to Kansas, Providence permitting, and preach here next fall or winter sometime about six or eight weeks at least?

Fraternally,

R. J. HEATWOLE.

SOUTH ENGLISH, KEOKUK CO., IOWA, APRIL 7th, 1895.—There are but two members of our faith here. We desire to have more of our people settle here and wish our friends and especially ministering brethren, either Mennonites or Amish, to stop with us. The people here have always welcomed Mennonite people to this neighborhood, and whenever our ministers have stopped here they were always encouraged with a well filled house and with good attention.

We will gladly furnish conveyance to those stopping with us, and those wishing to visit our Amish brethren in Johnson and Henry counties, which are about one day's drive with team. We should be glad to become better acquainted with all of our Mennonite and Amish friends in Iowa, or any one in harmony with the doctrine of the Mennonite church. There are a great many people scattered over the state of Iowa that are Mennonites in principle and faith. I have heard expressions like this, "My sympathy is with the Mennonite church, if I only had the privilege of attending their church service."

We should have more evangelizing work done in Iowa. Should we have had a good evangelizing system 20 years ago, and Iowa looked after as it should have been, we would have churches planted in this state where instead there are scattered members or perhaps they became discouraged and united with other churches, or worse, perhaps, are no members of any church. This state has been more neglected by our people than any other state having as many non-resident members in it, a soul is worth as much in Iowa as in any other state.

The HERALD OF TRUTH reaches 26 counties in the state of Iowa, which is an evidence that there are people in these counties somewhat interested in the faith and practice of the Mennonite people. To prove how slack the work is in Iowa I would say that one county in the state where there were eight members of the Mennonite church had two sermons preached in the last 12 months by a Mennonite minister. In the same county there were eight members of the Dunkard church and they had one of their ministers sent them by their evangelizing board once each month and each time preached from two to four sermons. Iowa should be looked after by our Evangelizing board. We should have a conference in Iowa of Mennonites and Amish combined, and become better prepared and better organized and do more to the upbuilding of the church. To our brethren and sisters and friends, I would say let us hear from each other through the HERALD, and let us work together for Christ and the upbuilding of His kingdom. To the Mennonite Evangelizing Board of America I would say *come over and help us*. Iowa has a good class of people, good healthy climate and productive soil. Land is getting high, but is worth 2 or 3 times as much as in some localities where our people are settling. Wishing God's blessing to all who may read this, I am yours truly,

S. B. WENGER.

WHAT is best? A firm faith is the best divinity, a good life the best philosophy, a clear conscience the best law, honesty the best policy and temperance the best physic.

SUNDAY SCHOOL ITEMS.

ELIDA, OHIO, APRIL 12, 1895.—Sunday School in the Pike Cong. was reorganized on the 7th. The superintendents are Bro. Daniel Shenk and Bro. Noah Shenk, Treas. C. H. Mosier. COR.

FROM McVEY TOWN, PA.—Our Sunday School was organized for the 24th year of work, on April 7, by choosing Bro. Jacob H. Byler, Superintendent, Bro. Samuel K. Yoder and sister Mary Hartzler, assistants, and John B. Harshbarger, secretary and treasurer.

A BROTHER.

STONE CHURCH, NEW DANVILLE, PA.—The Sabbath school has again opened the field of labor. The school was organized on April 14th, and the following officers were elected. Supt., Bro. J. B. Miller; Ass't. Supt., Bro. A. M. Landis; Sec., Bro. J. K. Mellinger; Treas., Bro. J. H. Herr. May God bless the work of the Sabbath school that many souls may be drawn into the fold of Christ. COR.

FROM GOSHEN, ELKHART CO., IND.—We reorganized our S. S. at the Clinton (Brick) M. H. on March 31, with Bro. Frank Gardner, Supt., Bro. David Blough, Ass't.; John Beachy and David Blough, Chorists and W. Nusbbaum, Sec'y. We look to God for blessing upon our labors, and for wisdom so that we may labor in accordance with His will.

A HONDERICH.

RICHLAND, KNOX CO., TENN., APRIL 15th 1895.—On April 14th we reorganized our Sunday School, with Bro. Henry Powell and Bro. Noah Yoder, Supt's, and Bro. Solomon Yoder, Treas. May the Lord bless the dear brethren that their labors may be the means of instructing the rising generation in the ways of the Lord, and leading souls to Christ. Although our S. S. is comparatively small, yet a good interest is manifested.

SIMON HERSHBERGER.

FROM TUB, PA.—The Chestnut Spring Sunday school was closed at the end of last year, and was changed into a Bible reading which proved a very interesting one; many Bible truths have been learned in these meetings. The Sunday school was reorganized Sunday April 7, and the following officers were elected: Bro. D. W. Maust, Supt.; Bro. Ed. Miller, Ass't. Supt.; Bro. Norman Maust, Sec., and Bro. F. W. Bender, treasurer and librarian, Bro. Wilbert Livengood and Ed. Miller, chorists. May we all feel the responsibility resting upon us, and strive to work more earnestly for the Lord, that through the influence of the Sunday school many souls may be brought nearer to Christ. COR.

OAKLAND MILLS, PA., APR. 8th 1895.—The Mennonite Sabbath School at Lost Creek Church was reorganized on April 7th for the coming summer by electing the following officers: Superintendent, Jacob Shellenberger, Ass't., J. K. Hooley, Secretary, Porter Swartz, Assistant, Henry Shellenberger; Treasurer, Lewis Lester. We desire an interest in the prayers of all God's people that the school may be conducted to the honor and glory of God, and to the upbuilding of His kingdom on earth.

J. K. HOOLEY.

SMITHVILLE, OHIO, APR. 8, 1895.—Sunday Schools have been reorganized for the summer, the schools have been in a prosperous condition all winter, and we now hope for a pleasant and profitable summer term.

The sup'ts at Oak Grove are the brethren Elmer Burkholder and Jacob Gerig; at Pleasant Hill, C. Z. Yoder and Henry Yoder.

May God richly bless all S. S. workers, that the schools may be conducted according to His will and may His name be glorified. COR.

REPORT OF WORK OF HOME MISSION. MARCH, 1895.

Gospel meetings, 19; Cottage meetings, 22; Children's meetings, 5; Singing classes, 5; Homes visited 97; Destitute homes found, 5; Families not attending church, 22; Visits to Kindergarten homes, 24; Meals given away, 53; Persons given clothing, 24; Business letters received, 20; Business letters sent out, 31. Medical: Prescriptions given in Dispensary, 10; Prescriptions given in office, 64; Calls made to homes, 89; Surgical cases, 4; Teeth extracted, 5.

FINANCIAL REPORT OF THE HOME MISSION. MARCH, 1895.

RECEIPTS.

E. M., \$2.00; Caledonia church, Mich, 2.45; A Sister, 1.00; Bethel Cong., Mo., 4.00; McVeytown Bible Class, 2.77; Mrs. H. M. Kratz, 2.00; Cora Loucks' S. S. Class, .50; Scottdale church, 19.50; A Friend, .10; Pleasant Hill church, O., 6.20; J. C. Byler, 5.00; Y. P. meeting, 18.59; Mrs. Lizzie Yoder, 1.00; J. A. Yoder, 3.00; Mrs. Lizzie Court, .50; S. Union church, O., 12.61; Oak Grove Y. P. meeting, 12.03; A Brother, 5.00; Slate Hill S. S., Pa., 2.38; Lizzie M. Metz, 1.00; Bertie Metz, 1.00; J. T. Nice, 3.00; Elizabeth Good, 1.00.

EXPENSES.

Groceries, \$34.50; Cartage on goods received, 1.75; Special donation to a worker, 1.30; Fare for E. J. Berkey's trip to O., 14.72; Feb. Rent, 68.00; Gas, 1.59; Coal, 9.00; Postage, 1.64; Unclassified, .45; Balance on Kindergarten material, 14.05; Dispensary, 6.35; Personal, .35.

(E. J. BERKEY, SEC.-TREAS.) Per. S. F. C.

NEVER leave your way to seek a cross nor go out of the way to avoid one; appointed crosses are real blessings.

REPORT

of the first Mennonite S. S. Conference of Kansas and Nebraska, held at the Pennsylvania M. H., Harvey Co., Kansas, March 28th and 29th, 1895.

A number of brethren and sisters arrived the day before, representing Marion, McPherson, Harper, Pawnee, Reno, Jackson and Sedgwick counties, Kansas; our ministering Bro. Daniel Kauffman, from Morgan Co., Mo., was also with us to assist in the exercises. Our prayer for some time has been that this, our first meeting of this nature, would prove a decided blessing to all present, as well as in some indirect way be a blessing to those that could not meet with us. We realized the answer from beginning to end, and all expressed a feeling of joy for this happy privilege and wished for many more such meetings in the future. We have received the benefit, may God have the glory.

Session opened promptly at 2 o'clock Thursday afternoon by devotional exercises, Scripture lesson Deut. 31:12 and Acts 15:6.

After prayer and singing hymn No. 101 G. H., T. M. Erb gave an address of welcome, after which conference proceeded to organize with Bro. R. J. Heatwole as temporary moderator.

Bro. Daniel Kauffman was chosen Moderator, T. M. Erb, Sec., and Geo. R. Brunk, Ass't. Sec.

After a few brief remarks by the Moderator conference at once proceeded with the programme. 1st, "What did you come here for?" was brought before the meeting in which all were to respond. Quite a number responded, some said they came to learn; others, to build up the cause of Christ and to be better qualified to work in this important work.—S. S. Some to glorify God and so forth. 2nd, "What shall we make our future S. S.?"

Two papers were read on this subject. One by J. Y. Shelley written by J. L. Winey, (Bro. Winey not being present) and one by J. M. R. Weaver. Our future S. S. depends on what we make our present one, if we have in view that the Bible must be studied and taught there, that souls are to be saved and God glorified, that our S. S. are not places of carnal amusements or picnics or places of mere show, it is apt to be what it is intended to be now, and such will be our future S. S. A few minutes' discussion followed, after which a hymn in G. H. was sung.

3d, "How to make all Sunday Schools evergreen," was answered very appropriately by Bro. Lemon Beck and a paper read by D. S. King.

Discussion opened on this subject in which the leading thought presented was that there is a difference between a school

that does not close and an evergreen school. It might be going on and be never green instead of evergreen. By an evergreen S. S. we mean one that has life and abides by that life, and of course such a one will not close its doors part of the year.

4th, "How to create life and promote interest in the Sunday School." Papers by Bro. Geo. R. Brunk and sisters Fannie Landis and Elsie Rhine.

It is very important that we do not have our exercises conducted in such a way as to be a drag, or some formal way in never making a solitary change, but that all exercises be varied from time to time. A Committee of three brethren was then appointed by the Moderator to take charge of questions that may be handed in during conference to be answered at the close of the meeting.

The reports of all Sunday Schools represented was then submitted as follows:

Roseland, Neb., 112 teachers and pupils; average attendance 50; condition prosperous.

Harvey Co., Kan., 125 teachers and pupils, condition promising.

Catlin, Marion Co., Kan., reports Sunday School interesting and fair attendance.

West Liberty, McPherson Co., Kan., an interesting and prosperous school in general.

Spring Valley, McPherson Co., Kan., reported about 80 pupils and school in a prosperous condition.

Harper Co., Kan., about 50 teachers and pupils, divided into 7 classes and in a prosperous condition.

Pawnee Co., Kan., reported about 50 teachers and pupils, divided into 5 classes, condition, prosperous.

Morgan Co., Mo., reported a favorable school of about 50 pupils divided into 8 classes.

Afternoon exercises were then closed by prayer by Bro. D. D. Zook and singing hymn No. 156 H. & T., and meeting again at 7:30 in the evening.

Session opened at the appointed hour by a song service of 30 minutes, led by Bro. R. M. Weaver.

Devotional exercises were conducted by Bro. M. E. Horst.

The subject for the evening was, "The Sunday School at Work." (1) At the teachers' meeting. Papers by the brethren Daniel Hess and Jacob Burkhardt. (2) At the Bible reading. Papers by Bro. H. E. Horst and sister Minnie Yoder. (3) At the Social meeting. By the brethren Noah Eby and E. M. Shellenberger.

At the teachers' meeting all teachers and Sunday school workers can learn of one another such points as will be well to bring before our classes, and thereby will all classes be taught the one and self-same views. If we have an interest-

ing teachers' meeting, it will most undoubtedly follow that we will have an interesting Sunday school.

At the Bible reading we get better acquainted with the word of God. It is an incentive to every child of God to study to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim 2:15, and thereby will be a great benefit to all Sunday school workers.

At the social meeting is where we get better acquainted one with another as to our real spiritual wants and condition, and where we can help each other bear one another's burdens, to rejoice with those that do rejoice, and weep with those that weep, thereby to fulfill the requirements of an interesting Sunday school.

After a general discussion of a few minutes conference closed with prayer by Bro. Caleb Winey to meet next morning at 9 o'clock.

Friday morning session opened by singing out of Hymns & Tunes. Bro. Caleb Winey made very appropriate remarks, saying that by the goodness of God we are again permitted to meet to confer with one another as to the best possible ways, means and methods of carrying on the Sunday school to the honor and glory of God. That the S. S. has advanced to such an extent that it is a very great work, therefore how necessary to consider well how to promote the best possible way to conduct the same.

Devotional exercises conducted by Bro. S. C. Miller. TOPIC:—"The necessity of prayer and consecration for the S. S. worker." Papers by the brethren J. Y. Shelley and Christian Snyder. That this is important and necessary no one will deny, for it can be only such teachers and workers in Sunday school that pray much and have their entire being consecrated to the work that will make a success, and who shall find in after years that his labors were not in vain.

TOPIC:—"How to bring S. S. pupils to a decision to serve Christ."

Bro. D. D. Zook said, This is indeed the principal point we want to have in view. Let us observe first that the teacher or leader must have a love for the souls of the pupils, he must have the love of God in his own heart, which he can not create himself, but by God, through Christ, he can receive the fullness of God. If destitute of this himself, how impossible to bring others to a decision to serve Christ. 2nd, A familiar acquaintance with the word of God is necessary. 3rd, In dealing with those out of Christ we must teach them by experimental knowledge, testifying to the goodness of God not because we have heard so, or that we have read something like that, but by our own experience. For then he knows just what he is talking about.

4th *Tact*, Study your class, find out the disposition of the pupils, just as a physician studies his patient, in order to know what remedy to give.

5th, Let the teacher remember his own waywardness and sinful condition, and that he himself at one time was in the same way, thereby having pity and sympathy for all those out of Christ.

6th, To know that we ourselves can not do this work, "Not by might, nor by power, but by my Spirit saith the Lord," Zech. 4:6.

O, let us be interested to save souls and not only to be satisfied with getting to heaven ourselves.

A paper written by Bish. J. M. Sherk of Elida, O., on the same subject was also read. Hymn No. 157, G. H. was then sung.

TOPIC:—"SOCIALITY."

Papers by Bro. Daniel G. Lapp and Sister Amanda Shelley.

A successful S. S. teacher will be sociable to his class without any respect of person whatever, he will be sociable to all around him, especially to strangers to make them and all to feel at home where they are and to let each of his class know their presence is needed continually and if one should miss next Sunday it could not go right.

TOPIC:—SUNDAY SCHOOL MISSIONS. Papers by the brethren A. L. Hess and B. J. King.

A general discussion of 15 minutes then followed on the different subjects.

J. M. R. Weaver said that it is the most important part of the S. S. worker to have unconverted souls see their lost condition, which takes the law of Mt. Sinai, and when once they see they are lost, they will be apt to seek, and he that seeketh shall find.

After a few remarks and prayer led by Bro. B. J. King and singing Hymn No. 204 G. H., conference adjourned to meet at 2 P. M.

Session again opened at the appointed hour, singing out of G. H., remarks and prayer by Bro. C. Miller.

Topic for the afternoon was, How to deal with the stay aways. (1) Fathers and mothers. Paper by Bro. David Weaver, Sr. and a few remarks by sister Anna Shupe. (2) Young men and women. Paper by Bro. S. G. Lapp. (3) Little children. Paper by sister Susie Hess.

In the discussion which followed, the leading thoughts presented were: To be very sociable with those that stay away. Have them to know that we need them in school with both their presence and work; deal gently and kindly with them; invite them again and again that possibly in this way they may be induced to come and take part with us. Not to be partial with anyone with respect to clothing or position; treat the poor of our land with the same courtesy as the

rich. Topic, The Sunday School class. Bro. Daniel Kauffman spoke on this topic of which the following is a brief summary.

The class must be beneficial, if the class is a failure the Sunday school will be a failure.

It is the place where children young and old meet with their teacher.

The teacher must be a full Christian character, must have a knowledge of the lesson and be talented to simplify each lesson to the advantage of his class.

The teacher should not use the lesson helps as props, but as helps to study the lesson and come before his class prepared, avoid all possible parrot-like teaching, i. e. teacher asking the question as contained in rotation in the helps and pupils reading off the answers as they appear there, try to get over it as quickly as possible and then call it done, but to come as one has said would be a good plan, leave all papers, books and helps at home and come only with the Bible.

Next topic, Use of blackboard before the school. The brethren assigned to this subject not being present and not having written anything thereon it was opened for general discussion. Bro. D. Goerz, of Newton, Kan. spoke some on this subject in the German language. The use of blackboard illustration is profitable especially to children, for the eyes of a child can perceive, even before the little mind can grasp the idea by way of reciting or explanation.

This subject seemed to be very interesting to all present. A review was then taken on some of the various topics, after which prayer was offered by Bro. Noah Eby and singing "The Solid Rock," conference adjourned to meet at 7:30.

Session again opened by song and praise service led by Bro. Amos Hess. Devotional exercises conducted by Bro. Geo. R. Brunk. Continued by "Open Conference" by from 1 to 5 minute speeches in which a number responded. The subject of teaching by object lessons was again resumed with much interest.

All expressed the great benefit they received at this meeting and wished and prayed for many more such meetings. One young brother stated the S. S. was the means to bring him to Christ, though he wanted not to hear the truth when unconverted yet it remained with him.

The committee on questions then handed over about a dozen questions which were answered and discussed with much interest.

The same committee was then appointed that had charge of the programme, etc. of this conference, to consult with the Neb. brethren with regard to the time and place of holding our next S. S. Conference. Closing remarks and prayer by Bro. S. C. Miller, thus ended one of the most interesting meetings this western

district ever enjoyed. May all the benefit that has been derived be used to the honor and glory of God, and may all profit, by what they have learned.

May the Lord grant us many more such happy privileges through His abundant love and mercy through Jesus Christ our Redeemer.

T. M. ERR, Sec.,
GEO. R. BRUNK, Ass't Sec.

BOYS' BRIGADES.

Many thoughtful Christians, both in this country and on the other side of the Atlantic, are greatly exercised over the formation of Boys' Brigades in Sabbath schools and in Christian Endeavor associations. The term "brigade" is a military term. The gun is a military weapon for killing men—so is the bayonet. The accoutrements are military, so is the drill.

He must be a poor student of human nature who does not see that this will greatly foster the martial spirit in the boys, and also in the girls who witness these drills and parades. Letitia Barbauld says: "War is in itself so bad a thing that there is only one way of making it worse, and that is by mixing religion with it." The boys know what these guns are made for, and what all this military paraphernalia means. They see soldiers drilled just as they are, and they know that they are being trained so that they may be skillful in the butchery of their fellowmen. They see that this is encouraged by ministers of the Gospel and by Sabbath school teachers. They are marched into their Sabbath school classes with their guns and in military array. These young minds will almost certainly get the idea that war and the religion of Jesus Christ are in harmony, or that these ministers and teachers are hypocrites. So it seems to us that the organization of these Boys' Brigades is greatly to be deplored. Could not all the good that is claimed for them be obtained without the military accompaniments? We certainly think so.

We hope all ministers of the Gospel and religious teachers will be enabled to see the inevitable tendency of these military organizations, and discourage them. Now, when leading thinkers throughout the civilized world are devising ways and means for the settlement of international and all other disputes without war, it certainly ill becomes religious teachers to foster the military spirit in the young.—*Christian Arbitrators and Messenger of Peace.*

HAVE the courage to obey your Maker, at the risk of being ridiculed by man.

A clear conscience is sometimes sold for money, but it is never bought with it.

HOW MUCH WILL BE LEFT.

How much will be left when all of self
Shall be washed from the soul away?
How much will be left when nature's dress
With the gold may no longer stay?

How much will be left of ripened grain
When the tares have no longer place?
Shall we gather sheaves of golden wheat,
Or life's field be a barren waste?

When the Master comes, expecting fruit
From the vine He has pruned with care;
Shall we be able, of perfect growth,
To present an offering fair?

How much will remain, and stand the test,
When the true from the false shall part;
When the light of God shall clearly shine,
And its rays illumine each heart?

What we have valued as priceless gems,
And have clasped with our jewels rare,
When the Lord shall come to claim His own
Will they count with the treasures there?

Ah, well may we ask in humble prayer,
That enough pure gold may remain,
When the furnace tries and melts the dross,
To inscribe the Father's name.

Selected by E. L. YODER.

For the Herald of Truth.

THE MENNONITE AID PLAN.

Since mention was made of the Mennonite Aid plan, by the Kansas and Nebraska conference of 1894 letters of inquiry from different parts of the country, have been received, asking for further particulars concerning it. As a matter of information to all such, and to others interested in the matter, I offer the following additional remarks.

The Mennonite Aid Plan is as the name indicates, a system adopted by the brotherhood for the purpose of assisting each other better and more promptly in cases of loss by fire, lightning or storm.

For many years a want of such a plan or system had been seriously felt among the brotherhood, especially amongst the scattered members, isolated or in small settlements, through different sections of the country.

As the result of not having any chance to do otherwise when help was needed, many of the brethren insured in the general insurance companies, in various localities, a thing to which many of our brethren with good reasons were opposed.

In consequence of this condition of things, the matter was presented to the Indiana conference, held at the Holdeman Church, Oct. 13, 1882, and met with general approval by the representatives of most of the congregations present, and an interest was awakened in a number of churches, both east and west.

In accordance with the resolution adopted by that conference, the brethren organized and adopted a number of rules and regulations, which were considered necessary for the proper working of the plan.

Now, after twelve years experience with the plan we are glad to say, that by God's blessing, it has proved satisfactory, and supplied the long felt want of our people.

Many brethren have participated in it, and in accordance with the teachings of the Gospel, "Bear ye one another's burdens," many hearts have been gladdened in time of loss and distress by the prompt and systematic aid rendered by the Aid Plan.

The system of aid is based simply upon the doctrines of God's word, which teaches us to help each other in time of need.

Its work extends over not less than ten states, and represents property to the amount of 1,700,000.

For further information address the general secretary, M. D. Wenger, Elkhart, Ind.

THE WALDESIANS IN ROME.

The *Converted Catholic* for April in speaking of the religious changes which have come over Italy in recent years, quotes from a letter by Dr. M. Prochet, president of the Waldensian Board Committee and pastor of the church in Rome. In this letter he says:—

"Progress certainly has been made, when you consider that before 1870, if I had dared to come to Rome, only because I was a Waldensian, I would have been arrested, and only the Germans were allowed to have a Protestant chapel in the residence of the Prussian Legation. In the Palazzo Caffarelli. Even powerful England did not succeed in obtaining permission to transfer her church outside the walls into the city.

"The Waldensian, which is the oldest evangelical church in the world, began her work in Rome after 1870, when liberty of conscience was established. After several changes, we inaugurated, in 1883, the church now occupied by us which cost 300,000 lire. A short time after the building of the edifice I had an anonymous offer to buy it for 1,000,000 lire, and I have never been able to discover who the would be purchaser was, although I think the offer came from the Vatican. After a meeting of the members of the Waldensian Board Committee it was decided to refuse the offer, because of the moral effect which a sale would have produced.

"Now the church members in Rome are about one hundred and eighty, while only about ten are really Waldensians from the valleys, so that the others are all converts.

"Up to the year 1848, when the priests were in power, we were confined strictly to our own valleys, and nothing could exceed the vexatious and intolerant oppressions to which we were subjected. Our

children were, on the slightest pretext—an even without pretext at all—liable to be taken from us and educated in Popish convents. A cruel law doomed us to poverty by not suffering us to hold an inch of soil out of our own narrow territory. No Waldensian pastor was permitted to sleep—not even for a single night—under pain of imprisonment, in a neighboring Popish parish. No Waldensian could practice medicine or law save among his own people, and a much more heavy land tax was imposed on the Waldensians than on the Romanists."

"Now there are scattered through Italy forty-four of our churches and forty-six stations, with forty-three pastors, forty seven evangelists and eight teacher evangelists."

EVERY time you avoid doing wrong you increase your inclination to do right.

Married.

BRUBACHER-SCHAFF.—On the 23d of April 1895, at the residence of the bride's parents, in Berlin, Waterloo Co., Ont., by J. B. Bowman, Bro. J. M. Brubacher of Elkhart, Ind., to sister Anna Schaff. Bro. and sister Brubacher, who are both well and favorably known here, will make Elkhart their future home. God bless and prosper them and fill their lives with true happiness.

NORR-SUTTER.—On March 17th 1895, near Milford, Neb., by Bish. Joseph Schlegel, John Noel to Mary Sutter, both of Seward county, Nebraska.

AMSTUTZ-SCHNECK.—On the 28th of March 1895, by J. Nushbaum, Bro. Peter Amstutz and sister Barbara Schneck, both of the Sonnenberg Cong., Wayne Co., Ohio.

HERNLY-BLYTHE.—On the 18th of April, in Elkhart, Ind., Emanuel Hernly of Petoskey, Mich., and Mattie V. Blythe of Elkhart.

BUERCKY-STALTER.—On the 4th of April 1895, at the residence of Elizabeth Ringenberg in Wheatland, Bureau Co., Ill., by Joseph Buercky, Bro. Andrew Buercky to sister Anna Stalter.

EIGSTI-SMITH.—On the 8th of April 1895, at the residence of the bride, in Meckon, Ill., Bro. Christian Eigsti (widower) of Morton, Tazewell Co., Ill., to sister Veronica Smith (widow), of Bureau Co., Ill., Joseph Buercky officiating.

SHROCK-RINGENBERG.—On the 11th of April 1895, at the home of the bride, in Wheatland, Bureau Co., Ill., by Joseph Buercky, Bro. J. B. Shrock (widower), of Aurora, Neb., to sister Elizabeth Ringenberg (widow). May God bless these unions is the prayer of the officiating minister.

SHANTZ-NAFZIGER.—On the 22d of March, in Tazewell Co., Ill., by Christian Nafziger, of Hopedale, Ill., Bro. Henry Shantz and sister Bertha Nafziger.

OBITUARY.

Death has robbed the once happy home of Joseph and Mary Dils of near Wakarusa, Elkhart Co., Ind. of four precious little darlings, all within a short space of time, and all of the same dread disease, diphtheria. It is seldom that we are called upon to chronicle the recurrence of the sad event of death in such rapid succession as they occurred in this family, and the blow falls with crushing force upon the bereft parents and relatives.

The deaths occurred as follows:

EVA MAY, born Sept. 21, 1884, died Feb. 27, 1895, aged 10 y., 5 m., 6 d.

ALVA ETTA, born Feb. 26, 1889, died Feb. 27, 1895, aged 6 y., 1 d.

EMILY ANNETTA, born Aug. 14, 1887, died Feb. 28, 1895, aged 7 y., 6 m., 14 d.

WILLIS CORNELIUS, born July 25, 1893, died March 4, 1895, aged 1 y., 7 m., 9 d.

The deceased were the grandchildren of Jacob and Catharine Loucks. On account of the contagious nature of the disease, funeral services were postponed until Sunday, Apr. 14, on which occasion J. S. Lehman held memorial services in the Olive M. H. to a vast concourse of people from the text, Matt. 2:18. The services in the M. H. and afterward at the row of little graves were very impressive and many tears of fond affection and sympathy were shed. The bereaved family has the warmest sympathy of a large community in these sad days of trial. May they look upward to Him from whom all help and comfort come and in faith look forward to the time when they can meet their loved ones in the sweet Elysian fields of everlasting joy.

IN MEMORIAM.

In memory of the children of Joseph and Mary Dils—May, Nettie, Alva, and Willis, whose little lives within one short week were ended by the dread disease diphtheria.

No outward sign can ever show
How crushed our hearts, how broken;
Deeper than word or moan of woe
Abide the griefs unspoken.

O May, thy sun lit life so fleet
Feared not grim Death's untimely calling;
Ours is the bitter, thine the sweet—
Lord, help us keep these tears from falling.

What fearful portion of this pain
Heaven had alas! for us in keeping
O Nettie, thy bright eyes remain
Though hid in earth's eternal sleeping.

O patient Alva, here no more
Will share thy kiss and childish clinging,
Thy feet have touched the unknown shore
Where faith hears angels' voices singing.

Last toward away, in spite of prayers,
Our Willis O! so lately lent us;
What joy he brought! how light were cares,
When his child laugh rang to content us.

O Father, holy, holy One,
Whose love is past all song and story;
Thy kingdom come, Thy will be done—
We yield these jewels to Thy glory.

For the parents, by A. W. Crull.

DIED.

VODER.—Near McVetown, Pa., March 27, 1895, Bro. David A. Voder, aged 62 years, 8 months and 4 days. Bro. Voder was ordained deacon in the fall of 1883. He was interested in the welfare of the church and we look with sadness upon his empty seat.

MARTIN.—In New Holland, Earl township, Lancaster Co., Pa., of heart trouble, Lydia, wife of Eli M. Martin and daughter of Franklin and Matty Weaver, aged 27 years and 10 days. She leaves her husband and 3 small children to mourn their loss. She was a faithful sister in the Mennonite church. The remains were laid to rest on the 12th of April 1895. A large concourse of friends and acquaintances followed the remains to the grave. Funeral services by John Zimmerman in German and John K. Brubaker in English at Weaverland. Text, Matt. 28:6. While standing and viewing the corpse the words of the poet came to my mind.

"Mother, thou wast mild and lovely,

Gentle as the summer breeze,

Pleasant as the air of evening,

When it floats among the trees.

Peaceful be thy silent slumber,

Peaceful in the grave so low,

Thou no more wilt join our number,

Thou no more our songs shalt know.

Dearest mother, thou hast left us,

Here thy loss we deeply feel:

But 'tis God that hath bereft us,

He can all our sorrows heal.

Yet again we hope to meet thee

When the day of life is fled,

Then in heaven with joy to greet thee

Where no farewell tear is shed."

M. H. W.

HALDEMAN.—On the 8th of April, 1895, in Warrington Twp., Bucks Co., Pa., of pneumonia, Bro. Charles Haldeman, aged 68 years, 6 months and 18 days. He was buried on the 14th of April at Line Lexington M. H. The services were conducted at the house by S. Gross and Uriah Widener from Rev. 14:13, and at the church by John Walter, Isaac Berman and H. Rosenberger. Brother Haldeman was a faithful member of the Mennonite church from his early years and his seat was seldom vacant when health and circumstances would permit, and having been faithful to the end, we hope that he has received the crown of righteousness. He leaves a sorrowing widow, two sons and one daughter to mourn his death; they need not mourn, however, as those who have no hope. Blessed are they that mourn, for they shall be comforted.

WOLFORD.—On the 13th of April 1895, in Bethel, Somerset Co., Pa., Harvey M., son of Robert and Annie Wolford, aged 5 years, 3 months. Buried on the 14th. Funeral services at the United Brethren church at Bethel by L. A. Blough and Rev. Bufleton. He was buried in the Blough Mennonite graveyard. Death was supposed to have been caused by scalding by hot water. A few days before his death the child accidentally got hold of a tea kettle full of boiling water and spilled it on himself. The affliction is indeed hard upon the mother who had been sick herself for several months, but they need not mourn without a hope.

SMITH.—On the 4th of April 1895, near Goshen, Ind., of cancer in the face of which he suffered more or less for seven years, Bro. Gib Smith, aged 89 years, 3 months, 25 days. He had lived a moral life, but had made no profession of Christ, though often admonished to give up all for Jesus' sake. As death drew near he realized that morality alone will never save the soul, that he was a sinner in the sight of God. He earnestly sought his Savior, and found peace such as morality alone never gives. He was baptized and received into fellowship with God's people on March 17. The rest of his days were full of peace. He remained conscious to the last. Buried at the Clinton Brick M. H. on the 6th. Funeral services by J. Garber and Pre. Stulze.

HORST.—On the 11th of April 1895 in Harvey Co., Kansas, Sister Leah, oldest daughter of Michael and Mary Horst, aged 19 years, 4 months and 26 days. Funeral services by Caleb Winey, Daniel Kauffman and David Zook, from 2 Cor. 5:1. This young sister was loved by all and we do not doubt but her memory will live long in the hearts of her associates of like precious faith. When the doctor told her that she must die she took it very calmly and was fully resigned to the will of the Lord. During the last days of her life she made special requests for singing and selected for the first song, "My heavenly home is bright and fair," with the chorus, "I'm going home." She died of dropsy of the heart and a complication of other diseases. Many friends followed her remains to the grave, where the last song was one found in her trunk after her death, entitled, "A voice from the dead." God grant that each of us may behold her face in heaven, and sing together nobler songs in nobler strains than earth can give, all to the glory of Him who loves us unto the end. R. J. H.

LANZ.—Near Plevna, Howard Co., Ind., on April 4, 1895, Joseph J. Lanz. He was born in Williams Co., Ohio, March the 21st 1843, thus reaching the age of 52 years and 14 days. He joined the Amish Mennonite church in Fulton Co., Ohio, when about 20 years of age. He came to Howard Co., Ind. in 1866, and united with the church here, and was joined in the holy bond of matrimony with Mary Hubler, Dec. 30th, 1866. To this union were born 13 children; 2 of them died in their infancy. He leaves a wife and 11 children and many relatives and friends to mourn his departure. Four of the children have united with the church of God. They feel assured with the testimony of the departed father which he has left them that he has passed away in peace with his God, and is awaiting their coming to the future happiness. He was a faithful and consistent member of the Amish Mennonite church and was always ready to give help and good counsel when asked. The loss will be deeply felt, both in the family and in the church, but our loss is his gain. While on his death-bed he stated that as God's will was, so he was satisfied. He admonished all to live submissive to the will of God. Funeral services on the 6th at the A. M. meeting house to a very large concourse of people by N. Sproul from 2 Tim. 4:6-8 in German and J. S. Horner in English. May God console the bereaved companions and children of the departed father, and help them so to live that when their time will come to leave this world, they may be so happy as to meet him in heaven.

AUKER.—On the 8th of April 1895, in Fautic Valley, Perry Co., Pa., of heart trouble and dropsy, sister Elizabeth (Landis), wife of John Auker, aged 73 years, 5 months, 5 days. She was a consistent member of the Mennonite church, and leaves a sorrowing husband, 3 daughters and 2 sons to mourn their loss. Buried in the family graveyard. Funeral services at the house by Wm. Graybill from John 14:4 and Samuel Gayman from Psa. 39:4-6.

KOLB.—On the 3d of April 1895, in Holmes Co., Ohio, of lung fever, Susanna Kolb, widow of Henry Kolb deceased, aged 80 years, 1 month and 13 days. Her husband departed this life at the age of 80 years, 5 months, 14 days on the 22d of July 1886. She was a consistent member of the Mennonite church. She leaves 8 children, 14 grandchildren and one great-grandchild to mourn their loss. Buried in the Kolb graveyard. Services by David Hostetler from Wayne Co., and VanBuren Shoup, from Matt. 24:44. Peace to her ashes.

BOORSE.—On the 8th of Jan. 1895 at Worcester, Pa., Jacob Boorse, aged 83 years, 9 months, 6 days. Funeral from the residence of his daughter at Landisdale, Pa. on the 12th. Buried at Mathatchen. Preachers Jno. Hunsberger and Jas. L. Becker officiating at the house and Jac. Menach and William Anders at the place of burial. Texts, Isa. 42:3 and Heb. 4:9.

SIEBER.—On the 26th of March 1895, in Lost Creek Valley, Juniata Co., Pa., after six months of severe suffering from rheumatism, Mary, wife of Bro. John Sieber, aged 41 years. She bore her sufferings with Christian fortitude. During her illness she became deeply concerned about the salvation of her soul and at last became willing to yield to the strivings of the Spirit, and was baptized on confession of her faith and received into the communion of God's people. She leaves her husband, 4 daughters and 1 son to mourn her death. Buried at Lostcreek. Services by S. Gayman and Wm. Graybill. Text Job 16:22.

NEUSCHWANGER.—At Killcreek, Osborne Co., Kansas, on March 29, 1895, Elisabeth, daughter of Samuel and Susie Neuschwanger, aged 7 months, 16 days. Buried on the 31st. Funeral services by James West. Text, 1 Cor. 15:26. The father died six days before. May the good Lord comfort the bereaved mother and friends.

ROHRER.—On the 21st of March 1895, near Wadsworth, Medina Co., Ohio, Minerva E. (Boyer), wife of Michael W. Rohrer, aged 32 years, 1 month, 10 days. She was born Jan. 25th 1863 at Harmony, Butler Co., Pa. and was the mother of 4 sons and 3 daughters, all of whom survive her. She united with the United Brethren church at Sterling, Ohio in 1890 and in 1893 she reunited with the New Mennonite church at Wadsworth of which she was a faithful member to the end. Services were conducted by Rev. N. C. Hirshey in English and Rev. Hunsburger in German at the Mennonite church in Wadsworth, Ohio.

SHROCK.—On the 18th of March 1895 in Waupecong, Miami Co., Ind., of consumption, Jacob Shrock, aged 34 years, 6 months and 9 days. He was confined to his house—and a greater part of the time to his bed—all of last winter. He had not accepted Christ till the 29th of January 1895 when he confessed Christ Jesus as his Lord and was baptized. Funeral services on the 20th at the Zion church, conducted by A. J. Troyer from Rev. 14:7, 8 in English and E. A. Mast from 2 Kings 20:1 in German.

GINGRICH.—On the 27th of March 1895, near Ayr, Adams Co., Neb., Mary Phianna, wife of Henry Gingrich, aged 48 years, 4 months and 1 day. Buried on the 29th in Roseland Mennonite burying ground. Services by L. A. Stauffer and D. G. Lapp. Text, Rev. 14:13.

WAGLER.—On the 5th of April, 1895, near Bealton, Fauquier Co., Va., of brain fever, Aaron, son of Mitchell and Mattie Wagler, aged 7 months and 18 days. Funeral services by Jos. Bontrager and Cornelius Beachey.

"Sweet little bud, for earth too fair,
Went home to heaven to blossom there.

A bud the Gardener gave us
A pure and lovely child;
He gave it to our keeping
To cherish, undefiled.

But just as it was opening
To the glory of the day,
Down came the heavenly Gardener
And took our bud away.

LOUCKS.—On the 13th of April, 1895, in Harrison Twp., Elkhart Co., Ind., Bro. Peter Loucks, aged 89 years, 6 months and 29 days. He was born in Westmoreland Co., Pa., on the 21st of September 1805. He was united in marriage to Anna Berkey on the 1st of Feb., 1827, and with her united with the Mennonite church in their earlier years. Unto them were born twelve children, seven sons and five daughters. One son and three daughters preceded him to the spirit world. He leaves six sons and two daughters to mourn the death of a beloved father. His companion died April 1st, 1890, at the age of 81 years and 6 months. Since Aug. 15, 1890, our aged brother was mostly confined to his bed. Some ten weeks after he took to his bed, he fell, dislocating his hip and fracturing his limb, since which time he has been unable even to lift his head while eating or drinking. He was a remarkable example of patience, enduring all his sufferings without a murmur or complaint. When death came to his relief, he passed away without a struggle, "as one who lieth down to pleasant dreams."

Through all his life he manifested a devoted Christian spirit and was a faithful member of the church unto the end. He was buried on the 17th of April at the Yellow Creek M. H., followed to his last resting place by a very large concourse of relatives and friends. The funeral services were conducted by Noah Metzler, J. Christophel, David Burkholder and John P. Funk, from Job 5:26.

LAHMAN.—On March 17th 1895, in Knox Co., Tenn., of consumption, sister Anna Lahman, maiden name Good, aged 69 years, 3 months and 28 days. Buried on the 19th in the Stolzfus graveyard. Three sons and one daughter survive her. She was a consistent member of the Mennonite church from her youth. The preparations she made for the grave were unusual. She had also selected the 14th chapter of John to be read at her funeral and the 27th verse for a text, which was done accordingly by H. H. Good.

Our mother dear has left us all

To try the mansions in the skies;
Our father too this change did make
Full thirty years or more ago.

One sister too, when yet quite small
Forsook us for that world above,
The Lord did call her there to dwell
In that bright world of bliss above.

We cannot help but shed a tear
When mother's vacant chair we see,
Where holy counsel she did give,
And taught us humble purity.

Lord, help us now her counsel keep,
And worship Thee from day to day,
That we at length may meet again
Where tears will all be wiped away.

ELIZABETH BLOSSER.

PETTY.—Near Plevna, Howard Co., Ind., on March 13, 1895, of cholera infantum, Charles Marquis, son of William and Lavina Petty, aged 10 months, 21 days. It was a loud call for the bereaved parents, while they have yet two little children living, and may they heed it, so that they can meet their precious little jewel in heaven. Services at the M. A. meeting-house by E. A. Mast from Acts 17:31, and J. S. Horner, Mark 10:13, 14.

STUTZMAN.—Near Middlebury, Ind., on the 3d of April, 1895, Benjamin B. Stutzman. Bro. Stutzman has been sick about six months of that dreaded disease, cancer. During all this time he showed such wonderful patience that those who visited him were sure to know that the Spirit of God was there. He was a member of the Amish Mennonite church. Buried at Clinton church April 5. Services by J. P. Smucker and D. D. Miller.

HOFSTETTER.—On April 7th, 1895, near Dalton, Wayne Co., Ohio, of blood poisoning, Bro. Joel Hofstetter, aged 32 years, 5 months, 24 days. The deceased was an exemplary young man, beloved by all, and the large concourse of friends who on the 9th followed him to his last resting place at the Sonnenberg M. H. showed in what high esteem he was held by all. During his illness which was brief but severe he was resigned and willing to bear it as the Lord's will might be. Feb. 3, 1885 he was married to sister Anna I. Gerber who died Dec. 5th, 1887, leaving him with a child 9 months old. Feb. 26th he again united in marriage with Sister Fanny A. Moser who survives him. To this union another child was born. A few hours before his death he had a dream thinking he had died and gone to heaven. He cried with tears of joy in his eyes, "O, how beautiful, O, how beautiful it is in heaven." "Blessed are they that die in the Lord." Funeral services were conducted by Bishops D. C. Amstutz of Milton Twp. and Jacob Nusbaum from Rev. 3:20.

My consort whom I dearly love,
Let it not sorely grieve thee,
While from thy side the God of love
To the cold grave doth move me.

I now shall be forever free,
From grief and pain that burdened me,
My Jesus is my comfort.

My dear beloved children, all,
May God be your Protector,
May you Him truly Father call
While I am from you taken.
Let Jesus and His holy Word
To you a rule through life afford,—
Then will my Jesus bless you.

Pure Apple Butter!

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GOING NORTH.	STATIONS	GOING SOUTH.
No. 24.		No. 25. No. 23
pm		pm am
2 15	7 00..... Benton Harbor.....	1 00 6 45
1 18	6 09..... Niles.....	1 57 7 41
12 30	5 58..... Elkhart.....	2 34 8 15
12 17	5 08..... Goshen.....	2 57 8 40
am		
11 25	4 15..... Warsaw.....	3 51 9 31
10 10	2 55..... Wabash.....	5 10 10 55
9 13	2 00..... Marion.....	6 08 11 57
	am	
8 16	12 45 Lv..... Anderson.....	Ar. 7 25 1 20
	am	
6 30	11 15 Lv..... Indianapolis.....	Ar. 9 25 2 50
	11 17..... Rushville.....	3 11
	10 30..... Greensburg.....	4 00
	9 25..... North Vernon.....	5 15
	8 30 Lv..... Cincinnati.....	Ar. 6 10

Trains 18, north, leaves Elkhart 6:35 a. m.; Niles, 7:17 a. m.; Benton Harbor 8:30 a. m.

Trains 27, south, leaves Benton Harbor 5:30 p. m.; Niles, 7:07 p. m.; arrives Elkhart, 8:10 p. m.

All trains daily except Sunday.

Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.

Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.

G. A. HENRY, Ticket Agent, Elkhart, Ind.

OSCAR G. MURRAY, Traffic Manager, Cincinnati, O.

D. B. MARTIN, G. P. & T. A., Cincinnati, O.

Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves..... 6:30 a. m.
No. 2, Coming east, arrives..... 8:30 a. m.

No. 3, Going west, leaves..... 12:40 p. m.
No. 4, Coming east, arrives..... 3:35 p. m.

Each train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.

DARWIN F. COB,
Traffic Manager.

H. R. BUCKLE,
General Manager.

Gerald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., MAY 15, 1895.

Vol. XXXII. No. 10.

JOHN P. FUNK, EDITOR.
J. S. COFFMAN, }
A. B. KOLB, } ASST. EDITORS.

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

BRO. SIMON HETRICK reports that they have a flourishing and very interesting S. S. at German Springs, Okla. Ter.

THE BRETHREN J. S. COFFMAN and D. J. Johns expect to spend some time in Kansas and Missouri in May, doing evangelizing work.

THIRTY SIX persons were recently received into membership in Bro. J. K. Brubaker's Cong. at Rohrestown, Pa., thirty-four by baptism and two by confession. God bless them all.

THE HERALD from now to the end of the year for 50 CENTS English and German edition to one address 75 CENTS Get one new subscriber and thus increase the usefulness of your church paper.

WE are glad to state that Bro. M. S. Steiner expects to remain at Canton, O., at least another year. Bro and sister Steiner have recently passed through quite a siege of bodily affliction, especially Sister S., who had been given up by her physician, but the Lord has graciously restored her so far that she is able to be up again.

OUR LESSON HELPS.—Notwithstanding the fact that our Publishing House printed a larger edition of our Lesson Helps for the Second Quarter of 1895 than ever before, the supply is all but exhausted.

"RUSSIA for Russians" seems to be the motto of the Czar. The Russian language is taught exclusively in schools, the large Lutheran churches in the Baltic provinces are compelled upon pain of banishment to use the Russian language in their worship, and the liberties, religious and civil, of our own Mennonite people are being gradually circumscribed, and at the present rate not many years will elapse until every vestige of the liberty they once enjoyed will have vanished and they will have become either thoroughly Russianized or else forced to leave the country.

THE NEW GERMAN HYMN AND TUNE BOOK—After a large amount of work, and considerable outlay of money, and a series of delays, some as annoying as they were unexpected—one of them just at the close of the work—this new book has at last appeared. As stated in a previous issue, the book was compiled with great care; good, strong, light paper has been used, and the printing and binding have been carefully done. Our German congregations will find it a great help to the encouragement of good singing. The English appendix, consisting of the words (only) of our English Hymns and Tunes, makes this book very desirable in places where our congregations have services in both languages.

Single copy by mail \$.80.
One dozen copies by mail 9 25
One dozen copies by express 7 80
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IN eternity we will eat the meal and drink the cup that we have prepared for ourselves on earth. We will either sit down at our Father's table and enjoy the everlasting feast of good things with Jesus, or we will eat and drink of the everlasting wrath of God with Satan and his angels, and oh how bitter and loathsome that will ever be through all the endless ages! Reader, which of these meals are you preparing?

OUR S. S. PAPERS.—A friend remarks that our illustrated paper for young people, the WORDS OF CHEER, should be in every family in the United States, and our WELCOME TIDINGS for Sunday schools should find a place in every school in the land. This is pretty broad, and we might wish it to be the case, but we would be pleased to put these papers into every Mennonite family and every Mennonite Sunday school in the land. The matter for both of these papers is the best obtainable, and we venture to say that in quality these papers are not surpassed. They deserve recognition, and would do great good in places where they are not taken and hardly known.

OUR many correspondents, who have during the past been so helpful to us in providing our readers with church news and good reading matter of all kinds, will accept our kindest thanks. We trust you will continue to favor us during the busy summer season. What is wanted for the summer is short pointed articles and items that can be read in the short intervals of rest during the hours of labor. Long articles are wearisome to many readers at any time, but one who has perhaps but a few minutes of spare time for reading at morning, noon or night, will be greatly benefited and pleased if he can sit down and in those few minutes get some kernel of thought that will make

him better for the rest of the day. Make articles short and pointed; write your thoughts in plain language and boil them down carefully so as to preserve the kernel intact, but be sure that there is a real kernel in the article. That kind of matter is sure to please; and, what is more, it is sure to be useful for all.

In conversation with us recently, a man contended that "the Mennonites, Friends, Dunkards and others who are continually preaching non-resistance" might use their powder in a better way by preaching "against the popular evils of the day and helping to legislate against political corruption," etc. He contended that as there was no war or impending war in the country it was out-of-date, and as useless to speak against these things as for firemen to keep throwing water on a fire that had long ago been extinguished or for a warship to continue firing in the direction of a sunken vessel. At the same time, upon being gradually led round to it, he caught himself very earnestly contending for the perpetuation of Memorial Day as usually held, in which the old soldiers who helped to butcher off their southern fellowmen and brethren are paraded and eulogized with the greatest possible military display before an admiring crowd. He thought the spirit of patriotism should by these and other means be continually kept alive, that the country should keep a well equipped navy on hand to guard our shores and foreign trade, which by the way, has grown so small that, as a contemporary states, it requires a microscope to find it. Military tactics, he said, should be taught in school and college, and new ironclads built to guard against any emergency that might arise, etc. We do not know how much more inconsistency he would have exposed, almost unasked, but we ventured to suggest that, aside from the fact that Christ was called the Prince of Peace, and that He invariably testified, by word and life, against war, the same reasons which he thought made it necessary to keep up an army, a navy, the spirit of patriotism, etc., we thought rendered it necessary for us to keep continually before the world the principles of nonresistance. If it was wise to go to such great expense and effort to keep up the navy and everything else in the military line solely for emergencies'

sake, would not even reason alone show that, taking the position that we do regarding war, we have just as much right in keeping continually before the world our principles of nonresistance? We suggested further that the nonresistant churches are not nearly so earnest in their work as the perpetrators of militarism are in theirs. Right here is where a great trouble lies, and where one great element of weakness is found. We are not bold, not earnest, not active enough in advocating with tongue and pen, in these auspicious times, the precious principles of a patriotism that is not confined to the narrow limits of a country, a patriotism that is not bounded by and born of selfishness, a patriotism that acknowledges Christ as Ruler and the kingdoms of the earth His kingdom, and that the nations are rebels and selfish insurrectionists in this great kingdom who have not enough patriotism to stand by His principles and do all in their power—not to foster and perpetuate war—but to make of all nations one great body for Christ, where peace and righteousness prevail.

For the Herald of Truth.
THE SCRIPTURES NOT THE
WORD OF GOD.

I fear it is growing more and more into custom amongst the Mennonite denomination to call the scriptures *the Word of God*, which is surely a great error, to give to the letter the title which belongs to Christ the blessed Son of the Father, and Saviour of the world; as plainly set forth in the first chapter of John, in these words, viz., "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made." This latter part agrees with Paul, where he says, in the 9th verse of the 3rd chapter of Ephesians, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things by Jesus Christ." It is not with the intent to find fault, but with a desire that this people who have been in good measure preserved out of this, and many other errors in the past, which many of our religious professors have slid into into, may be put on their guard, for by so doing, and not making a plain distinction between *the Word* and the written words, of God, (they being the words of inspired prophets, apostles, etc.) are conferring on the one what does not belong to them, and robbing the eternal Son which

was in the beginning with the Father, and as John says in the 14th verse of the first chapter, "The Word, or Son, was made flesh," or took a body of flesh in the appointed time, which He offered up for the sins of all mankind, which, though laid in a tomb, saw no corruption, but was raised by His eternal power, who now sitteth at the right hand of the Father our advocate and intercessor, having given to each a measure or "manifestation" of His Spirit, to lead, guide, and direct, as our Immanuel. The same, or a measure of the same, that was in the beginning with the Father and "liveth and abideth forever" (1 Peter 1:23) which Spirit, if looked to, waited for, and obeyed in all things, will be found agreeable to 1 John 2:27 to teach as never man or anything else can, and will be found intelligibly to the attentive soul, to be as a voice behind such (agreeable to Isaiah 30:21) to say, "This is the way; walk ye in it." The scriptures, when held in their proper place, are a great blessing, but it is only to those who come first to the *Spirit which gave them forth*, and which hath, and should be given, the pre-eminence, for this of itself without any other agent, if taken heed to, can bring salvation, as Paul writes to Titus in chap. 2, v. 11, in these words, "The grace of God that bringeth salvation" but scriptures, nor anything else can, but are dead, without this inteaching Word, Spirit, Grace, or "Christ in man, the hope of Glory," Col. 1:27. Paul in chap. 20, verse 32 of the Acts, directs, or commands his brethren to "God and to the word of his Grace" which he declared was able to build up, and give inheritance among the sanctified. He tells the Hebrews in the 12th verse of the 4th chapter, that the word of God is quick and powerful"—and that it is a "discerner of the thoughts and intents of the heart." I do not wish to lengthen this, or to write for controversy, but I would that all who may read these lines may carefully examine this subject, if they have not done so. The scriptures, as Paul tells Timothy, are profitable to the *man of God*, but if even the apostles themselves had their treasure in earthen vessels, as Paul declares, that the *excellency* might be of God and not of them, so, *is the source, to be looked to, and to be prized above that which came through them, or others.* Our blessed Master said (by the old version) "Search the scriptures," (the new) "Ye, search the scriptures; for in them ye think ye have eternal life, (as much, is it not) ye are mistaken, in that, ye go no further for He censures them when He says, "but ye will not come to me that ye might have life;" my feeling is that this departure had the tendency to turn the mind outward, to the letter of scripture, instead of inward to Christ the Word, who should be head over all to His church and people.

J. DINGEE.

For the Herald of Truth.
PROFESSION VS. POSSESSION.

It is one thing to profess a Christian life, but very often quite a different thing to live it out consistently. It is also easy enough to tell the people we have faith and believe the Bible from beginning to end, but when it comes to living out this faith, or proving our faith by our works, as the apostle says, it is no wonder, sometimes, that people doubt the sincerity of our profession. There are two ways in which we may often thoughtlessly, perhaps, deny our faith and prove ourselves unworthy of our profession, and that is by our words and by our works; and this is the standpoint from which we shall attempt briefly to treat the subject before us.

We should not be too much inclined to confine our services for the Master to the limits of the Sabbath day, and to services performed in the house of worship, and laying too little stress upon our conversation and actions in the intervening time. While the Bible teaches us that "out of the abundance of the heart the mouth speaketh," we cannot believe that a Christian has the liberty to speak of nothing but things pertaining to this world except only on very rare occasions; yet we have seen those who evidently thought as soon as the public services on the Sabbath were over, that in the remaining six and one-half days they were freed from further obligations to serve God, or to speak for the Master. Who of us have not sometimes met with a number of church members on Sabbath days, after the services, when the whole afternoon was devoted to discussing the market prices of farm products in the various surrounding towns, together with the best methods of producing the same, and things of like nature, until it fairly sickened us at heart, and we almost concluded that "farmers' institute" would have been an appropriate name for the gathering? and when an effort was made to turn the drift of the conversation into religious topics, the attempts were thwarted every time. Christ tells us that where our treasure is there is also our heart; can we have treasures in heaven, and never have occasion to speak about them? God forbid that we should be so ungrateful as to rob Him yet of the one day out of seven that He has set aside for His special service; and not only should our thoughts and conversation be of heavenly things on the Lord's day, but we are commanded to watch and "pray without ceasing," and also know that of every idle word we speak we must give an account thereof on the judgment day.

In regard to works, some members, especially of the more popular churches, seem to incline to the belief that as long as we live in subjection to our civil laws,

and deal so with our neighbors and fellow-men, that we are not subject to prosecutions under these laws, we do all we owe to God, and that scarcely more than this pertains to a Christian life. But we may do this and not even be good moralists, for a man can, in many different ways, take advantage of his neighbor, neglect his duties and overstep the bounds of honesty, for which he cannot be prosecuted under our civil laws. A Christian does not serve God from compulsion—"not by constraint but willingly"—and if we are true to our profession and to God we will never try how little we can do for the Master and be known as His servants, but will always fear lest we do too little for Him, for if we have done all He has commanded us to do, we should yet say we are unprofitable servants.

Who of us has not at some time or other had the slur against religion cast up to him, by some non-professor who declared that this or that church member has treated him worse, and is closer in his dealings than any non-professor with whom he ever had any dealings? We of course sometimes ascribe such charges to prejudice against religion, for as always has been, so there will continue to be opposition to Christ and His followers; but alas! do we, as His professed followers, not sometimes show by our very conduct that the world has too much reason so to speak of us? I know it would be much more pleasant to speak upon the bright side of this subject, but the truth must prevail whether we stand or fall by it; and if we allow God's truth to shine upon our hearts, and closely examine all our deeds and thoughts in this light, it will reveal to us our true condition, whether we are justified or not.

These few words are penned for the professor, and we ask him in all charity to bear with us, and to enter with us into a self-examination and see that we are not stumblingstones in the way of the unconverted instead of steppingstones to a higher life. Our conversation should be pure—an index of what is in the heart, and indicating what and where our treasure is, while our works and our dealings with our fellowmen should harmonize with the profession we have made, lest when we are weighed in the balance of God's word we are found wanting. Let us be "known and read of all men" according to our character, leaving our reputation to take care of itself.

A. M.

If you want knowledge, you must toil for it; if food, you must toil for it; if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.

For the Herald of Truth.
THE NECESSITY AND BENEFIT
OF CHRIST'S ASCENSION.

"I go to prepare a place for you.
And if I go and prepare a place for
you, I will come again, and receive
you unto myself; that where I am,
there ye may be also." John 14:2, 3.

It is a joy to recognize in Christ a Redeemer whose work for the world was accomplished in the redemptional sacrifice, but whose efforts for the believer are continually being put forth. Our Redeemer liveth, He liveth to make intercession for us. He liveth to prepare a place for us. He liveth not only that earth may be endurable, but that heaven, when heaven shall be reached, may be full of felicity prepared with those beatific joys so unlike and transcendently above all earthly satisfaction that a conception of them hath not entered into the heart of man. It is our faith, that some way our felicity can only be complete with Christ ascended into the heavens; while, had He remained on earth, as at times our spirits fondly wished He had, heaven would lose some charm or mark of perfection. "I go" are the words with which He left us; and "to prepare a place for you" expresses His great purpose in its manifold aspects.

This separation of Christ from His loved ones has a tendency to turn man's thoughts heavenward, hence existence, for eternity only complete existence, or presents it to us with full and satisfactory possibilities. It is important that men's thoughts dwell much on immortality, even the Christian—the lover of Christ—must not confine his aspirations for associations with his Savior to any relations which he may hold to Him in time. While earthly Christian's scenes and possibilities are precious beyond all else that time can furnish or permit, still the fullest influx of Christian joy, and the most perfect intimacy of Christian associations must never be expected upon earth. The Christian life below is never complete till correlated with the Christian life above, and made the basis of all future experience and future growth, hence the frequent contemplation of heaven and heavenly possibilities prepares the soul for the better realization of Christian possibilities below, and aids faith in her contemplation of the trying things of earth to refer them for solution and adjustment to the world beyond the grave.

Now, had Christ remained upon earth, visible to the eye of flesh, present with His followers, and leading them by His gracious instructions, every one of us almost would ever fasten our eyes upon Him as we might see Him in the body and not as we see Him in the spirit. Our religious aspirations would be of time and not of eternity. They would be in

the main restricted to the desires most deeply earnest no doubt, for intimacy of association with our visible Master. All of Christ's efforts to direct the minds of the disciples to the realities of His heavenly kingdom, were to a great extent fruitless; they ever thought of earth; they persisted in expecting earthly crowns; they could not grasp the thoughts of the "Father," and the "Glory" and the "Kingdom" which Jesus ever sought to bring to their understanding. Their ideas were associated with Christ as He appeared to them in His earthly capacity, and with His earthly environments. They had an idea, no doubt, though faint and inadequate, and woefully imperfect, of His divine nature; yet was He to them Divinity by Galilee, and in Jerusalem instead of One who was the eternal occupant of an eternal throne, in the midst of an eternal city.

Christ must be separated from them, must be taken up in the wonders and glories of the ascension visibly, removed to invisible heights before the disciples could be brought face to face with the thought that heaven was His dwelling place, and the scene of His triumph over all the kingdoms of earth; and further than this that heaven was the place where to them should it be granted to sit with Him in His kingdom. It often seems to us that it would be a blessed thing to meet our Savior face to face; to be able to go into His visible presence when we are in trouble or distress or perplexity; to hear His fond words of help and cheer, to feel the tender pressure of His hand, and to look into His loving eyes, if we might only hear His voice say "peace" to the storms that swept over our souls; if, when deeply moved by grief or fear, we might be cheered by His half-reproving, yet lovingly helpful words, "Why are ye so fearful, oh, ye of little faith?" If Jesus might walk with us, and talk with us, and teach us how to live, and if He could be with us to sustain us always, how glorious it would be! how much better we could serve Him, and how much more tenderly we could love Him, as our ever present Master, Redeemer, Friend. I have no doubt that Christ might have remained on earth, that He might have been with His church through her long, dark, painful history; that in her times of afflictions He might have been in the midst of her and comforted all her foes; that He could have stood by her martyrs in the midst of her congregations, that He still might walk by Galilee, and teach by the seaside and from the Mount of Olives, and break bread to the thousands, and heal the sick and raise the dead. Oh! how supremely blessed would it be to receive the sacramental cup from Christ's own hand with its pierced palm! to walk close to that side from which flowed the blood that

cleansed us from the guilt of our sins. But our Savior had other work than this. Our faith in Him must thus sustain us and be strengthened; our thoughts must be directed upward and heavenward; the world that is to be our eternal abiding place must have the mighty attraction of the Savior's presence for those who have departed, and also for us who will remain behind; men's thoughts, by some mighty influence, must be turned upward from the engrossing things of time to the higher and more substantial things of eternity; Christians must learn to think of their Savior not as a man "who had not where to lay his head," not as one subject to the scoffs of the adversaries, and troubled with material cares, but as an eternal Spirit on a kingly throne, ruling over saints and angels, yet ever attentive to the needs of His faithful servants on earth. * *

REPORT

of the Eighth Annual District Conference of the Amish Mennonite church for the state of Indiana.

A number of ministers responded to the call in the HERALD OF TRUTH by assembling at the Clinton Amish M. H. Apr. 24, 1895 at 2 o'clock P. M. to make arrangements for conference proper which was to meet next day. After a council of about two hours they adjourned to meet Thursday, Apr. 25, at nine o'clock A. M.

THURSDAY.

Conference was called to order by the announcement of a hymn and singing. Bro. John K. Yoder gave a few earnest admonitions and called upon Bro. J. P. Smucker to lead in prayer. A vote by ballot resulted in the election of Bro. Jonathan Kurtz as moderator and the brethren D. D. Miller and J. S. Hartzler as secretaries. Bro. Kurtz then chose Bro. P. Y. Lehman as assistant moderator. Bro. Kurtz then proceeded to preach the conference sermon. He showed that conference was for the welfare of the church in general and that we should all work with that special object in view and with a consciousness of the importance of all conference work. He said that many even at a distance from here were looking with anxiety for the result of this conference. If every member would be filled with the Holy Spirit as they should be it would not be necessary to have conference so often, but such is not the case and even was not in the primitive church, as can be seen in the Acts of the Apostles. Especially every minister must have this Spirit to be a success in the Lord's work, and be such an example that he can say to his flock, "Be ye followers of me even as I also am of Christ." He then set forth our faith substantiating it by the

word of God. He showed what was man's part in the God life; how that repentance, faith, humility, obedience to God's word, especially in such things as are left back or neglected by many other churches, should be carefully studied by every minister and taught to the people. The government of the world belongs to the world and not to the church. The world is taking care of itself better than the professors of Christianity are taking care of the church. The Bible teaches non-conformity as plainly as it teaches repentance or any other principles of the doctrine of Christ. The assistant moderator heartily endorsed what had been said. He added that Paul would rather sacrifice even necessities than cause offense to one brother. If we are not willing to give up the world and everything that is not in harmony with the Gospel we can not serve God with pleasure.

Each bishop, minister and deacon then responded to their names by a hearty endorsement of the thoughts presented. The laity also expressed themselves in harmony with the thoughts set forth, by a rising vote. The brethren J. S. Coffman, D. D. Miller and D. J. Johns were then appointed as a committee on resolutions and arrangement of questions. After the singing of a hymn conference adjourned for one hour.

At one o'clock conference was opened by singing. Bro. P. Y. Lehman then led in prayer. Several questions were read by the secretaries which were discussed in the following order.

1. What is the sentiment of this conference in reference to choir singing? After some discussion in which the evils of choir singing were set forth, the following answer was adopted:

Singing is a god-given talent, and all are admonished to sing and praise God. Therefore we unitedly discourage choir singing. Eph 5:18 19; Col. 3:16.

2. Is it proper for any of our ministers to officiate in a marriage ceremony where one or both of the parties are non-professors?

This also was discussed at considerable length which resulted in the following answer:

Since our work is in the church and for the church, and since we are to be pure and holy beings, and since "to the defiled and unbelieving is nothing pure" (Titus 1:15), therefore this conference does not deem it proper. 1 Tim. 5:12; Cor. 7:39 and 2 Cor. 6:14.

3. Is it consistent for Christians to insure in mutual or stock insurance companies?

After some discussion this question was postponed until the next day when the following answer was adopted: Since in stock as well as in mutual insurance companies the object sought by the insured is a selfish one and not in accordance with 1 Cor. 10:24, and since in such com-

panies there is a yoking with unbelievers in opposition to 2 Cor. 6:14, therefore we would answer it is inconsistent. At four o'clock conference adjourned.

FRIDAY.

At nine o'clock A. M. a hymn was announced and sung after which Bro. E. A. Mast read Acts 20:28 36, and led in prayer. It was decided to have the resolutions and miscellaneous business next.

1. Whereas occasionally a dissatisfied member in some of our congregations makes application to become a member of a congregation at a distance from the applicant's home and no scriptural reason for such change is apparent, and

Whereas we believe it to be detrimental to the peace and unity of the church and hurtful to the spiritual welfare of the applicant, therefore be it *Resolved*, That such applicant shall not be received into membership into any of the congregations that are in the same church conference or such churches as work in harmony with said conference.

2. *Resolved*, That this conference earnestly request our sister conferences to pass a similar resolution for the welfare of the church in general.

3. Whereas the need of a convenient and appropriate English Hymn and Tune book has been long felt, and

Whereas the Gospel Hymns does not contain hymns and tunes suitable for all occasions and the book called Hymns and Tunes is not conveniently arranged, therefore be it

Resolved, That we favor the publication of a new Hymn and Tune book for the use of our churches which use the English language. After discussing each one of these resolutions separately and adopting them, conference adjourned for one hour to partake of refreshments.

After singing, and prayer by Bro. Samuel Detweiler, another resolution was taken up and adopted.

4. *Resolved*, That this conference favor a General Conference and that we hereby appoint Bro. D. J. Johns to represent this conference in arranging for said conference. Miscellaneous business was next in order.

Bro. J. H. McGowen was called upon to give a report of his work as evangelist for the state. Bro. D. J. Johns was elected state evangelist for the next conference year. To Bro. Johns was given the right to send any minister on evangelizing work throughout the state, the expenses to be paid by this conference district. Bro. D. D. Miller was appointed corresponding secretary.

It was decided to hold our next annual conference at the Nappanee church at such time as might be hereafter stated by the corresponding secretary. It was decided to send one delegate to the conference to be held at the Oak Grove M.

H., Wayne Co., Ohio, June 6 and 7. Bro. J. P. Smucker was chosen. Also to send one to the Western conference to be held some time in autumn of this year. Bro. E. A. Mast was chosen as delegate for the Western conference.

Question 4. What does the kiss of charity signify? When and by whom should it be practiced, was then taken up and profitably discussed after which the following answer was adopted:

It signifies the fullness of love, the charitable presence of reverence to God and universal respect for the brethren. It should be practiced by the brotherhood as well as the ministry. It should be practiced at religious gatherings, social visiting and upon such other occasions as may be deemed prudent, but care should be taken not to abuse the practice.

It was decided to omit further questions and have minute speeches by the different ministers. Some stirring remarks were made, but for want of space we will refrain from giving any of them here. After a vote of thanks by those from abroad for their kind reception, and prayer by Bro. J. K. Yoder, conference adjourned with a general good feeling being manifested by all who took part in the conference work.

The following bishops, ministers, and deacons were present and took part in the conference work.

BISHOPS.

Jonathan Kurtz,	Ligonier, Ind.
P. Y. Lehman,	Goshen, "
D. J. Johns,	" "
J. P. Smucker,	" "
J. F. Funk,	Elkhart, "
E. A. Mast,	Kokomo, "
John K. Yoder,	Orrville, Ohio.
Samuel Detweiler,	Bellefontaine, "
Eli Miller,	Shipshewana, Ind.

MINISTERS.

J. S. Coffman,	Elkhart, Ind.
D. D. Troyer,	Goshen, "
John Garber,	" "
J. D. Miller,	Middlebury, "
D. D. Miller,	" "
J. H. McGowen,	Nappanee, "
Noah Metzler,	Southwest, "
J. S. Hartzler,	Topeka, "

DEACONS.

John Hoover,	Goshen, Ind.
Jacob Long,	Elkhart, "

EVILS ABOUNDING.

One of the most marked and offensive emanations from the "form of godliness," now so prevalent, is the tendency to introduce novelties in religion. Everything is done to entertain, amuse, or create a sensation; all weariness of the flesh and spirit must be carefully guarded against in public worship; the place of prayer and praise must be made as attractive as the place

of amusement, or this formidable rival will probably engulf many who have renounced the world and its vanities.

The expedients to secure this end are as diverse as the temperaments of the individuals who originate them. Some ministers, whose political proclivities cannot be restrained even by the sanctity of their office,—which certainly does not authorize an interference with worldly politics, in the exercise of its sacred functions at least,—entertain their deeply interested auditors with eloquent political harangues,—too often mere stump speeches,—the only effect of which is to make men more strongly partisan in political feeling than before.

Others again, appreciating the sentimental and poetic taste of their hearers, discourse of beautiful brooks, trees, flowers, birds, etc. They appeal to their sympathies, and melt their souls with touching delineations of earthly affection, or harrow their feelings with thrilling pictures of separation from the loved ones of their homes or social circles.

Others aspire to something greater, and instruct their audiences in the different sciences; and a yet larger number deal in vague abstractions, and the whole gospel of Christ is never heard from them. If Christ and Him crucified be faithfully preached, there will be no danger from special forms of error; and ministers will not be under the necessity of indulging in bitter denunciations against evils of which the greater portion of their congregation knows nothing. Thus is Christ but little preached, and this may surely be regarded as a novelty characteristic of these days.

This same desire to have things conducted in as entertaining and amusing a manner as possible, also manifests itself in the want of reverence—we had almost said flippancy—in the demeanor of ministers, and laity, too, at meetings convened especially for the transaction of church business. The sober minded and the devout have been frequently shocked at such indecorous proceedings, but as these persons almost always make more pretensions to piety and spiritual-mindedness than those who venture to disapprove of their manner of conducting public worship and meetings, they have submitted to their imputation of formalism and generally remained silent. The exhibitions of clerical buffoonery, too, with which the country is sometimes entertained, cannot fail to have a most injurious effect, whilst the thoughtful and the reverent cannot but mourn at the desecration of so high an office. Very recently we saw this conduct rebuked, as it deserved to be, in a highly respectable religious journal, and we felt as if we would like to see the article extensively circulated.

Another novelty is the fairs, festivals, concerts, and, in some extreme instances, masquerades, that are held for religious

purposes. A close observer cannot fail to see their demoralizing tendency, and yet such is the general approbation, that the few who venture to offer a protest are stigmatized as fanatics and hypocritical pretenders to superfluous degrees of piety. Many of the adjuncts of these so-called religious charities are of so objectionable a nature, and it seems they cannot be conducted without these abuses, that we know not how it is possible for a Christian to justify them.

Even the music of the churches excites the sadness, pity, and almost disgust of those who are not carried away by the stream of worldliness and fashion. They feel that such music has "no union with our Creator's praise;" and often the question arises whether it would not be more profitable to absent themselves entirely from churches where abuses prevail in every department of the service.

In the Sunday schools the influence of these novelties is still more extensively seen. The hymnology, exhibitions, speeches, prizes, picnics, are all of a piece. The children are certainly amused and entertained; the humorous speeches excite their risibilities, and they enjoy their Sunday school. Far be it from us to render religion unattractive or repulsive to young or old. We have heard little ones of three years of age singing, "While thee I seek, protecting power," and "Jesus, lover of my soul," and seeming to enjoy it too. We have heard others, a little older, spontaneously break forth in their play with "Glory be to God on high;" and their little hearts seemed full of love to God in their pure happiness and glee. The words were not unintelligible to them, nor sung because they constantly heard them; but they had been taught to understand the object of praise and adoration, and their full hearts gave utterance to what they felt in their joy. We do not suppose all Sunday schools are mis-conducted, but, such is the general rule, that it has become problematical whether they are not doing more harm than good. We intended speaking of the pernicious character of many of the books in the libraries, and we know whereof we affirm, but we leave that at present.

Such, it seems to us, is the church of the present day. In her own estimation, "rich, increased with goods, and having need of nothing;" and yet so "wretched, miserable, poor, blind, and naked," that we greatly fear God will, ere long, "spue her out of his mouth." She is beautiful to look upon with her gorgeous temples, her stupendous benevolent enterprises, and her many zealous votaries. So it was in the days of Constantine, and we know the ages of deathlike darkness that succeeded this seemingly prosperous era. She is asleep, and the enemy has indeed sown tares. No wonder iniquity and infidelity of every kind stalk abroad

in the land. No wonder spiritualism blasphemously announces in one of its papers the anticipated advent of a wonderful woman—"the Deific Mother," as they wickedly style her—who is to rule over the earth, and that at the name of woman "every knee is to bow and every tongue confess;" that God has hitherto only revealed the masculine side of His character, and that now the feminine is to be developed. No wonder, under the circumstances, that such blasphemy should pass unnoticed and unrebuked. It is sad-denying to dwell upon these things; and much more might be said, but we must forbear. Like Jeremiah, we must sometimes "cry aloud and spare not," although it is an exceedingly painful and ungracious task.

Seeing, then, that these things are so, "what manner of persons ought we to be in all holy conversation and godliness." What influence does the "blessed hope" we entertain exert upon our lives and conduct? Are we shining as lights in a dark place? Though the light is here, and "the darkness comprehendeth it not," shall we, who are "the children of the day," from an amiable complaisance towards our brethren, who construe our hopes and professions into a repulsive display of superior knowledge and piety, be drawn into this vortex of worldliness and darkness? Whilst this dispensation lasts, the wheat and tares must grow together; but shall not our conduct say how "holily, and justly, and unblamably" we demean ourselves in these perilous times?

If we really are convinced of the truth of our doctrines, are we not more censurable than our incredulous brethren if we profess to have the light and yet walk not by it? Are we diligently "occupying" at our posts, accomplishing that most difficult injunction, "using the world as not abusing it," realizing that any moment we may have to give an account of our stewardship, and undismayed by the sneers, obloquy, and persecutions of our adversaries?—*Prophetic Times.*

OUTLINE BIBLE STUDIES.

HOW GOD CARES FOR HIS PEOPLE.

He commissions *angels* to wait on them, for "are they not all ministering spirits sent forth to minister unto the heirs of salvation," Heb. 1:14. "The angel of the Lord encampeth round about them that fear Him," etc., etc., Ps. 34:7. See instances, 1 Kings 19:1-7; 2 Kings 6:14-17.

But better still, He is HIMSELF their defence. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever," Ps. 125:2.

He is their *keeper*, and keeps an unslumbering watch over them, Ps. 121.

And speaking of His people under the symbol of a vineyard, He says: "I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day," Isa. 27:3.

He is their *helper* (one who runs at a cry), Heb. 13:6; Isa. 41:14. And will in no wise fail them, neither will in any wise forsake them, for HIMSELF hath said it, Heb. 13:5; Deut. 31:6; Josh. 1:5, 9; Isa. 41:10.

He is their *guide*. "The Lord shall guide thee continually," Isa. 58:11. He will lead the blind by a way they know not, Isa. 42:16. He will lead beside springs of water, Isa. 49:10; Ps. 23:2. And not only by a right way, but always by the right way, Ps. 107:7; Deut. 8:2, and so tenderly, Deut. 32:10-12; Isa. 48:17. Even their *steps* are directed, Prov. 16:9. And He *upholds* them with His hand, Ps. 37:24. Their guide even unto death, Ps. 48:14. ("Even over death.")

He is their *comforter*, for He is "the God of all comfort," 2 Cor. 1:3, 4. "That comforteth those that are cast down," 2 Cor. 7:6. "I, even I, am He that comforteth you," Isa. 51:12. "As one whom his mother comforteth, so will I comfort you," Isa. 66:13; Ps. 94:19; Isa. 49:13; John 14:16-18.

He is their *refuge* in trouble, Jer. 16:19; Ps. 62:7; Isa. 25:4; 32:2; Ps. 46:1, 7, 11; Ps. 9:9. "The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long, and He shall dwell between His shoulders," Deut. 33:12. He *hides* them in His pavilion, Ps. 27:5. In the secret of His presence, Ps. 31:20. "Under the shadow of His wings," Ps. 91:1, 4; 57:1; 63:7. His arms are *underneath* them, Deut. 33:27. And He *holds* them in His hand, Deut. 33:3; Cant. 2:6.

He *hears* their prayers. "The righteous cry, and the Lord heareth," Ps. 34:17. "His ears are open unto their cry," Ps. 34:15, 4, 6; 1 Peter 3:12; Isa. 65:24.

He *provides* for their wants. "The young lions do lack, and suffer hunger, for they that seek the Lord shall not want any good thing," Ps. 34:10. "There is no want to them that fear Him," Ps. 34:9; "God shall supply all their need," Phil. 4:19, and no good thing will He withhold from them that walk uprightly, Ps. 84:11; Matt. 6:33; Ps. 37:25.

He *delivers* them out of trouble, Ps. 34:7. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all," Ps. 34:17, 19; 32:7. And this love *never fails*, for it is everlasting love, Jer. 31:3. Those whom He loves, He loves unto the end, John 13:1. He gathers the *lambs* with His arm, and carries them in His bosom, Isa. 40:11. While all through the wilderness journey, "goodness and mercy" follow every step, and still He says, "Even to

old age I am He, and even to hoar hairs will I carry you," Isa. 46:4. But it does not end there. In the deep waters He is *with* them, Isa. 43:2. And His presence so lightens the dark valley that fear vanishes, Ps. 23:4.

The same love and tender care will follow them to the other side, for He says, "I go to prepare a place for you," John 14:2. "God is not ashamed to be called their God, for He hath prepared for them a city," Heb. 11:16. "A city which hath foundations," Heb. 11:10. "With gladness and rejoicing shall they be brought; they shall enter into the King's palace," Psalm 45:15. A home with Himself, for they shall be "forever with the Lord," 1 Thessalonians 4:17. Dwelling in His house forever, Ps. 23:6. Seeing the King in His beauty, Isa. 33:17, and beholding His glory, John 17:24. Still the same loving care, for "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes," Rev. 7:17.

"Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men," Ps. 31:19.—*Episcopal Recorder.*

WHAT MUST I DO TO BE LOST?

Simply neglect the gracious offer of salvation as provided in and by Jesus Christ. You need do nothing and you will surely be lost. You expect to be saved sometime, do you not? You expect to get to heaven, but all this hope is based on intending sometime in the future to make the preparation. Do men and women act thus in relation to any other work or aim in life? When you wish to go to Philadelphia or New York, do you take a train that will take you to Pittsburg or Chicago? No, you will consult the time table and make preparations to be on time, and take the proper train. But in this matter of the greatest possible importance—while saying that you "intend" and "expect" to go to heaven—you are all the time traveling in exactly the opposite direction—toward an awful Hell. You are going just as fast as time can take you—not knowing what moment your life will go out and your soul be lost forever. Just think for a moment of spending a never-ending Eternity in the torments of Hell! Dear reader, are you being lost by this easy method of Doing Nothing? If you do not accept Jesus as your hope and receive Him now as your Savior, you are on the sure road to everlasting punishment. To be lost, I repeat, you need do nothing, but keep on "intending!"

and "expecting" sometime to do better—such a course will most certainly result in your eternal damnation. What a terrible punishment! Will you not turn and live? See how the loving Father pleads: Ezek. 18-23, "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye."—*Sel. by Mary V. Kendig.*

SUNDAY SCHOOL LESSONS.

LESSON IX.—JUNE 2.

THE RESURRECTION OF JESUS.

—Mark 16:1-8.

Golden Text.—The Lord is risen indeed.—Luke 24:34.

INTRODUCTION.

Time.—The Sunday after the Passover. April 9, A. D. 30. The third day after the Crucifixion.

Place.—Jerusalem and vicinity; more especially the tomb at Golgotha.

PROOFS THAT JESUS WAS REALLY DEAD.—(1) The soldier's spear piercing His side. (2) The tomb was a new one, so that there could be no doubt as to the identity of the body. (3) The Roman guard, and the sealed sepulchre prevented any secret taking away of the body. The actual death of Christ was a necessary basis for the reality of the resurrection.

APPEARANCES OF CHRIST AFTER HIS RESURRECTION.—There are at least ten recorded appearances of our Lord, and possibly eleven. 1) To Mary Magdalene, near the sepulchre at Jerusalem (Jno. 20:11-18; Mark 16:9); 2) To the women returning from the sepulchre, on the morning of the resurrection (Matt. 28:9, 10); 3) To Peter alone, near Jerusalem, some time on the same day (Luke 24:34; 1 Cor. 15:5); 4) To two disciples on the way to Emmaus the same afternoon (Luke 24:13-35; Mark 16:12, 13); 5) To ten disciples and others, Thomas being absent, the same evening at Jerusalem (Luke 24:36-49; John 20:19-23); 6) To the apostles, Thomas being present, on Sunday evening, a week later, at Jerusalem (John 20:26-29); 7) To seven disciples, the last of April or first of May, at the Sea of Galilee (John 21:1-24); 8) To eleven disciples, near the same time, on a mountain in Galilee. By some this is regarded as being the time when He appeared to five hundred at once. Others regard this as another occasion (Matt. 28:16-20); 9) To about five hundred brethren at once, about the same time, on a mountain in Galilee (1 Cor. 5:6, 7); 10) To James, the Lord's brother, only, some time in May, probably in Jerusalem (1 Cor. 15:7); 11) To all the apostles at His ascension, Thursday May 18, on the Mount of Olives, (Luke 24:50, 51; Acts 1:6-9).

ORDER OF EVENTS.—The following seems to be the true harmony of the evangelical histories of the first announcement of the resurrection of Jesus: 1) The women in a body approach the sepulchre. 2) Mary Magdalene, seeing the stone removed, runs to Peter and John. 3) While she is gone, the other women see two angels and depart to tell the disciples. 4) While they are gone Peter and John run to the sepulchre, and find it empty. 5) Mary Magdalene, having followed Peter and John

to the sepulchre, when they depart, sees first two angels, then Jesus. 6) The women on their way—before their arrival at the abode of the apostles, but after the appearance of Jesus to Mary Magdalene—have a sight of Jesus. 7) At last all the women, including Mary Magdalene, unite in relating their story to the incredulous apostles.—*Condensed from Whedon.*

THE RESURRECTION BODY.—Our Lord now appeared under new physical conditions. Up to His death He had been under ordinary physical limitations, such as time, place, gravity, visibility, etc. But after the resurrection His body was in many respects unlike what it had been before. During a period of forty days it came and went, appeared and disappeared, in a mysterious and inscrutable manner. He passes, seemingly in an instant, from place to place; He is seen by His disciples, and converses with them, and yet is not recognized. He enters the room where they are assembled, while the doors are shut.—*Andrews.*

DAILY READINGS.

M. The Resurrection of Jesus. Mark 16:1-8
T. False Reports. Matt. 28:3-15
W. At the Sepulchre. John 20:11-18
T. Fulfillment of Scripture. Acts 13:26-37
F. Certainty of Resurrection. 1 Cor. 15:12-20
S. Risen with Christ. Rom. 6:1-11
S. Descent of the Spirit. Acts 2:1-12

LESSON X.—JUNE 9.

THE WALK TO EMMAUS.—Luke 24:13-32.

Golden Text.—He opened to us the Scriptures.—Luke 24:32.

INTRODUCTION.

Time.—Late in the afternoon of the day on which Jesus rose from the dead. April 9, A. D. 30.

Place.—Emmaus, and a country road near Jerusalem.

PARALLEL SCRIPTURE.—Mark 16:12, 13.

CONNECTING EVENTS.—Jesus had already appeared to Mary Magdalene, to the other women, as they left the sepulchre, and to Peter. He did not appear to His disciples in general till evening, when they were together in Jerusalem. It was in the interval between His appearance to the women and Peter, in the morning, and His coming among His disciples, in the evening, that the events of today's lesson occurred.

EMMAUS.—This was a village, 7½ Roman miles from Jerusalem, a walk of two and a half hours.—*Robinson.* As to the exact site of Emmaus, opinion is divided between two places, both west of Jerusalem, one more to the north. The word means, "hot springs." There are five good springs very near one of these places. The fountains cause it to be rich in gardens and abundant in fruit trees.

DAILY READINGS.

M. The walk to Emmaus. Luke 24:13-32
T. The walk to Emmaus. Luke 24:25-32
W. Thomas convinced. John 20:24-31
T. Testified beforehand. 1 Pet. 1:1-12
F. Not understood. Luke 18:28-34
S. Slow to believe. Mark 16:9-14
S. Moses and the Prophets. Acts 3:19-26

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CONFERENCES.

ANNUAL.

For Ohio, at Martin's meeting house, Wayne Co., Ohio, on the 17th of May, the third Friday in the month. The bishops will meet Thursday morning to arrange the questions. Conference proper to begin at noon. Bishops, ministers, deacons, and brethren and sisters from other states and districts are herewith invited to be with us: "Behold, how good and how pleasant it is for brethren to dwell together in unity." The nearest railway station is Orrville, on the P. & Ft. Wayne R. R., and W. L. E. R. R. and C. A. & C. R. R. Parties coming will please notify either of the following: Bro. S. K. Plank, Bishop Michael Horst, Bro. Jesse Good; all of Orrville, Wayne Co., Ohio.

For Illinois at Cullom, Livingston Co., Ill., on Friday, May 24. The bishops will meet on Thursday the 23d in order to arrange the matters that are to be presented to Conference. All questions intended for deliberation at this Conference are to be sent in before the above date, the same to be sent either to E. M. Hartman, Washington, Ill., or C. S. Haider, Cullom, Ill. A cordial invitation is extended to all ministers, deacons and members from other states and districts to attend. The nearest station is Cullom on the I. C. Ry., middle division.

For Canada in the Weidman M. H., Markham Twp., York Co., Ont., on Thursday and Friday, May 30 and 31. Bishops, ministers, deacons, brethren and sisters of our Mennonite and Amish Congregations, are herewith kindly invited to be with us. The nearest station is Markham on the Grand Trunk Ry.

The annual Sunday School Conference for Canada will be held in the Christian Eby M. H., Berlin, Ont., on Whit Monday, June 3d. A cordial invitation is extended to all our Sunday school workers to attend.

For Ohio (Amish) at the Oak Grove M. H., in Wayne Co., on Thursday and Friday June 6 and 7, 1895. Ministers will meet on Wednesday, June 5, at the above place to arrange the questions for conference. Our brethren and sisters and especially all bishops and ministers of the Amish congregations are cordially invited to be present. Ministers, brethren and sisters of the Mennonite congregations are likewise welcome. Those coming from the west over the L. E. & W. Ry., will stop at Smithville. Those coming via P. Ft. W. & C. or C. M. & C. Ry's will leave the train at Orrville. All questions intended for deliberation at conference are to be in the hands of J. K. Yoder not later than Wednesday noon, June 5. J. K. YODER.

CORRESPONDENCE.

MILLERSVILLE, PA., APRIL 30TH, 1895.—At the Millersville Mennonite Church. On April 27th there were added to that congregation 34 members by baptism and 2 others were received into the church, making 36 in all. Bishop Isaac Eby officiated. May the Lord lead them through life's journey and land them safely on the shore of everlasting deliverance. COR.

MILTON GROVE, LANCASTER CO., PA., APR. 17, 1895.—We have at present six applicants for baptism. They are to be received on the 11th of May. On the 12th our communion services are to be held. We have had many deaths

here during the past winter and spring. We reorganized our Sunday school on the 12th of April. The school is to open on the 21st and will be held every two weeks. COR.

FROM TOPEKA, IND.—On Sunday, April 28, communion services were held at the Maple Grove church, and in the afternoon at the residence of Bro. John H. Yoder, Sister Yoder not having been able to attend services at the house of God for a number of years. This was a feast for her soul, for as far as we could see no one enjoyed the services more than she did. Our venerable brother, Bishop John K. Yoder of Orrville, Ohio, officiated at both places. We were glad to see the unity that prevailed. Let us strive to become more and more one in Christ Jesus. COR.

FROM HOWARD & MIAMI CO., IND.—On April 20th 1895, Bro. J. P. Smucker of Goshen, Ind. came here, accompanied by Bro. E. A. Mast of this place. Sunday the 21st Bro. Smucker officiated at baptismal services. There were four applicants, but one was not able to come out. She has been sick for some time, but is improving again; for that reason there were only three baptized. Bro. S. also preached on Sunday night to a large congregation, and on Monday a number of brethren and sisters came together and Bro. S. officiated at the communion services, and 120 members showed their love and relationship by partaking of the emblems of the broken body and shed blood of Christ. The same evening services were held and two precious souls came forth and expressed their desire to forsake sin and Satan and live for Christ and heaven. COR.

FROM NAPPANEE, IND.—In the congregation of Nappanee a number of meetings had been held during the winter and baptismal services were held on Saturday, April 27th, and seven precious souls, who had been brought from darkness unto light, were received into fellowship with the people of God by water baptism. On Sunday the 28th the communion of the Lord's Supper was observed. This church has had a good many discouragements but is gaining a little in strength and numbers, and by the blessing of God we hope to see it exercising a strong influence for good all around it. They maintain a good Sunday school in their church house, and a good interest is manifested. Some of the members are also interested and take an active part in a union Sunday school a few miles west of town. May God bless this brotherhood in all their efforts to promote the cause of Christ, and gain souls for His kingdom. COR.

LANCASTER, PA., APRIL 5, 1895.—The congregation at Lancaster was much refreshed spiritually and encouraged in Christian work by Bro. I. A. Wambold of Canada, who recently spent some time with us. His visit was much appreciated at this place and was welcomed with many warm greetings.

Bro. Wambold held a number of interesting meetings while in our midst, and spoke to us many precious gospel truths, all of which were very instructive, the sanctuary services and social meetings and Bible readings as well.

On the evening of the 25th ult. he preached to us for the last time, when he spoke to an appreciative audience from the text, James 3:17, and beautifully illustrated and explained to us that true wisdom which is from above, and that "Christ was made unto us wisdom, righteousness," etc.

On the following evening he attended Bible reading, when he was present with us for the last time, and gave to us some practical and encouraging thoughts. All of the meetings were soul-inspiring, and will long be remembered by those present. May God bless the brother in His service, that he may be instrumental in bringing many precious souls from the kingdom of darkness and sin into the kingdom of light. SISTER H.

FROM THE HOLDEMAN CHURCH, ELKHART CO., IND.—This congregation has been showing an unusual activity and earnestness in the work during the past months. Bro. C. B. Brenneman of Allen Co., Ohio and others have labored some with them, and as a result of these efforts eight precious souls were received into church fellowship by baptism on the 4th of May and three others renewed their covenants to enter with renewed energy into the work. On Saturday afternoon communion services were held with our aged bishop and co laborer in the Lord, Daniel Brundage, who on account of bodily infirmities is no longer able to attend the public service. We had a very pleasant meeting with our aged brother and his companion and a number of brethren and sisters who had met with us on the occasion. On Sunday the 5th communion services were held, and a very large number of brethren and sisters participated. The meetings both on Saturday and Sunday were very largely attended and we felt that the spirit of the Lord was with us. There exists a warm and earnest feeling among the members, and we hope that through their efforts many souls may be brought to the Lord. On Sunday afternoon we had a meeting with our aged Brother Bixler who is also in feeble health. The communion of the Lord's Supper was also held with him. May the Lord bless all these efforts to the salvation of souls. COR.

SUNDAY SCHOOL ITEMS.

TISKILWA, ILL., APR. 24, 1895.—We met on the 21st of April and organized our Sunday school for the summer. Bro. John Elgisti was elected Supt., and Bro. A. S. Miller, Assistant. The Lord give them strength and wisdom for every duty, and grace to do it all in the name of the Master. COR.

FROM MILLERSVILLE, PA.—The S. S. at the Millersville Mennonite Church was organized and opened for the summer session Easter Sunday with bright and encouraging prospects. Pre. John K. Brubaker were present. The officers appointed are, Superintendent Abram B. Eshliman; Assistants, Abram B. Miller, and Abram Herr; Secretary, Harry Charles. May the Lord give unto them zeal and energy that the good work may prosper and the church of Christ be built up, and many souls learn the need of and the way to a Savior. COR.

GRANTSVILLE, MD., APRIL 29, 1895.—The Casselman Union S. S. was reorganized on the 14th of April for the summer. Officers were elected as follows: Bro. Daniel Baker, Supt.; Bro. Mahlon Miller, Asst.; Bro. Lee Beachy, Treas. and Librarian; Bro. Jacob Kinsinger, Chorister; Sister Florence Baker, Sec. May the Lord bless our labors done in His name. May He also grant us grace that we may feel the responsibility resting upon us, so that our object in view and our aim may be to do good to His glory and honor and to win souls to Christ. KATE BEACHY.

FROM JOHNSTOWN, PA.—Our Sunday school in the Stahl Cong. was reopened Apr. 14th with Bro. John Stahl, Supt., and L. D. Yoder, Assistant. As we failed to give the report of last year we will give some of it now. There were 114 pupils and 15 teachers enrolled. The average attendance of pupils was 45 and of teachers 11, visitors 12. Two pupils committed to memory 812 Bible verses. May God richly bless every effort put forth in the Sunday schools for the saving of the souls of the young, for it is on the young we must depend to lead the church and the school in the future. It depends much on how we teach them; therefore, my dear brethren and sisters, let us be careful how we live and labor, so that we may be a pattern of good works, not engaging in idle conversation, but always abounding in the work of the Lord. LEVI BLAUCH.

In godly sorrow the whole bent of the mind is turned against sin.

REPORT OF HOME MISSION, APRIL, 1895.

Number of Gospel meetings held, 21; Cottage meetings, 20; Children's meetings, 4; Homes visited, 80; Destitute homes found, 2; Families not attending church, 14; Meals given away, 60; Persons given clothing, 16; Business letters received, 29; Business letters sent out, 35; Papers distributed, 151; Tracts distributed, 510.

Medical: Prescriptions given in Dispensary, 72; Prescriptions given in office, 91; Calls made to homes, 48; Teeth extracted, 32.

FINANCIAL REPORT OF THE HOME MISSION, APRIL, 1895.

RECEIPTS.

Breslau S. S., Ont., \$12.00; Weber's S. S., Ont., 4.50; McVeytown Bible class, Pa., 2.65; Sterling, Ill., 1.00; Elkhart church, 6.53; Maple Grove Cong. and Y. P. meeting, Ind., 25.00; A Sister, 1.45; Lucinda Miller, .50; Sterling S. S., Ill., 3.00; J. B. Gingerich, 1.00; Detweiler's church, Ont., 6.25; A Sister, 2.00; Debby M., Ont., 1.00; Hettie Burkhardt, .50; Amos A. Geiger, 3.00; Henry Davidhizer, 1.00; Levi Martin, 3.00; A Friend, 2.00; Allensville Bible Class, Pa., 3.00; Bethel Cong., Mo., 3.65; Y. P. Meeting, Mo., 1.16; John Augsburg, 5.00; A Brother, 2.00; Friends, 2.00; M. H. Ressler, 1.00; Abr. Metzler, Jr., 1.00; J. J. Schrock, 7.75; A Brother, Wooster, O., 5.00; Edwin Hoover, 3.50.

EXPENSES.

Groceries, \$31.60; Coal, 3.50; Gas, 1.84; Postage, 4.07; Unclassified, 3.35; Dispensary, 4.90; Personal, .90; Rent due, March and April, 136.00; Cash in Treas., 51.51; Due Mission, by note, 217.69; Total amount in Treasury, 269.20.

Any donations not acknowledged here should be reported at once.

E. J. Berkey, Sec. and Treas.

THE LORD'S MONEY.

Received during the month of April, 1895.

MUSKOG.

Pleasant Valley S. S. Harper Co., Kan., \$3.41; Daniel Obrendorf, 20; Jno. Schenck, 15.00; Michael Zehr, 1.75; Benjamin Huber, 1.00; Stemen Cong., Franklin Co., Ohio, 14.00; Lyon Co., Kan., Cong., 7.35; A Friend, Reedsburg, Pa., 1.00; A sister, 1.00; Addison Shelly, .90; Ephraim H. Hershey, 13.00.

TRACTS.

E. S. Hallman, \$1.00; Jno. Schenck, 5.00; Nettie Showalter, 1.00; A Sister, .50; GEO. L. BENDER, Treasurer.

TRIP TO THE SOUTH.

(Conclusion.)

About 1½ miles from Sargent, Texas Co., Mo., is the German colony of "Friedenshuetten," (abode of peace) under the care of Pre. Fridolin Stuessy. These people adhere to the principle of non-resistance and have their goods in common, similar to the Hutterite Brethren in South Dakota. They are very quiet and peaceable and have here a Christian home for any one who wishes to retire for a time from the noise and activity of the world, for meditation and to learn God's will. A stay at this

place can be a blessing to many. May these people ever remain diligent, watchful and sober in thought and life.

Fayetteville, Washington Co., and Fort Smith, both in Arkansas, were my next stopping places. The western and especially the northwestern part of Arkansas is more elevated and healthy than the eastern part of the state, but is more or less hilly. Northwestern Arkansas and south central Missouri are famous fruit regions. Apples, peaches and other fruits of fine quality are grown here, and some years bring high prices. The last two years fruit was scarce. Fayetteville is a lively town of about 3500 souls, situated in the centre of one of the most fertile fruit tracts. The land here has an elevation of about 1400 feet above sea level, and although rather hilly is excellent and at a distance of 4 to 6 miles from town sells at from \$20 to \$50 per acre according to improvements. The social life of Fayetteville seems to be on a better plane than in most other places in the state.

Fort Smith is far less elevated (hardly 500 feet above the sea). The city is well built and numbers about 14,000 souls. South of the city the land is more elevated, and the soil is said to be good. A railway is being built across this tract, but the land there is still cheap.

About 16 miles from Knoxville, in eastern Tennessee, at Richland, Knox Co., there is a Mennonite colony of about a dozen families. The congregation is in charge of Pre. H. H. Good and owns a meeting house. They have an interesting Sunday school, and Bible reading every Sunday evening. The social relations here are very good. The Mennonites here, as elsewhere in the South, are a respected and welcome class of people.

In this settlement the soil is good and Knoxville offers a fine market. The land is undulating, however there is considerable mountainous country in eastern Tennessee. Water is good and the scenery romantic. At Richland land averages \$10 to \$20 per acre. Corn, wheat and hay are the staple products. The roads are nearly all well piked, and are excellent. This is one of the most healthful localities in the United States. Knoxville has an altitude of about 1,000 feet above sea level. The best soil here is a rich, dark red, easily cultivated, loam called mulatto soil. The best of this within six miles of Knoxville sells at from \$100 to \$150 per acre. Prosperity and affluence are everywhere to be seen here. Only about 12 per cent. of the inhabitants of eastern Tennessee are colored, and in politics it is republican. Knoxville has a population of about 30,000 and is solidly built. The morals of the city seem to be above the average, and profanity, with which so many of our cities are filled, is almost unheard here.

From Knoxville I went via Chattanooga to Columbia, a city of about 8,000 souls, 50 miles south of Nashville in the so-called Central Basin of Tennessee in a rich, fertile and very extensive tract of country. Columbia lies 628 feet above the sea. The climate is healthful. In this region considerable attention is paid to cattle raising. The famous blue grass makes excellent pasture. All kinds of grain and fruit do well here. Thousands of acres are planted with early potatoes for the Northern as well as the home markets. The land is undulating, and consists of the famous mulatto soil. There is some land for sale at moderate prices, but most of it commands a high price. The schools are good. Maury Co., of which Columbia is the centre, has 135 miles of pike roads and is traversed by the Duck river.

I regretted very much that I was unable to visit our brethren in Dickson Co., Tenn., on this occasion. I hope however to see them at another time.

J. HORSCH.

THE "SUNKEN ROAD" AND THE BRIDGE INTENDED TO SPAN IT.

BY JOSIAH W. LEEDS.

An article taken from the *Blue and Gray Magazine* appeared in a daily paper a short time ago in which reference was made to that historic bloody chasm of the field of Waterloo known as the Sunken Road of Ohain, and a parallel to it, as a lane of death, found in a certain sunken and blind road on the field of Antietam, which, even previous to the battle, had sometimes gone by the name of "Bloody Lane."

By somewhat of a coincidence it was only a few days prior to my perusal of the article referred to, that I received from the proprietors of the *British Workman* of London, a bundle of copies of a late issue of their paper, in which occurs a pictorial illustration of "A Crash at Waterloo," being a reproduction of a painting of the climax of carnage and death such as was said to have marked the scene at the Sunken Road of Ohain, when the French cuirassiers, coming suddenly upon the fatal ravine, rolled, horses and riders together, pell-mell into it—the rest of the regiment riding forward over the filled grave of mangled and writhing bodies!

The foregoing picture, as I judge by the initials in the left hand corner, is a production of the artist, Gustave Dore. A second picture is given, styled, "After the Battle." The white face of a dead soldier upturned to the moonlight, the head pillowed upon the prostrate form of his dead charger, a spaniel with its paw laid upon the soldier's breast, while its

head is turned to look at other soldiers bearing off the field a wounded companion; on the right an overturned gun carriage; a burning homestead in the middle distance. The evident intent of these pictures, like the grim but terribly truthful canvases of the Russian Verestchagen, and those of Felix Moscheles, of London, is to show war in its reality, for the text in the *British Workman*, which they illustrate, is a plea, written by Pastor J. P. Gledstone, entitled "The Abolition of War."

The excellent little paper which I have named has, during a long course of years, brought many a forcible argument for abstinence from strong drink to the attention of the workmen of Great Britain, and I believe has exercised a determinate influence in reducing the *pro rata* consumption of liquors which has been recorded over there within a few years. It is likely now to do similar valuable service in arousing in the minds of the very large number of bread-winners of Britain by whom it is read, an abhorrence of the barbarism of war.

When the workman is told, as he is in the paper now being noticed, that the cost of a single new shell, without the powder, would absorb the wages of an ordinary farm laborer five months, and that the cost of the armies of Europe is sufficient to compel every man and woman the whole continent over to work an hour a day more than they otherwise would, he is thereby made acquainted with the financial side of the appeal to the "hearts of oak" in a way well calculated to set him thinking. When the Victoria was sunk in the Mediterranean last year in a quiet sea, there went down the equivalent of the weekly wages of a million workmen.

Referring to the various suggested ways and plans now mooted for discouraging the appeal to arms, allusion is made to those of the proportional reduction of armaments, the shortening of the (European) military service from three years to one year, and the proposed establishment of a High Court of Nations for the settlement of international disputes, all of which seemed chimerical to talk about a few years ago, but are now in the mouths of kings, parliaments, publicists, journalists and the churches. Our essayist believes that the only sure foundation on which peace can securely rest, is the teaching and authority and example of Christ, all else—the humanitarian aspect, the argument founded on expediency, and the profit and loss point of view—being but "shifting sand." Teaching the young the use of deadly weapons that may be used for the destruction of men, is morally deprecated.

Aside from the moral aspect of the matter, the character of this physical exercise cannot be fairly claimed as possessing any superiority over that of a good

system of calisthenics. Professor Sargent, Harvard's well known instructor in gymnastics, who has been frequently quoted in this connection, is authority for the statement that the usual military drill but awkwardly and imperfectly develops the body, and is a very indifferent substitute for intelligently pursued gymnastic exercises. In the matter of it being a nice way to instill habits of obedience, the result has proved so unsatisfactory in a Massachusetts public school that the plan has been abandoned; while it was but a little while ago that a daily paper of Birmingham, N. Y., recounted a street scrimmage between rival companies of boys' brigades, two of the unarmed companies driving and pelting with stones and brickbats a third company armed with dummy guns, to the shelter of the church building whence they had started out. Despite any theory or assumption to the contrary, the practical consequence of maneuvering with military weapons is to instill a craving for war and thirst for military glory.

A lady who has carefully looked into the new movement of the boys' brigade, says: "I have asked individual boys everywhere, 'What do you learn, what do you do with it?' And they have answered me, 'I hope there will be a war when I am a man, and if I am a general I will be ahead of any of the others.'" Another lady in remarking upon this undesirable tendency of the method, indicates what will probably be the eventual outcome of the wide discussion of the subject in the churches that "the missionary and other societies of this country have taken up this matter, and they are proposing to substitute physical culture exercises for the military tactics."

I was in attendance at the last graduation exercises of the Indian Industrial school, Carlisle, when the boys were trotted around in the large gymnasium for quite awhile, but not one of them held a gun, neither did the sentry who was on duty at the guard-house and lock-up by the entrance gate, make any display of a deadly weapon. The lessons of the schools everywhere ought to be in the direction of peace and the amicable settlement of differences. That was a wise procedure of the American Peace Society, Boston, in offering prizes to students of American colleges for the best theses on a named anti-war topic.

It is interesting to note that Hezekiah Butterworth, editor of *Youth's Companion*, has lately been inditing poems of peace. That widely read educational journal, *The Chautauquan*, editorially referring not long ago to the better way for settling international disputes, placed it in contrast with "the barbaric resort to arms, which in an individual is now considered nothing short of a crime." It may not be generally known to readers of this journal that the late Charles Sum-

ner, who eloquently formulated his hope and his belief in the approaching peace of the world in his oration upon "The True Grandeur of Nations," left a legacy to Harvard College, the interest of which was to be (and of late years has been) applied to theses by the collegians upon the subject herein considered.

Will not efforts such as these, multiplying as the years go on, do much to bridge and to close the bloody chasm of international animosities? All claims and quarrels of contending nations, not readily resolvable by their respective Departments of State, being submitted to the good offices of the High Court of Nations, the peoples at interest would calmly await the formal decision of their high judicial representatives with no more thought of an appeal to force than now accompanies any adjudication by our Supreme Court upon claims arising between the different states or citizens of one and another state. Longfellow's words of happy augury in this direction are always animating:

"Were half the power that fills the world
with terror,
Were half the wealth bestowed on camps
and courts,
Given to redeem the mind from error,
There were no need of arsenals and forts.

"The warrior's name would be a name abhorred!
And every nation that should lift again
its hand against a brother, on its forehead
Would wear forever the curse of Cain!

"Down the dark future, through long generations,
The echoing sounds grow fainter and then
cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ, say
'Peace!'"

—Union Signal.

YOUR DUTY.

A man who had passed through many hardships and had always been faithful in the performance of duty, whatever his duties were, became prostrated by disease at the early age of forty years. His disease was very painful. Indeed, his suffering was so great, that on my first visit, he said that he was "the most miserable man that lived," and that he often wished he was dead. Being desirous of ascertaining his mind as to spiritual matters, I asked him—"Would you, then, wish to exchange your present pain for eternal pain?"

"Ah, Sir," he said, "if I look on it in that light, I am wrong."

"But how are you to escape the eternal pain?"

"I am praying to God, and striving to do my duty as well as I can."

"What are you praying for?" I asked.

"For pardon for my sins," was his ready reply.

"But now, if your wife were offering you a cup of tea which she had prepared for you, what would be your duty?"

"To take it from her, surely."

"Do you think that God is offering you anything?"

"Oh, yes, Sir; I think He is offering pardon to all through Jesus Christ."

"What is your duty, then?"

"Ah, Sir," he said with much feeling, "I ought to accept it."

"But now," I said, "suppose your wife were offering you the tea, and that, instead of taking it from her, you continued asking for it, might she not say, 'How blind you are!—do you not see that I am offering it to you?' And has not God much more reason to charge you with blindness? You ask Him for what He offers instead of taking it at once. You think you must ask, and ask, for pardon continually; and you won't believe that God is asking you to accept it in the name of Jesus. You are thus only proving your own blindness. But now, tell me what you really require in order to be this moment a pardoned man?"

"I only want faith in Jesus," was his answer.

His manner was so decided that I was convinced he now saw how false his view of his duty had been, and, with a look of tearful earnestness, he exclaimed, "I have been groping in the dark all my days."

Now that the Corporal saw what his duty was as a sinner, his way was clear. He saw that God was offering Jesus as a Saviour to the lost, and that he had only to receive Jesus as his Saviour, and in Him he would receive the pardon which he so much desired.

Some days after this conversation he told me how simple all now seemed to him. He now saw that Jesus was his substitute, and had borne his sins, and that therefore his sins were gone. He could now look into the grave without fear, and forward to a happy immortality with that dear Saviour, who had been bruised in his stead, and by whose stripes he was healed. His nights and days were spent in calling to remembrance the precious promises of God to His believing people, and the great love which God had shown to him, a poor hell-deserving sinner.

Although suffering from weakness and pain, instead of being "the most miserable man that lived," he seemed perfectly happy; and, as he had done his duty as a sinner, by believing God's Word, and trusting in Jesus, so he did his duty as a Christian, rejoicing in the Lord, feeding on His Word, and endeavoring to show forth the praise of Him who loved him, and had washed him from his sins in His own blood. His message to me

on the day preceding his death was—"Tell him I shall meet him in heaven."

Reader, have you been making the same mistake, and groping in the dark all your days? If so, this incident may teach you an all-important truth. God is now beseeching you to receive pardon and be reconciled to Him. (2 Cor. 5:20.) Until you are, all your prayers to one in whom you have not faith, and whose words you do not believe, are unbelief and sin. Do not deceive yourself, they are only a solemn mockery of God. Come at once to Jesus. He is the gift of God to the world. Receive Him as your Savior, and in Him you will find all that you need for time and for eternity.

A BLESSING IN DISGUISE.

"The happiness of life consists in having a little more to do every day than one has time to do it in." This statement of the philosophy of life has the honor of a place among the good old sayings that are supposed to be true because they are so old, or have been approved by so many people. Yet there are some who would find it torture to have more work to do than they have time to finish. There are those who would find their beds as uncomfortable as St. Lawrence's gridiron if they had to lie down in the consciousness that even a minute fragment of the day's work was left undone. There are a few people at least who cannot be happy until every imaginable duty for the day has been performed, every possible day has been finished, and put away; the piece of work finished, and shavings and crumbs and shreds and shavings all swept up and thrown into the dust bin, and they can sit down with folded hands and say everything is finished. More than this; there are some people who cannot be happy until they have made a perceptible hole in to-morrow's work, and often reach out and meddle with the day after that. Such are the housewives who are miserable if the week's work is not done by Wednesday night, the merchant who is not at rest until he is quite ready to meet all bills that may mature for a month to come, the pastor who cannot sleep on Sunday night until he has next Sunday's work all blocked out and so forth and so on.

Yes, there is a great difference in people, and some of them find it quite impossible to subscribe to the quotation under present consideration. But such folk are probably in the minority. Most of us do really find it very enjoyable to be kept busy with a little margin left over, a sort of nest egg, on which to start again to-morrow. The value of the truth in the saying, does not however relate to what is or is not left over, but to the great fact that occupation is happiness. Something to do, with just a faint suggestion of pressure keeping us up to our work,

and carrying us along at a moderately high level so that we escape the miasma, of laziness and are not tempted to drink the malaria charged waters of idleness.

Much time and good argument have been needlessly expended in showing how and why it is that activity is the key to happiness; but why marshall arguments to prove what every one's experience declares? From the time the school boy discovered that half a holiday is better than a whole day of play, down to the time when that boy, now on old man, found himself discontented because he had left himself no occupation for his old days, each day has declared the truth; why then waste ink in writing down the reason of it. God made men so; that is quite enough to know, and it settles the matter so absolutely that the only sensible thing remaining to be done is to adjust ourselves to this irrevocable and blessed law of our being.

Blessed indeed it is; if for no other reason than that it makes it possible to taste the sweetness of rest. There is no such word as rest in the idler's vocabulary. He lashes and spurs his cloyed senses into the simulation of enjoyment, but it is all vanity, and he knows it. The man who has done an honest day's work is supremely happy in the rest that night brings, and he asks no more. The wretched idler, who has watched the hours of the day go by, in weary impatience, finds the night such an intolerable burden that he is ready to sell himself, body and soul, to the devil for any diversion that will relieve him of the ennui which is insupportable. Human conduct has perhaps but one other paradox equal to this, that although the happiness of life depends on having work to do man's greatest complaint is that he has to work and his constant effort is to invent or discover ways of avoiding it. Among all the lessons that ignorant humanity needs to learn few are so badly undervalued or misunderstood as this. And it is not easy to confer a greater benefit upon a fellow creature, than to teach him to live a life of regular constant occupation. Heaven alone is a better word than occupation, and it is better because it offers the highest type of activity.

GUILTY OF MURDER.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the court-room and every person waited in almost breathless expectation for the answer to the judge's question.

The judge waited in dignified silence. Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hands

were clinched, and the blood had rushed into his pale careworn face.

Suddenly he rose to his feet, and in a low, firm, but distinct voice said:—

"I have. Your Honor you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through."

"I stand before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch! that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect.

"While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jurors in this case, for their verdict was in accordance with the evidence. But may it please the court, I wish to show that I was not alone responsible for the murder of my wife."

This startling statement created a startling sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jury looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, then continued in the same firm, distinct voice.

"I repeat, your Honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and you will have to stand with me before His judgment throne, where we shall all be righteously judged.

"If it had not been for the saloons of my town I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband. But to day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hung by the strong arm of the state.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will power was no match against the fearful, consuming, agonizing desire for liquor.

"For one year our little town was without a saloon, for one year I was a sober man, for one year my wife and children were happy and my little home was a paradise.

"I was one of those who signed remonstrances against the reopening of saloons in our town. One half of this jury, the prosecuting attorney on this

case and the judge who sits on this bench, all voted for the saloons. By their vote and their influence, saloons were reopened, and they have made me what I am."

The impassionate words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop further speech when the prisoner hastily continued:—

"No! No! your Honor, do not close my lips. I am nearly through, and they are the last words I shall utter upon earth."

"I began my downward course at a saloon bar—legalized and protected by the voters of this town. After the saloons you have allowed, made me a drunkard and a murderer, I am taken before another bar—the bar of justice, and now the law-power will conduct me to the place of execution, and hasten my soul into eternity. I shall soon appear before another bar—the Judgment bar of God, and there you, you who have legalized the traffic, you have given your vote and your influence to the human murder mills, these gateways to hell, you will have to appear with me.

"Think you that the great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay! I in my drunken, frenzied, irresponsible condition have murdered one, but you have deliberately and willfully voted for the saloons which have murdered thousands, and the murder mills are in full operation today with your full consent.

"All of you know in your hearts that these words of mine are not the raving of an unsound mind, but God Almighty's truth.

"You legalized the saloon that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your Honor, I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking God to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility so that you will cease to give your support to this dreadful traffic."

CONVERTED OR SUBVERTED?

Such is the problem before the church as she looks outward on the worldly world. There is a massing of forces on each side for conquest. The church actually menaces the world till she trembles, and must bestir herself to maintain her own. She has a present policy; it is to subvert, not convert, the church. This the world attempts by winning the church over to its ways and policies, and

so make it serve her. It is not a direct attempt to destroy the church, but rather to continue its organization, and load down its officers with the burden of its own management, but at the same time to make the church carry its freight, free of charges, and all the while do business under the church's administration. The effort of the world is to substitute the worldly for the spiritual mind. To have things done in the ways of the world, and from its motives. It seeks to have things changed from a faith basis, to a natural basis, and thought from the spirit baptized utterance, to the lower standard of intellectual apprehension. For the same purpose it enlarges on the ceremonial, not with the idea in mind that there is no helpful symbolical meaning, but rather, slyly, with intent to absorb the mind with the mere form, leaving the soul unfed, while offering it entertainment and amusement, and then when it cries out, in its hunger, prescribe more entertainment, and a wider range of amusement. Of like purpose is the constant engagement of attention in the machinery of organization, until the organic machine is a veritable tower of Babel, the people fall down and begin to worship it. All these things are more or less manifest. The commoner and more general proofs of the secularization of the church is manifest in what the church allows of the world in her sacred courts, and in her associations. Her subterfuges for raising money, her tolerance of games and entertainments that have nothing whatever to help, but everything to destroy reverence, and spiritual thoughtfulness, and the turning of the mind towards God and salvation.

As results, these are apparent: Lack of reverence in the house of God, the same kind of conduct in the house of God as in a lecture room, or at an evening social; light talk, no sanctity of the Sabbath; no change of the secular reading of the week on the Sabbath; no change in the themes of conversation. There is not much chance, and little disposition to speak to the unsaved about the salvation of their souls, for there is not the atmosphere of thought to make it possible. The whole tendency of the service has not been in that direction at all. What has been said, what has been sung, and the manner of the saying and the singing, link associations with the platform and the concert rather than the sacred place of prayer, and the Spirit-imbued pulpit. Itching ears take the place of hungry hearts, and many of the congregation go to hear the singers, caring nothing for the song, not even whether it is in their own language or volapuk. All these are some of the influences of the world subverting the church. It is no little part of the scheme that thousands in the church are utterly blind to all this, and really think the

whole business is legitimate "church work and progress. So great is the number of those who thus think, and so far subverted are many of high church estate, that to make mention of these things, is to insure the epithet of "croaker or crank." Well, that is part of the world's game. Happy are they who have eyes to see and see.—*ScL.*

IN MEMORIAM.

Written by Susan Troyer in memory of her sister Emma Troyer who died the 15th of March 1895 in Elkhart Co., Ind. Sister Emma united with the Amish Mennonite church at the age of 14 and remained "faithful until death."

Dear Emma, she was true and kind,
While she on earth did roam;
Such grief and sorrow fills our mind
Since God has called her home.

Dear Emma, she was young and bright,
Just in the age of bloom;
But death soon made her pale and white
And laid her in the tomb.

Three dreary weeks she suffered pain
While on her bed she lay;
She never murmured or complained
Till God called her away.

At night we sat and watched her breath
While she so sore did moan;
And on the morning of her death
She said, "I'm going home."

She's crossed the deep dark stream of death,
Her Saviour held her hand;
No fear disturbed her parting breath,
She's joined the angel band.

She's now at rest, her suffering's o'er.
Why falls then still the tear?
We loved her, and our hearts are sore,
Since she's no longer near.

We miss her, oh so much at home,
Her voice, her words of cheer;
With buoyant step no more she'll roam,
We miss her everywhere.

Dear Emma, you have left us here,
And gone to heaven so bright;
Where angels dwell forever more
In that blest land of light.

Your wearied brow is cold in death,
Your gentle eyelids closed;
Your languid tongue from us is hushed,
In undisturbed repose.

O parents, dear, who gave me life,
Be not by grief distressed;
'Tis God that takes me from this strife,
To everlasting rest.

Farewell, my brothers, sisters dear,
I'm sleeping but in death;
Prepare for heaven, then meet me here
When falls your latest breath.

Farewell then, Emma, fare you well,
We'll meet on yon bright shore
Where thou hast gone for e'er to dwell;
And then we'll part no more.

Married.

DETWEILER-SUTTER.—In the Fairview Meeting House, Seward Co., Neb. on Sunday, April 14th, 1895, by Bish. Joseph Schlegel, Peter Detweiler and Lizzie Sutter, all of Milford, Seward Co., Neb.

DIED.

EBERSOLE.—On the 29th of April 1895, near Sterling, Whiteside Co., Ill., of heart trouble, Sister Elizabeth Ebersole, youngest daughter of Brother and Sister Christian Ebersole, aged 15 years and 10 months. Buried on the 30th in the Mennonite Cemetery near Sterling. Services by Philip Nice and J. S. Shoemaker from Rev. 21:25. A large concourse of relatives and friends were present to pay the last tribute of respect to one whom they loved. She leaves a father and mother, two brothers and four sisters to mourn their loss, but they mourn not as those who have no hope. Though young in years she had given her heart to God and accepted the Lord Jesus Christ as her Savior, and united with God's people in church fellowship six months or more previous to her death. The Lord in His infinite love has simply transplanted our dear young sister, as a tender plant, out of this dark world of sin and sorrow, sickness, pain and death, into that land of eternal day, there to join the throng of the redeemed, and to unite in singing the praises of God and the Lamb with the loved ones gone before.

"There shall be no night there," (Rev. 21:25.)
In the land where Lizzie had
No night of pain, no night of care,
Where farewell tears are never shed.

No night of sorrow, but joy untold
In that home of eternal day,
Where Lizzie walks the streets of gold
With all her tears now wiped away.

No night of sin, yea, all forgiven
And cleansed by the blood of the Lamb;
Hiding now in the Rock once riven,
And loving and praising His excellent name.

No night of death, but life eternal
And joy supreme and full of glory;
In the land forever bright and vernal
Lizzie now sings Redemption's story.
J. S. SHOEMAKER.

SCHNECK.—On the 17th of April 1895, in Wayne Co., Ohio, Pre. Christian Schneck, aged 72 years and 25 days. Bro. Schneck was born in Canton Berne, Switzerland. He came with his parents to America in 1824. His father was the first Bishop of the so-called Sonenberg congregation. Bro. Schneck was chosen by lot to the office of minister July 17, 1853, and was ordained by his father. Bro. Schneck held the minister's office 41 years and 9 months till he calmly fell asleep in Jesus, after an illness of eight days. On the 20th his remains were laid to rest at the Sonenberg M. H. where a large assemblage paid their last tribute of respect to a faithful officer. Discreet were held by D. C. Amstutz and Jac. Nuebsbaum, from Luke 12:35-40.

LUTHE.—On the 18th of April, 1895, in McLean Co., Ill., of consumption, Robert Luthe, aged 25 y., 6 m., 24 d. He was confined to his bed 8 weeks. On the 4th of April he was baptized on confession of his faith and on the 10th a communion service was held with him. He leaves a sorrowing mother, 6 brothers and 2 sisters. His father died several years ago. Buried on the 21st at the Danvers M. H., where many friends assembled to sympathize with the bereft family. Funeral services by Joseph Stuckey and Joseph King. This is a warning call to all to prepare for death, for we are all ripe for the grave, and we know not when or how the Lord may call us away.

SHILLENBERGER.—On the 19th of April 1895, in Lostcreek Valley, near Richfield, Juniata Co., Pa., of the infirmities of old age, Sister Fannie Shellenberger, aged 83 years and 10 days. Her maiden name was Brubaker. She united with the Mennonite church when 17 years old. Her health began to fail soon after her husband died four years ago, but she bore her light afflictions with Christian fortitude, and with patience waited for the hour of her departure. She lived with her daughter. She was the mother of eleven children; four sons and four daughters are yet living. Abraham and John are living in Kansas. The funeral took place the 21st (Sunday). Buried in Lauvers church yard, where an unusually large crowd of people assembled to pay their last respects. Funeral services by William Graybill and William Auker. Text, John 11:25.

MOTHER.

SELECTED BY HER DAUGHTER.

Thy name will be cherished and blest
By all the dear inmates of home,
The love that our childhood caressed
We ever with pleasure shall own.

The smiles that consoled us in gloom,
The soft hand that dried up our tears,
The star that illumined our home,
We'll cherish through life's fleeting years.

Her humble devotion to God,
Her smiles, her tears and her prayers,
Her pilgrimage journey now trod,
We'll freedom from time and its cares.

Though dead her example still lives,
To woo all her children to rest,
While death's parting power still grieves,
Remember 'tis all for the best.

Oh, think of her patience in pain,
When disease slowly wasted her life,
When sinking 'neath death's dismal reign,
And conquered at last in the strife.

Be ready to meet her again
Beyond the dark turmoils of time,
Where the sanctified children of men,
With Christ in His glory shall shine.

SISTER SHOTZBERGER.

ROTH.—Jacob, son of Joseph H. and Catharine Roth, of near Milford, Seward Co., Neb., was born Jan. 23d, 1895, died April 8th, 1895, aged 2 m., 16 d. Buried on the 9th in the Fairview cemetery. Funeral services by Jacob Stauffer from Heb. 9:28, 29, and Joseph Rediger from Heb. 4.

STEFLE.—On the 21st of April, 1895, near North Grove, Miami Co., Ind., of pleurisy and inflammation, Charles Allen, son of Samuel and Lena Stefle, aged 19 y., 9 m., 27 d. Charles was called from hence in the bloom of life. His sufferings lasted only 5 days. He had not given his heart to Jesus until Sunday morning and then he requested to be baptized. The father sent for Bishop Daniel Miller, but before Bro. Miller could reach the home, Charles's spirit had fled. May he have truly found peace with God for his soul. It was a loud call for brothers, sisters and friends. Funeral services on the 23d at the Amish Mennonite meeting house by D. C. Miller in German, from Acts 10:42, 43, and J. S. Horner in English from Isa. 38:1. They preached to a large concourse of people.

DELLNBACH.—On the 21st of April 1895, near Monticor, McPherson Co., Kansas, Fannie Dellnbach aged 4 months and 6 days. Funeral services by John Zimmerman in German and Daniel Kauffman in English, from Mark 10:13-16.

LAYMAN.—On the 24th of March 1895, of inflammation of the bowels, of which she suffered but one day, Alice, beloved wife of Joseph Layman, aged 23 years, 8 months, and 19 days. Deceased was born in Juniata Co., Pa., from whence she moved with her parents to Illinois. She was married five years ago to her surviving companion. She was highly esteemed by all who knew her, her sweet disposition, kind manners and tender heart winning friends everywhere. She will be sadly missed in the home circle and community. Beside her companion she leaves three small children, one being an infant daughter but 3 months old, also her father W. H. Beidler, and six sisters and three brothers. Her mother, two sisters and one brother preceded her. Interment at the Mennonite M. H. at Lancaster, Ill., J. S. Shoemaker and Jacob Groff officiated.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Human hands have tried to save thee,
Tender care was all in vain;
Holy angels came and bore thee,
From this weary world of pain.

Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

FRIEDERS.—On March 25th 1895, near German Springs, Okla. Ter., Lily, infant daughter of Friend Charles and Lottie Frieders, aged 5 weeks. Buried in the German Springs Church yard. Funeral services by Simon Hetrick from Luke 18:15, 16.

GAZELL.—On April 3d, 1895, near German Springs, Okla. Ter., Louisa, daughter of Friend Michael and Rosa Gazell, aged five days. Buried at the German Springs Meeting House. Funeral services by Simon Hetrick from John 5:28, 29.

SCHRAM.—In Grantsville, Garret Co., Md., Barbara (Bender), wife of Casper Schram. She was born in Germany, Apr. 6th 1836 and there united with the Amish Mennonite church. Her remains were buried on the 10th of April in the Amish graveyard near Grantsville, Md. Funeral services by Joel Miller, Jacob Miller and D. H. Bender.

FUNK.—On the 18th of April 1895, near Clay City, Ind., of apoplexy, of which she was unconscious from the time of the attack till death, Barbara (Grove), wife of Dea. George Funk, aged 60 y., 6 m., 29 d. She was born in Virginia, Sept. 19, 1825, and was married in 1867. She was faithful in her life, and we believe she is at rest. Funeral text, Rev. 14:13, the writer officiating.

D. E. KINPORTS.

BRAND.—On the 18th of November 1894, in Bachmansville, Dauphin Co., Pa., of typhoid fever, Sister Brand, wife of Jacob S. Brand, aged 75 years, 10 months and 17 days. Her remains were laid to rest at Shenks meeting house. Funeral text Matt. 20:6. Her husband and 2 sons and 3 daughters mourn her death, but not without hope.

DOUTRICH.—On the 27th of February 1895, in Lancaster Co., Pa., of typhoid fever, Jacob Doutrich, aged 7 years, 3 months and 26 days. Text, Psalm 50:1. Buried at Brechbills meeting house, Lebanon Co., Pa.

ITEMS.

SMALL POX is raging in Cleveland, Ohio.

THE revolution in Cuba is more serious than ever.

THE Pope of Rome has reproved the Catholics of Manitoba who advocate the public school and the abolition of parish or separate schools.

THE breaking of the huge Epinal reservoir in France the last of April caused a loss of \$10,000,000 damage to property, and over one hundred lives.

THE steamer George R. White of Seattle, Wash. went down in a gale off the coast of Alaska on Apr. 14, and 17 of the crew were drowned or frozen.

A CYCLONE passing through Sioux Center, Ireton north east into Wisconsin on May 3, destroyed everything in its path. Dozens of fatalities are reported.

THE trouble between Great Britain and Nicaragua has been settled. Nicaragua pays \$75,000 indemnity to England for its banishment of the English Consul Hatch.

THE volcano of Colima, Mexico is again active and the people in the surrounding country had to flee for their lives. The over flowing lava has ruined large tracts of growing crops.

THE scarlet tanager, by many considered the most beautiful bird in America, has within a few years become so rare that it is seldom seen. The milliners have almost exterminated them.

RUSSIA is dissatisfied with the treaty made between China and Japan, and demands part of the territory ceded by China to her victorious enemy. Russia has given Japan its ultimatum, and Japan must answer soon.

TRUSSARDI seems to prove the truth of the reports of the horrible cruelties perpetrated upon the Armenians a few months ago by the Turkish soldiery, and that the same barbarity is still carried on though in a lesser degree.

THE Republican and Reform ticket was carried by a large majority in the recent election in Chicago. Mayor George B. Swift has already assumed control and it is to be hoped that something effective in the way of reform will be accomplished in the windy city.

THE final estimates show that the total expenses of the Behring Sea Arbitration, for both the United States and Great Britain, including the expenses of the arbitrators appointed by France, Italy and Sweden, were about a half-million dollars. The China-Japan war has cost Japan alone that sum for every twelve hours since the war broke out. The *Eclair* of Paris, after giving a rather prophetic account of the *extravagance* of the expenses of some of the members of the Paris tribunal, says that a few cannon shots in a war now destroys in boats twenty millions of dollars—and some people besides.

A PEACE convention has been signed at Shimonoseki by the plenipotentiaries of China and Japan. Following are the terms of the convention:

- 1.—The independence of Corea.
- 2.—That Japan retains the places she has conquered.
- 3.—That Japan shall also retain the territory east of the Liao river.
- 4.—That the island of Formosa be ceded permanently to Japan.
- 5.—The payment of an indemnity of \$100,000,000.
- 6.—An offensive and defensive alliance.

KOENIG.—On the 25th of April 1895, in Livingston Co., Ill., at 7 P. M., John Koenig fell peacefully asleep in Jesus, aged 69 y., 7 m., 9 d. Bro. Koenig had been ailing all winter, and finally took cold which developed into la-grippe and lung fever, from which death ensued after 9 days of suffering. Bro. Koenig was a faithful member of the Old Amish Mennonite church and was loved and esteemed by all who knew him. His second marriage in 1863 to Maria Ringenberg was blessed with 10 children of whom 6 sons and 3 daughters survive. The remains were laid to rest on the 28th. Funeral services to a large concourse of friends by Daniel Orendorf and J. P. Schmitt from 2 Cor. 5:10 and by J. P. Zehr and Peter Tschantz from Rev. 14:13.

J. P. SCHMITT.

SCHANZ.—Catharine Elizabeth, daughter of Menno and Elizabeth Schantz, was born the 22d of March 1881, died the 19th of March 1895, aged 14 months, all but 3 days. She was buried on her 14th birthday. She had always been very weakly, but always seemed very lively and happy. She attended school all week and had passed her examinations and was not feeling worse than usual. On Monday morning she became very sick with inflammation of the bowels and died on Tuesday night at 10 o'clock having been sick only 2 days. She left a father, mother and two sisters to mourn her sudden departure. Oh how she is missed at home and in school, but we do hope to meet her in a better home than this, as she said she was willing to go or to stay whatever was her lot, and wished us to sing and pray with her. She was buried at the Shantz Mennonite church, where many friends assembled to pay the last tribute to the one we loved so well. Services by Noah Stauffer from Rom. 6:23. Her favorite hymn was sung at the house, "My soul in sad exile was out on life's sea."

Companions dear, I left you here,
In solitude and grief, and tears;
But all in mercy God has come,
To take me to my heavenly home.
Weep not for me, since 'tis in vain,
I will no more return again;
My home from earth is far away,
And here is my delight to stay.

The angels me with joy did greet,
Who at the gate with me did meet;
Aloud with joy they all did sing
"Come in, come in, and join the ring."

Here my dear Savior met me too,
To say, "Dear Cassie, is this you?"
How great my joy earth cannot tell,
For Jesus has done all things well.

He gave to me this place of bliss,
Of joy, of peace, and righteousness,
My joy, dear friends, so wondrous great,
Prepare to share before too late."

HALDIMAN.—On the 16th of March 1895, of diphtheria, only son of Peter Haldiman. Laid to rest at Risers meeting house in Lancaster Co., Pa. Text, Mark 10:14.

SHELLY.—On the 16th of April, 1895, in Lancaster Co., Pa., Amanda, wife of Benjamin Shelly, after a short sickness of Bright's disease. Buried at Mastersville meeting house where a large concourse of friends and neighbors assembled. Text, Jos. 55:8, 9. Her age was 21 years and 26 days.

EICHENBERGER.—On Feb. 18th, 1895, in Livingston Co., Ill., of croup and lung fever, Jacob, infant son of Andrew and Anna Eichenberger, aged 1 y., 11 m. This was the third child called away by death, the second one died at the same age and hour. Buried on the 20th. Funeral services by Daniel Orendorf and J. P. Schmitt from Luke 7:11-16.

HESS.—On the 14th of April 1895 in Elizabethtown, Pa., Bro. Martin Hess, of a long illness of kidney trouble and dropsy. Buried at Green Tree meeting house. Text Heb. 4:9.

GROFF.—April 15th 1895, widow of Benjamin Groff. A stroke of palsy brought sudden death. Funeral text, Psalms 90. The remains were laid to rest in the Elizabethtown Cemetery in Lancaster Co., Pa.

SHERR.—On Easter Sunday, April 14th 1895, the death angel once more entered our home, this time taking for its victim our dear mother Mary E. Haldeman, wife of Wm. Sieber of East Salem, Juniata Co., Pa. In this sad affliction we can but look to God and say, Thy will be done. Mother united with the Mennonite church six years ago and remained a faithful member to her death. She was fully resigned to God's will. During her illness she said to father, if it was God's will she would like her to see the children. But," she said, "the Lord's will, not mine be done." She said she was ready and willing to go. If all mothers would live as mother lived there would be more happy homes. No matter what happened she would always have a smile upon her face and a song upon her lips. Although she was so situated that she spent much of her time at home, she was always earnestly engaged in God's work, teaching her children, praying for them, and warning them of the terrible doom awaiting all who lead a careless life. If any of the children did anything wrong, she would not continually scold about it, but would gently tell them of their wrong, and ask them not to do it again as it was not pleasing in the sight of God. Through her death eight children have become motherless, the youngest not yet two years of age. But we have the blessed thought that if we live as true Christians we will some day meet her. Many a prayer rose to God from those lips now cold in death, in behalf of her husband, children, brothers, sisters and every one. Many a tear rolled down her cheeks for their sakes and we hope her efforts have not been in vain. Mother's voice is silent now. We shall hear her kind words no more on earth, but we believe that in heaven she is now singing the praises of Him who died for her. She bade her children farewell and told them to be good, which advice with many others that she gave us, we hope will ever be remembered. May we take her life as an example. Beside husband and children, she leaves a mother-in-law seventy nine years of age, two sisters, six brothers and a large circle of friends. While writing this her eldest brother and wife came to see us. We feel thankful to God for the love and kindness which they have shown toward us in our bereavement. Her remains were interred in the Lost Creek Mennonite graveyard. She was aged 39 years, 7 months and 21 days. Funeral services by Samuel Gayman, Wm. Graybill and Solomon Kauffman. Scripture lesson, Prov. 31. Texts: 1 Tim. 2:2 and 2 Cor. 5:1.

SHELLY.—In Cambridge, Furnas Co., Neb. April 15, 1895, of consumption, Andrew Shelly (son of Malachi Shelly who died about 3 years ago), aged 46 years, 11 months and 15 days. He leaves a wife and four children, a mother and 3 brothers and 5 sisters to mourn their loss, but they need not mourn as those who have no hope, as he expressed himself that he had peace with God. The remains were sent to Morrisville, Ill., where funeral services were held April 19th in Ustick at the Mennonite church, conducted by J. McCulloch and J. Nice. Text, Heb. 9:27. The remains were then taken to Livingston Co., for burial.

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No. 22.	No. 24.	No. 25.	No. 23.
	pm	pm	am
2 15	7 00.....Benton Harbor	1 00	6 45
1 18	6 09.....Niles	1 57	7 41
12 30	5 59.....Elkhart	2 24	8 15
12 17	5 08.....Goshen	2 57	8 40
am			
11 25	4 15.....Warsaw	3 31	9 31
10 10	2 55.....Wabash	5 10	10 55
9 13	2 00.....Marion	6 08	11 57
am		pm	
8 16	12 45 Lv.....Anderson	Ar. 7 25	1 20
am			
6 30	11 15 Lv.....Indianapolis	Ar. 9 25	2 50
	11 17.....Kushville		3 11
	10 20.....Greensburg		4 00
	9 25.....North Vernon		5 15
	8 30 Lv.....Cincinnati	Ar. 6 10	

Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.

Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles 7:07 p. m.; arrives Elkhart, 8:10 p. m.

All trains daily except Sunday.

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ELKHART TIME TABLE.

No. 1. Going west, leaves.....	6:30 a. m.
No. 2. Coming east, arrives.....	8:30 a. m.
No. 3. Going west, leaves.....	12:40 p. m.
No. 4. Coming east, arrives.....	3:35 p. m.

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"How beautiful are the feet of them that Preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., JUNE 1, 1895.

Vol. XXXII. No. 11.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
A. B. KOLB, ASST. EDITORS.

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

CHRIST receives sinners; Satan deceives them.

THE Wakarusa (Ind.) delegation to the Illinois conference at Cullom was over twenty strong.

The class that is hardest to win for Christ is that deliberate, easy going class that "don't care."

TAKE heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.—Jesus.

We can expect forgiveness only when we are ready to and do fully, freely and heartily forgive "those who trespass against us. "Pure religion and undefiled" has no room for grudges.

COMMUNION services were held at Salem, Elkhart Co., Ind., Sunday May 12th. The attendance was quite large and the occasion one of much benefit. A large number participated. Bish. J. F. Funk officiated.

WHAT does the Savior's command to "Watch and pray" mean to you, dear reader? We would like to have many of our readers answer this question in short letters to the editor for publication.

THE professor of religion who casts the anchor of his hope on worldly things, will not get farther away from the world than the sailors who rowed for hours for their ship on a dark night, only to find that they had neglected to unfasten the rope that held them securely to the pier.

THE Mennonite settlement at Wisner, Cumming Co., Neb. now numbers eight families. On Easter Sunday they organized a Sunday school, having rented a school house for the purpose. This fact shows commendable zeal in our brethren. May their labors for Christ be crowned with success.

OUR LESSON HELPS.—Before the last issue of the HERALD was out our Lesson Helps for Second Quarter were exhausted, and some who ordered late were disappointed. Our edition for Third Quarter will be several thousand larger than its predecessor, and we hope to be able to supply all demands. However, those who order early will be sure to get their supplies. Several orders for Third Quarter are already in, one of them calling for 1,800 copies.

For the Herald of Truth. HOLINESS AND CHRISTIAN PERFECTION.

"Be ye holy, for I am holy." 1 Peter 1:16.

We should ever lift our hearts to God in gratitude and praise, for the blessed plan of salvation He has laid down for us; the plan is laid and all that remains for us is to accept it,—on God's terms. There are a great many people who would like to have salvation on their own terms; and

as the rich young ruler, they weigh themselves in their own estimation. But when Christ weighs them, He says, "One thing thou lackest," and, my dear reader, that one thing will bar you and me from heaven, unless we become willing to take God at His word; therefore the necessity of perfection.

"Be ye holy, for I am holy." This is one of God's greatest commands; yes, it is the greatest; for it includes all the other commands. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. 2:10.) Many think it is a serious thing to die, but it should be a more serious thing to live.

"Be ye holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine." Lev. 20:26. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. What a glorious consolation for the righteous to be called the sons of God. "For I am the Lord your God, ye shall therefore sanctify yourselves and ye shall be holy, for I am holy." Lev. 11:44. Thanks be to God, that it is possible for us to be holy, not, however, of our own strength, lest we should boast. He has given us this command and will also give us the power of His Holy Spirit to become just what He has commanded.

The question may be asked, Do you mean to say that a soul can become so holy that it cannot sin? I would answer, Yes, for God hath not called us unto uncleanness but unto holiness. 1 Thess. 4:7. If God hath called us unto holiness (as He has commanded in our text), is He not able to make such beings as He can use to His honor? After we have consecrated our lives to Him, are we not as clay in the potter's hands, to be molded, and fitted, and shapen, into such vessels as He may see fit?

"In Him (Christ) is no sin. Whosoever abideth in Him sinneth not: whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." (1 Jno. 3:

5, 6, 9). "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not." (1 Jno. 5:18.

But, on the other hand, let us notice, "He that committeth sin is of the devil." 1 Jno. 3:8. Is not this sufficient evidence to show that a Christian, which means to be Christ-like, cannot sin, and be a Christian? Just as soon as a soul transgresses the law it sins, for sin is a transgression of the law and according to John 3:8 he is of the devil for the devil sinneth from the beginning. We all have temptations, but these are no sin to us, "Christ was tempted," but yielding to temptation is sin.

Some may think, this is a new doctrine we are trying to advocate, (and it may be new to some; that is the object in writing these articles to draw our minds closer to God) but look into God's word, and you will find this subject beginning in Genesis, and ending in Revelations; it is something God instituted from the foundation of the world.

When God created man, He created him in His own image; so it is an undeniable fact that he was pure and holy, perfect in his being; for God looked upon the work of His hands, and, behold, it was very good. But let us notice how many sins Adam committed before he became imperfect and unholy: then possibly we can answer this great question for ourselves. When God said thus and so thou shalt do, and shall not do, He meant it. Many say this and that and the other thing don't make any difference. But first let us see if it conflicts with the "Thou shalt not" of God's word. This is the only safe guide we have to go by, and if we use God's word as we use our mirrors when washing, we may find spots in our lives that need a little rubbing up.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," 1 Cor. 3:16, 17.

Let us notice that God spared not the angels which sinned, but cast them down to hell. Are our souls more precious than theirs? God is no respecter of persons. Do we not too often, when temptations come, simply look at our own great weakness and inability, instead of God's great power, and saving grace, which He is willing to grant unto us if we only ask? Some may say, I did ask. Let us notice what the Apostle James says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." (Jas. 4:3). The soul that sinneth, *it shall die.* Ezek. 18:4. We may have two degrees of understanding this scripture. Taking it in the present tense the soul dies a spiritual death; and unless it repents, shall die the eternal death, "for if we sin willfully after that we have received the

knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Heb. 10:26, 27.

We see many earnest Christian men and women devoting time, talent, and money, in trying to Christianize our wicked cities; God speed them in their work. But there is something more important, and would have a greater influence for good, and that is, to get the churches Christianized; get the professors converted to God, instead of to the church: we want more Bible Christians: to exemplify the life of Christ, we want more holiness in the church, more of the love of Christ; get the churches to realize this and practice it, and you will soon lose track of skepticism and moralism. Do we believe this?

Dear reader, have you ever talked to a man, who, when you approached on the subject of holiness did he not at once point out to you church characters who were professors (not possessors) and say, "There are the examples; if that is what you call Christianity, I don't want any of it; I will get to heaven, if they will," and undoubtedly he is right, for unless the lives of both comply with God's word, they will be rejected. The moralist is the hardest man to deal with we have; (yet Christianity is morality but morality alone will not save us). Therefore it is essential for the professor to become a possessor and to live such a devoted life to God that no moral man can after measuring his life with that of the Christian and word of God have the least ray of hope beyond this life.

Should not this excite the emotions of our souls into a more active service of the Lord? Should we not be more earnest and devoted in the work of the Lord, and so fully exemplify the life of Christ that the world may see our good works and glorify God, by accepting His holy word and becoming co-laborers with us in the vineyard?

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to him the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24:25.

Cullom, Ill.

L. J. L.

For the Herald of Truth.

FASHION.

There are many fashions in this world, and some are greatly admired by our church members, and I feel it my duty to warn them against this evil, because it is something that displeases God. Every child of God has a work to perform, and we should work against the evils which are creeping into the church.

Fashions are invented by worldly minded people, and to be worldly minded is to be at enmity against God. So we cannot be His children is we love fashion. We are not to be conformed to this world, because Jesus says that which is highly esteemed among men, is abomination in the sight of God. Luke 16:15. This means that the things which the people of the world love very much are hateful to God.

Oh, how sad it is to see how some church members want to dress in our days. They want to go just as far as the rope lets them. We cannot tell the brother from the worldly people. They want to wear clothes and hair according to the fashion, and even some of our ministers are not clear of this.

Does not the Scripture say we should be separate from the world? And again does it not say that the tree is known by the fruit that it bears? Does a tree bear fruit in the inside where we cannot see it, or is it on the outside where every one can see it plainly? And it only proves what is inside. And some say, I don't think about these little ornaments when I have them on. Why, how does it come we always think of putting them on? If we wouldn't think of them, would we have them on? I say, we ought to forget then to put them on too and not think of them when we haven't them on. I have heard that it does not make any difference how you dress if the heart is all right. You might as well say, it makes no difference, how you deal and behave, if the heart is right. 1 Pet. 5:5 we read, if we shall be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Rom. 12:16 we read, "Mind not high things, but condescend to men of low estate." Therefore Scripture always shows us what to do. Are we looking on the plain brother or sister, or are we looking on the one that is dressed more in fashion. Well, that sister wears her hair this way, I can too. That sister wears her dress made so, and I will too; it is cooler and more comfortable. "Well," some say, "you must not be too particular. You are too particular; you would have a larger membership if you would make the road wider; it looks better this way. Your church will go to nothing after a while. Mark, brethren and sisters, do you think two bad souls will make one good one? Never. Each one must work out his own salvation. Further, did God promise His kingdom to those who would have the majority in numbers? No. He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." So readeth Luke 12:32. Was it the large flock that was saved in the time of Noah? We all know that only eight souls were saved. Oh! let us consider a moment where we are standing. Are our walk and conversation and our house and children, corresponding with the Scripture, or with

the world? There is one danger against which we must guard just as much as any, and that is that we do not get the idea that we are made humble by the dress we wear. Wolves may sometimes wear sheep's clothing, but I don't believe that sheep will be found wearing wolves' clothing. How sad it is to see parents come to church, the mother dressed in plain, modest apparel so that she can not be censured, but the innocent child upon her knee is dressed in the fashion of the world. It is an evident sign that she is not humble in heart, and she thereby makes her profession ineffectual. The fashionable professors point out such and say, "There is some of your dress humility and heart hypocrisy."

Dear brother and sister, beware! let us not hang out such signs for the public to gaze at, but rather let us hang out our light of good example, and let us consider, for now is the time; do not wait until we hear a voice saying, "Depart, I know ye not." Then we would put off pride and evil works, but then it will be forever too late. May the grace of God be with you all. Amen.

A SISTER.

For the Herald of Truth.

MISSION WORK.

"The labor of the righteous tendeth to life. The lips of the righteous feed many. The hope of the righteous shall be gladness. Prov. 10th.

I am truly glad to see the spirit of mission work in our people. May the work abundantly prosper to the honor and glory of God, and to the upbuilding of His kingdom, by becoming the means through which many souls may be saved from eternal damnation, and be taught that Jesus Christ gave His life freely for all. Consider for a moment, how much good can be done among people that are starving for want of food for the body, and living without God, and without hope in this world, and are in the depths of misery and wickedness.

Those who have sacrificed a life of ease for the sake of Jesus Christ, and are laboring among them, devoting their time, talent, in fact, their life and their strength to the work — need the assistance of the church, which means the earnest prayers, willing hearts, and giving hands of all the members.

Let us turn to Isa. 52. Notice the prophets' zeal and desire for the welfare and growth of the church. He says, "For Zion's sake will I not hold my peace, and for Jerusalem's sake, will I not rest, until the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth."

Brother, sister, are you anxious regarding the progress of Christ's kingdom? Are you planning, giving, working for the salvation of precious souls whom the

devil has bound with vileness and sin? You too have a mission to fulfill, God has given it at the existence of your life. No one stands for himself alone in the kingdom of God; he who is something through the grace of God is such only for the sake of the others and together with others. The more that are united in one, the more individuals become instruments of power. If in unity of mind we form our rock in the spirit, and in the grace and love of Jesus Christ, one stone upholding another, there will appear springs as it were, from whence life's waters will flow. A greater opportunity for doing good, for living and blessing and helping others will never be granted to us. If the Mennonite church manifests a spiritual interest, and desires a rich harvest of "gathering in of precious souls," one of the means through which this may be accomplished is the evangelizing and mission work. There are hundreds of sin-stained souls perishing, hundreds of little children that have not a mother's love, not even their parent's care, but are left to grow up amid all filth and evils and temptations. Through the influence and efforts of those who are laboring among them, they are invited to the Sunday school and are taught of Jesus Christ who loves them, and gave His life to save them.

Aside from this, much more good is done which can never be estimated, but will bloom in the heavens above through all ages.

Brother, sister, dare you say there is no need of your co-operation? Are you leaving the work for some one else which God is depending on you to do? Who on the face of the earth that professes religion can see no necessity of this work while many souls can be saved to shine for their Creator, which would otherwise be lost eternally? God grant His refreshing grace, and sanctifying power in its fullness on His people. LENA N. GINGRICH.

Bradford, Ill.

For the Herald of Truth.

OUR RESPONSIBILITY.

If every word we utter, and every act of our lives is a seed which will bear good or evil fruit, and will result in joy or sorrow to the sower of the seed, oh! how careful and prayerful we ought to be.

Do we realize our responsibility? do we realize that we are forming characters for eternity? If so, how necessary then to follow the injunction of Christ to "watch and pray," etc. It is only by watching and praying that we can overcome. Oh! for more of that eternal agonizing spirit of prayer, and more of that deep love of God in our hearts, that will not shrink from self-sacrifice, but will make a full and complete surrender to God.

We are all missionaries for good or evil whether we intend to be or not. We may be a blot, radiating our dark influence or a blessing spreading our benediction over all our surroundings, but a blank we can never be. We are either the sower that sows and corrupts, or the light that shines and illuminates. How careful then we ought to be to exert a good influence over those around us. All our words and actions are recorded in heaven. All our thoughts are open to the eyes of our heavenly Father. God deals with us singly. Let us live, think, speak, and act as if we and God were alone, and as if the whole responsibility of His work rested upon us, as it does to the full extent of our power to bear it. I often think in what a different state the world and the church would be if every one who calls himself a Christian had his heart filled with divine love, and like the Christians of the apostolic days went everywhere preaching the word. I do not mean speaking in public to many, as this is the gift and calling of a few, but I mean by precept and example, and unaffected speech and actions, showing forth that the love of God is shed abroad in our hearts. Were every Christian thus to act, what an influence, what a power, what a blessing might be expected from above.

Does not God mean us to do what He puts in our power to do? Surely He who does nothing in vain, has not given to man, His noblest handiwork, created after His own image, time, talent, money, position and influence to be thrown away. We are responsible for that which He has committed to our care. Are we putting these talents to usury, like the good and faithful servant, or are we imitating the slothful one? Are we laying up treasures in heaven, where moth and rust do not corrupt, nor thieves break through and steal or are our treasures here upon earth, to be consumed by the fires of the last day, for where our treasure is, there our heart is also. If our treasure is not in heaven, our hearts cannot be there, as heart and treasure cannot be separated.

Sister, brother, let us lay out all for Christ. I do not mean by this to give all our worldly substance away in charity, nor do I mean money alone, though that is a large part, but I mean our time, strength, labor, influence, and our earnest prayers. Every one of these laid out for God is so much treasure laid up in heaven. Every moment spent for Him is so much treasure laid up in heaven. Every farthing expended for Him is so much treasure laid up in heaven. The opportunities to lay up these treasures are many. "The poor ye have always with you." "He that giveth to the poor lendeth to the Lord." The souls of those that are perishing for the lack of knowledge, they are our agents, and any money, labor or time expended for them

is all clear gain. Thus going on from day to day, laying out everything for Christ, we shall always be adding to our treasure in heaven where it will be safe and secure from moth, rust and thieves. It is the safest of all investments, and our returns are absolutely and eternally sure, for our success is founded upon the unchangeable promises of God, and confirmed and sealed to us by the blood of His own Son. Nothing of all that we lay out in this way—not even a cup of cold water—shall lose its reward.

Oh! think of it, dear friends, think of these precious promises, and let the thought spur us to more zeal, more self-sacrifice, more willingness to use all our time and talents for laying up our treasures in heaven, for just in proportion as we use our time and talents and substance, so shall our reward be. If we sow sparingly we shall also reap sparingly, but if we do good, our reward shall be great. What think you dear sister or brother, can we claim all God's precious promises if we do not obey His commands? Let us first seek the kingdom of God and His righteousness, and all other necessary things shall be added unto us. Let us fully trust in God and take Him at His word, for it stands firmer than heaven or earth.

'Tis so sweet to trust in Jesus,
Just to take Him at His word,
Just to rest upon His promise,
Just to know, "thus saith the Lord."
BARBARA SHERK.

For the Herald of Truth.

THE OFFICE OF THE HOLY GHOST.

The position of this world is an awful one; it has rejected the Father and the Son and the Holy Ghost, in all of their manifestations of righteousness and love.

The Son and the Spirit have both visited this scene in person. One is here, and one is not here. The Son came to reveal the Father, to display divine love, as it had never been displayed. In the life of the lowly gracious man was a perfect representation of the Father. His was no hidden life, it was lived before the gaze of men. In word and deed such deep grace, accompanied by omnipotent power, shone forth as the world had never seen, and at the close of His ministry He says: "They have both seen and hated both me and my Father." John 12:24. The world had rejected the Son and with Him the Father also. But the ways of divine love are very wonderful, for immediately after speaking, He announces that the Holy Ghost shall come to the earth, that he "may testify of me." But this was the world's last opportunity. The Spirit was to come because the Son was rejected. If the Spirit should be rejected too, what is left for the world? Nothing but the pure righteous wrath of an insulted God.

Jesus, in announcing the advent of the Spirit, foreshadowed the setting in of a day of grace; but a day, mark you, reader, that would assuredly be followed by a night of judgment. Great and as awful as was its sin in rejecting the Father and the Son, grace lingered over the world, loth to leave it to itself and its doom. Hence when Jesus ascended to heaven, the Spirit came to earth. Acts 1:4. But both blessing and woe are connected with His coming. His testimony received brings salvation; rejected, it carries with it eternal judgment. The world has been given its last chance, but it is a wonderful chance, for while He is here, there is salvation for the vilest. To day the destiny of numberless souls is being decided by the rejection or reception of the Spirit's witness.

"He shall testify of me," says the Son, and the witness of the Spirit is found in the Bible, which is His work. There all the glories of Christ are unfolded, prophecy, symbol, type, figure. Interwoven throughout Old Testament history is the Spirit's way of testifying of Jesus there; and in the New Testament, the incarnation, life, and ministry of the Son are brought before us in a fourfold view; and the light of the Spirit then illuminates Calvary's dark scene; and we see Jesus there as the true and only sacrifice for sin, the Savior of the world. But while it is true that the Holy Ghost has in the world given a most powerful testimony to the work of Christ in its blessed efficacy for the salvation of the lost, it is also true that He has taken up an attitude towards this world which must never be forgotten. In John 16, Christ says, "When He is come He will reprove (bring demonstration to) the world of sin, and of righteousness and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father and ye see me no more; of judgment, because the prince of this world is judged." In whatever way it may please men to view and speak of Christ's death, there, unchanged and awful, is the Spirit's witness that His crucifixion was the result of the world's unbelief in Him, and the sin of that crucifixion is fixed upon it. Acts 11:22-24. The world got rid of one divine person by crucifying Him, but it is a solemn and significant fact that another divine person came straightway to it to convict it of this dreadful crime. It may suit the world to forget or smooth over that shameful act at Calvary, when Incarnate Love was taken by guilty hands and for no offence whatever put to death; but it will never be able to clear itself of the sin.

The world cannot get rid of the Holy Ghost as it did of Jesus. He is beyond its power, and whether men know it or not, the terrible fact remains that His presence here is a perpetual witness of the sin which is upon it, in crucifying Him

whose only crime was to make known the glories of divine love.

Where is Jesus now? The Spirit points us to the Father's throne, and tells us He is there. The world displayed its utter sinfulness in crucifying the Son. The Father's righteousness was displayed in seating Him at His own right hand, and this act of the Father's righteousness sheds an eternal light upon the world's guilt. That blessed person whom men spat upon, and put to the most ignominious place on earth, has been exalted to the highest place in heaven. Thus has the Father declared the worthiness of the Son, and the Spirit's testimony as to the Son's present condition reveals the magnitude of the world's sin in rejecting Him.

And this is not all. Satan who led man to commit this crime—Satan the world's prince, he who holds empire here over the hearts and minds of the unconverted, he who has them in his power, and leads them in his chains, *has been judged*. His wickedness rose to its greatest height when he planned and carried out the great drama of Calvary, and the witness of the Spirit to him is that he is judged, and the moment fixed when he shall be cast into everlasting fire prepared for him and his angels. Rev. 20:10, Matt. 20:41. And if the prince is judged, what of the people? Why, the judgment of God is brooding over them. But though this is true, yet the position of Satan and that of the world differs; for while there is no hope for Satan, there is hope for sinners while the Holy Ghost is here. There is salvation for them, and that on one condition; viz., that they receive His testimony. He is here to declare to mankind the sin that was committed in murdering Jesus of Nazareth; and the testimony which He bears to this, renders every human being on the earth responsible to clear themselves of all participation of the crime, by accepting, without delay, Jesus as their Savior, to avail themselves of the work which He accomplished on that cross, where man's sin placed Him, for the salvation of their souls, for apart from the Spirit's indictment of the world for the slaying of Christ, He points humanity to this very same crucified Christ and tells them that their only hope is in Him; that there at that awful hour the whole question of human guilt was gone into, and that a full and complete satisfaction for sin was made in the Son's death and bloodshedding; that out of evil, good has come, that God's love triumphed over man's sin, that every act whereby humanity consummated their guilt has been used by God to provide a full and everlasting salvation for their souls. From the judgment of that holy One, pardon flows to the guilty; from His smiting, healing comes to sin-sick humanity; from His death, eternal life springs for every child of Adam that believes in Him. Acts 2:12-26; 13:38, 39.

It was a complete and glorious triumph of divine wisdom and love over man's sin and folly, and Satan's craft and malignity. At the cross Satan was defeated, and his condemnation sealed. On the one hand was manifested—in light that which will never grow dim—man's hatred of God and all that is good; on the other hand was manifested Jesus' perfect obedience, and God's perfect love and holy abhorrence of sin. Yet, though the Spirit can and does announce to man a present and eternal salvation, through that wondrous work, He never ceases to warn the world of another work that Jesus has accomplished. The Son has been appointed to judge. Acts 13:31; 2 Thess. 1:6-10. Hidden from man's gaze for centuries, He will again be manifested, but this time not in grace, not in weakness, not to endure reproach, but to pour upon it in the power of omnipotent might the wrath of the offended Deity. Salvation or judgment, bliss or woe, heaven or hell, Jesus as Savior or Jesus as Judge. This is the Spirit's never changing story, His never varying witness to a lost world.

And how has mankind treated the witness of the Spirit? It is now nearly nineteen centuries since He came to earth. And what is the world's condition? Has it accepted His witness? Reader, out of this earth's population of thirteen hundred millions of human souls, ten hundred millions know neither Father, Son, nor Holy Ghost. Their religious creeds where any exist are adopted from other sources than the Bible; and their knees are bent, not to the True God of inspiration, but to gods of their own creating. And of the so-called Christian world, composed of the remaining three hundred million, what is its state? The answer is found in increasing and barefaced infidelity, in religious and irreligious quarters; in the substitution of empty religions, rites and human good-nesses(?) for Jesus' precious work. It is found in the indifference of the masses to the Gospel message, in the rise and spread of anti-Christian religions such as Mormonism, Spiritualism, Christadelphism, and in the wide-spread surrender and denial of Scripture truths and the acknowledged decline of spiritual life in the churches. And what does all this mean? Simply this, reader, that just as in the days of Christ the world rejected the Father and the Son, it has now rejected the Spirit, for in rejecting His testimony they have rejected Him. God's means for blessing this present world are thus exhausted. He can do nothing more. In rejecting the Spirit men close the door of salvation, against themselves. Angels were not sent as revealers of God, but the Son and the Spirit came, and in these the whole Trinity has been refused by mankind in all their wondrous manifestations of compassion for and interest in the fallen creature.

The world has sealed its own doom; and that doom is fixed. It has thrown away its last opportunity. No power now can arrest the threatened judgment, and time is hurrying it towards the awful crisis. The last period of the dispensation is here, Christ is at hand. The world, now careless of its danger, will wake up to reap the fearful consequences of rejecting the Father's love, the Son's cross, and the Spirit's strivings. "Depart from us," said the world of Noah's time to God, and He took them at their word. Job 22:17. "Depart from us," said men to the Son eighteen hundred years ago, and He left them. Luke 8:37. "Depart from us," this present world is saying to the Spirit, and dove-like He is pluming His wings for flight.

Reader, if you have not listened to the Spirit's solemn witness concerning Jesus, if you have not yielded to the authority of the Son, if you have not left the rebel ranks and placed yourself beneath the banner of Christ, if you have not received Him as the Savior of your lost soul, you are yet in fellowship with this unhappy world—part of it—and charged, in God's book of records, with the sin of rejecting the blessed Trinity, in all their wondrous ways of grace, and I would not be in your place for the wealth of ten millions of worlds. J. B. S.

For the Herald of Truth.

CHRISTIAN UNITY.

This subject is of great importance in all Christian work, and noticing every now and then the dissatisfaction, disputes, and troubles that arise in the churches, my mind has been continually made to bear upon the necessity of having a thorough unity of feeling and sentiment in church work. What organization is it that will work without harmony?

There must be unity and harmonious working order in everything that hopes to attain to success. Therefore read, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

What united thought and action this most eminent apostle here recommends. Then, Christian friends, why is it that we allow troubles and contentions to arise in our midst, and sometimes fail to suppress them? Does this show united thought, or does it show that we "let all our things be done with charity," (1 Cor. 16:14). As charity is one of the most important things to bring about a union, can we cultivate it too much? or can we manifest it too often in a Christian spirit? I do not think there is a better way to show Christianity than to allow the warm

and refulgent rays of God's love reflect itself through our nature in yielding more and more to its influence and becoming more Christlike in love and forbearance. Therefore, if there should any disputes arise in the church, we should call into action the strongest ties of love that we might be better fitted to be brought together again according to the word of God, (as nothing else should satisfy either party), and be careful not to act rashly, as God never recommends that, but have love and fellowship, erase all diversity of opinion, arbitrate all matters of dispute; "that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:6. "And let brotherly love continue." Heb. 13:1.

Ladd, Va.

SECRET SOCIETIES.

A SAD SIGHT.

"The Knights Templars is not a secret society, but it is a society with secrets." So said Dr. Lorimer in his sermon preached before the De Molay Commandery of Knights Templars on Easter Sunday. Dr. Lorimer is certainly an adept in the fine art of drawing distinctions without a difference. This "society with secrets" imposes the following oath on the candidate for initiation as he holds in his hand the upper part of a human skull filled with wine from which he is required to drink:

"This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul—and may this libation appear as a witness against me both here and hereafter—and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was be heaped upon my head in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall hereafter take in relation to any degree of Masonry or order of Knighthood. So help me God."

We quote from p. 108 of Charles G. Finney's work on Masonry. The correctness of this oath has never been denied by the fraternity, but it has been repeatedly confirmed by unimpeachable witnesses. Dr. Lorimer made the usual threadbare allusion to the family as an illustration of a "society with secrets." For our part we can not think of any family unless composed of cutthroats and bandits, ever imposing such an oath on its members. Certainly nothing would induce us to pass a single night under their roof, and it would make no difference with us whether it was "a secret society" or "a society with secrets."

But we wish to call particular attention to the fact that Samuel C. Lawrence, the

Medford distiller and Grand Commander of Knights Templars of Massachusetts and Rhode Island, occupied with his suite a place on the platform beside his Brother Knight Templar, Dr. Geo. C. Lorimer. A minister of the gospel and a D. D., whose mission it is to point men to the pure waters of salvation flowing out from the infinite heart of God in Christ, side by side with the man whose distilleries are pouring forth their liquid streams of death and damnation over the country, and whose deadly fumes are making the Dark Continent still darker as if with the very smoke of the bottomless pit!

It has been said that Satan always goes to church wherever else is absent. How he must have enjoyed the sight! But it was one to make good men mourn and angels turn away their faces.—*Home Light.*

FREE-MASONRY.

From "*The Christian Cynosure.*" During my long and varied experience in Free-masonry I have been often astonished at the tremendous influence which that terrible system wields over the conscience and conduct of nearly all its members. Men who are truthful, honest, and conscientious in every other relation of life, will not hesitate to lie most unblushingly about masonry—its oaths, death penalties, laws and usages—when discussing the principles of that hideous organization with an outsider.

There is one excuse, however, that can always be offered for these men, and that is, that the great majority of them are entirely ignorant as to what Free-masonry really is. There are thousands of Masons to-day in the United States who never saw, and possibly never heard even, of the "ancient constitution," while there are thousands more who, although they have assumed for a purpose its terrible oaths, and bound themselves under its barbarous and inhuman penalties of death, yet have never examined into the nature of the Masonic covenants, but have simply taken for granted what they are told by their superiors in the order. Take, for instance, the traditional antiquity of Masonry. Nine out of every ten of all the rank and file of the members of Masonic Lodges will tell you that Free-masonry had its origin at the building of the first Jewish Temple, and that the four Chapter degrees had their origin at the building of the second Temple after the Captivity. They will tell you that Solomon and the two Hiram were Masons—its "first Most Excellent Grand Masters"—that all the workmen employed on the first Temple were Apprentices, Fellow Crafts and Master Masons—the ritual teaches this, and the poor, ignorant lodge dupes swallow down this stuff without the slightest investigation as to whether it be true or not. And the worst of it is, that they

not only gulp down this miserable fiction, but they actually take about seventy-five oaths, clinched by an array of death penalties, at which even a cannibal might blush, that they will "always hail, forever conceal and never reveal" "any part or parts, point or points," of this gigantic fraud of which its boasted antiquity is the foundation lie.

No, sir; neither Solomon, nor Hiram of Tyre nor Hiram Abif were Masons. The two latter were pagans—worshippers of Baal—while Solomon was a Jew, and hence could have no religious affiliation with the others—not for years after the temple was built at least.

As I said before, the rank and file believe this humbug, or accept it without the slightest investigation, while their leaders laugh in their sleeves at their poor hoodwinked stupidity, and go on swearing in their dupes by the hundred, stuffing them with the very silliest nonsense that could possibly be invented in order that they themselves might secure power and pelf, and be able to escape merited punishment when detected in any criminal practice.

Now take the boasted benevolence of Masonry. This is another miserable fiction; nothing more or less than a much-vaunted lie. There are no sick or death benefits attached to Freemasonry; and yet you'll hear Masonic charity and Masonic benevolence trumpeted abroad from one end of the land to the other. Humbug! Sham! Nonsense! Freemasonry has myriads of death penalties, but not a solitary sick or death benefit.

If a Master Mason is out of work and his rent is due, will any other Master Mason pay his rent? Will he send the needy family a barrel of flour? Will he buy shoes and clothes for the distressed family? Or will he send them a ton of coal? I have never known of such a thing, and I was made a Mason in 1858, and was Worshipful Master of my lodge.

But in addition to all this, let it be further remembered, that by the laws and usages of Masonry the very people who may need a helping hand are rigidly excluded. All old men, all young men under age, all cripples, all women, and all poor men are forever shut out from "all the rights and benefits" of this wonderful Masonic charity. And yet Masonry, forsooth, is a benevolent institution!

No. Free-masonry is a lie, a sham and a fraud, from center to circumference!

E. RONAYNE.

Past Master Keystone Lodge, 639.

THE history of mankind has been one of war from the slaying of Abel in the Garden of Eden until the present time; and, strangely enough, the religious wars of the past, so contrary to the spirit of Christ and His teachings, have been the bitterest and most prolonged.

MISSED HER OPPORTUNITY.

A young woman in a neighboring city, like tens of thousands of other American girls, spends each year, the warm summer months with her family in the country.

On her return last autumn, she was describing her summer home to her pastor, with whom she was a favorite. He had always found her a cheerful, ready helper in the church work.

"We went this year," she said, "to a quiet little sea coast village. You could not imagine anything more dead than the life of the people there, before the summer boarders invaded the town. They planted their little lots, went through in a dull way their daily duties, and talked their poor, thin gossip over and over."

"How is it now?" "Oh, they imitate us in everything," cried Mary, laughing. "They take advice as if we were the sons of prophets. They have actually started a circulating library, and some of them have subscribed for the magazines. And as for dress," her eyes dancing with fun, "you should see how they copy our gowns and dresses in cheap stuffs!"

"Are they a religious people?" "No, there were two churches, but few attended the services in them. The poor ministers preach almost to empty benches. The people are not sceptical or vicious, they are just indifferent."

"And you—? Did you influence them in this?"

Mary's face flushed. "I know all you can say," she exclaimed, "but I felt that I was on my vacation, and might rest on Sundays! The church was hot and drowsy, and I am shy of talking to strangers about religion."

"Yet," said the minister gently, "you could set an example as easily in devout Christian conduct as in new gowns. 'He that does not confess me—!'"

"I know. And confessing Him there would have counted for so much! If I live until next summer, I will use the opportunity God has given me."

To how many of our readers, has this same opportunity come?—*Youth's Companion.*

THE BLESSING RESTING ON THE REGENERATED

How sweet and lovely, my dear friends, to be a child of God, to walk in newness of life, as lights in the world, according to the teaching of Christ, "ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Jesus' rich grace and love divine
Transforms mankind by grace to shine,
To live as children of the light,
To walk by faith, and not by sight.

S. G.

WHO IS MY BROTHER?

A few years ago, a vessel was wrecked off the north-west coast of Ireland. Crowds gathered on the beach to witness the scene. A few brave men came forward and put out to the sinking vessel. After a struggle they came back through the surf, and the watchers cried, "Have you got them all? are they all saved?" They answered, "Yes, all but one; if we had stayed for him, all would have been lost." Instantly a stalwart fellow stepped out from the crowd, and called for volunteers to go for that one. But the young man's mother clung to him, told him how his father had been lost at sea, and how his brother William had sailed away and had never been heard of more. "And now," she added, "if you go, my all will be lost." But he broke away from her quietly, and he and his brave companions pulled out to the burning ship. As they pulled back toward the shore, the crowd shouted, "Have you got your man?" "Yes," came the glad answer, "and tell mother it is brother William." Are you sure that that young man out there in the raging sea of sensuality and intemperance, in danger of eternal shipwreck, is not your brother?—*W. D. Murray.*

GRATEFUL ACKNOWLEDGMENT.

The readers of the HERALD OF TRUTH are well aware, that on account of the extreme drouth here in Adams and other counties in Nebraska and other states of the West, there was a great scarcity of feed and grain for seed, and, in some cases, also scarcity of provisions. Pressed by necessity, our congregation decided to appoint a committee of three brethren to look after the needy, to receive contributions and distribute the same as necessity might demand. We also sent our brother Daniel Burkhard to the congregations in the East to present to them our needs and to solicit aid. The Lord moved many hearts to contribute liberally, so that not only all of our own needy members could be helped, but others who were in need as well. For this friendliness toward us we thank God and all those who aided us. God bless you temporally and spiritually. May we never forget the faithfulness of our God to help us, through His children, in our time of need; may He protect us that we may never forsake His way, but that we may serve Him in righteousness and true holiness, which is acceptable to Him. To Him, the allwise God, who has done more and better than we asked for, be praise, honor and thanks now and forever through Jesus Christ. Amen.

ALBRECHT SCHIFFLER.
Roseland, Adams Co., Neb.
May 11th 1895.

IS THE BLOOD THERE?

When the destroying angel was to pass over Egypt to slay the first-born of both man and beast, the Lord commanded Israel to sprinkle their door posts with the blood of a lamb, saying, "When I see the blood I will pass over you." Legend tells of a young Israelitish maiden, the first-born of the family, who was so troubled on her sick-bed that she could not sleep. "Father," she anxiously inquired, "is the blood on the door posts?" He replied that he had given order for it to be placed as directed. She could see through her little window the time-telling star climbing toward the zenith, which marked the midnight hour. "Father, are you sure the blood is there?" "Yes, my child, rest quiet now, you will make your fever worse." But she could not sleep. Presently the pleading voice was heard again, "Father, let me see the blood." He lifted her gently, tenderly, for he loved his daughter as his own life, and carried her to the door, and lo! the blood was not there! The order had been neglected. In haste he brings the hyssop and places the sacred token of protection upon the lintel and posts just in time to save his darling child.

The legend may be only a myth, but it illustrates in a vivid and solemn manner the danger of every sinful soul who has not yet found safety in the blood of the Lamb of God, and who may be nearer eternity than he thinks.

SUNDAY SCHOOL LESSONS.

LESSON XI.—JUNE 16.

PETER AND THE RISEN LORD.—
John 21:4—17.

Golden Text.—Lord, thou knowest all things; thou knowest that I love thee.—John 21:17.

INTRODUCTION.

Time.—After April 16, A. D. 30; but probably not many days after, for this appearance of Jesus followed next after the one on that Sunday evening.

Place.—The northern shore of the Sea of Galilee. Probably near Capernaum, where the disciples had often fished, and near the homes of some of them.

THE DISCIPLES GO TO GALILEE.—On the morning of the resurrection the angels in the tomb sent a message by the women to the disciples, that they were to go into Galilee, and Jesus would appear to them there (Matt. 28:7). Accordingly the eleven (Matt. 28:16) went away into Galilee, and waited for the special appearing of Jesus there. The reason they did not go immediately after receiving the message from the angels was doubtless because they needed preparation for that momentous meeting, and because Jesus, at His appearance that same evening, made a definite appointment, and they went just before the time. The place was to be a mountain.

THE DISCIPLES GO FISHING.—While waiting for the appointed time to go to Galilee,

several of the disciples go to the sea near their homes, and the scene of their former labors. These seven were Peter, Thomas, Nathanael, James and John, and two others (v. 2). Peter naturally suggests that they try their hands at their old business of fishing, now for two years neglected. The best way of waiting for further manifestations and clearer visions of Jesus is in the faithful performance of present duties. Indeed, in great sorrow, it is a blessing to be compelled to work in the line of ordinary duties.

A NIGHT OF UNREQUITED TOIL.—The seven disciples toiled all night, but not a fish came into their net. Jesus was teaching them that toil, day and night, for men, without Him, without the Spirit which He sends, is in vain. They would begin to understand what He meant when He bade them tarry in Jerusalem till they were endued with power from on high (Luke 24:49). It would be useless for them to begin their work for men before.

DAILY READINGS.

M. Peter and the risen Lord. John 21:1—12
T. Peter and the risen Lord. John 21:13—19
W. Peter's Presumption. Luke 22:31—38
T. Peter's Fall. Luke 22:54—62
F. "It is the Lord." Matt. 14:23—33
S. Bold for Christ. Acts 4:13—23
S. Love and faithfulness. John 14:15—24

LESSON XII.—JUNE 23.

THE SAVIOR'S PARTING WORDS.—
Luke 24:44—53.

Golden Text.—Go ye therefore, and teach all nations.—Matt. 28:19.

INTRODUCTION.

Time.—The interval between the resurrection and Christ's ascension, 40 days later. The ascension took place A. D. 30, May 18.

Place.—The Mount of Olives, near Bethany.

WHY JESUS APPEARED OCCASIONALLY.—Jesus appeared during the 40 days before His ascension only occasionally, probably because it was a stage in the experience of the disciples, carrying them over from His visible presence to the invisible. For this purpose it was necessary: (1) That He should appear often enough to give perfect proof that He was alive, and the same Jesus they had known before. (2) That they should be trained to a realization of His divine nature and spiritual presence. (3) That by the ascension there should be an unbroken connection between the visible and invisible manifestations.

THE SUMMARY OF INSTRUCTIONS.—These verses are given by Luke in close connection with the appearances of Jesus in Jerusalem on the evening of the Sunday on which He arose. It is possible they were spoken then; but, even if they were, they are still a summary of His teaching, which doubtless He repeated again and again, especially to the 500 on the mountain in Galilee, and at the time of His ascension, in order to impress them indelibly upon the founders of the Church.—*Peloubet.*

DAILY READINGS.

M. The Savior's parting words. Luke 24:44—53
T. The same body. Luke 24:36—43
W. Scene on Olivet. Acts 1:1—12
T. Going before. John 14:1—11
F. Peter preaching at Jerusalem. Acts 1:29—40
S. Christ's great commission. Matt. 28:16—20
S. Enlightened understanding. Eph. 1:15—23

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June 1, 1895.

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MONTHLY CALENDAR FOR JUNE.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

Whit Sunday, June 2.

☺ 7th; ☾ 15th; ☉ 22d; ☾ 29th.

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CONFERENCES.

ANNUAL.

The annual Sunday School Conference for Canada will be held in the Christian Eby M. H., Berlin, Ont., on Whit Monday, June 3d. A cordial invitation is extended to all our Sunday school workers to attend.

For Ohio (Amish) at the Oak Grove M. H., in Wayne Co., on Thursday and Friday June 6 and 7, 1895. Ministers will meet on Wednesday, June 5, at the above place to arrange the questions for conference. Our brethren and sisters and especially all bishops and ministers of the Amish congregations are cordially invited to be present. Ministers, brethren and sisters of the Mennonite congregations are likewise welcome. Those coming from the west over the L. E. & W. R'y, will stop at Smithville. Those coming via P. Ft. W. & C. or C. M. & C. R'y's will leave the train at Orrville. All questions intended for deliberation at conference are to be in the hands of J. K. Yoder not later than Wednesday noon, June 5.

J. K. YODER.

A RECITAL of their wars constitutes the largest portion of the history of Christian nations; while the strides that they have made in commerce, in manufactures, and the arts, constitute the least.

CORRESPONDENCE.

SAD AND FATAL ACCIDENT.—On the 9th of May as Oliver E. Keller, of New Britain Twp., Bucks Co., Pa., son-in-law of Enos F. Geil, (deceased) was driving along Broad street, in Philadelphia, with a load of produce, a runaway horse hitched to a cart, came dashing furiously down the street, colliding with Keller's wagon, at Indiana avenue, throwing him out and seriously injuring him. This accident happened about one o'clock on the 9th. Keller was taken to the Samaritan Hospital, where he died about seven o'clock on the following day. Eugene Stewart, the driver of the runaway horse, was arrested and locked up at Lehigh Ave. Police station to await the result of Keller's injuries.

The funeral took place on the 15th at the Hilltown Church, where services were conducted by Henry Rosenberger, Preachers Linch, at the house, and—Weedlich, at the church, from 1 Sam. 20:3.

The deceased leaves a deeply sorrowing widow and three children, also a father, four brothers and four sisters. The text on this occasion, "There is but a step between me and death," is indeed a very suggestive one, and should sink deep into every soul that still dares to go on through this uncertain world unprepared to meet his or her God. May a kind heavenly Father comfort all the sorrowing ones and lead them by His good Spirit to give themselves to the service of Jesus and prepare themselves for that better home above.

GOODLAND, IND., MAY 18TH 1895.

Allow me a little space in your benevolent paper to tell your readers a little about our beautiful country. Most of your readers probably think that this part of Indiana is nothing but sloughs and frog ponds, but they are mistaken, because it is not so here at present. It might have been so a number of years ago, but now the land is all drained and you cannot find a better producing soil than ours.

The soil is a black sandy loam and produces immense crops, unless there is some other hindrance of which the soil cannot account for, but for the last twenty years there was no total failure in this part. Another advantage is that we have a great number of graveled roads, and still more are being built all the time; for all these roads the tax is not any higher than where they do not have them, at least it cannot be noticed.

We have good railroad facilities to all markets, grain always is a cent per bushel in advance of the price in central Illinois.

There are at present ten Mennonite families living here including a minister, who holds meeting every Sunday in a school house. We want more Mennonites

here. We want a large settlement, and the prospects could not be more promising.

Good improved farms sell for \$25.00 per acre and upwards, the very best with modern improvements for \$55.00, \$60.00, \$65.00 and at all prices. If any of your readers would like to investigate, I would be glad to meet them at the depot at Goodland, Ind. and show them the country without any expense, as we are desirous of having a settlement here. I would also solicit correspondence with some of your readers who want to know more about this vicinity.

D. U. AUGSPURGER.
Formerly of Hudson, Ill.

THURMAN, COL., MAY 15TH 1895.—Sunday, May 15, our congregation (Schlegel's) observed the communion. On the 14th Bro. Schlegel started for Oregon to visit and labor among our brethren and sisters there. We pray that his visit and his labors may be abundantly blessed of God. We further desire to acknowledge with heartfelt gratitude the kindness of all our dear brethren and sisters who so kindly came to our aid with clothing and provisions. The Lord reward you. May you be enabled to hear the words, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

JOSEPH SCHROCK.

FROM MCALISTERVILLE, JUNIATA CO., PENNA.—On the 4th of May at the Delaware M. H. five precious souls were received into the church by water baptism, and also three persons of other denominations were received into church membership. May the Lord bless them in their start in a Christian life. May they ever lean upon the strong arm of Him whom they have found precious to their souls. In the afternoon of the same day at the same place preparatory services were conducted and on the following day, Sunday, communion services were held. Many of the brethren and sisters assembled to take part in these exercises.

COR.

BIRCH TREE, MO., MAY 5, 1895.—A little news from this place might be up-building to the cause of Christ. We have regular services every two weeks. We have had cause for rejoicing, one sheep that had gone astray having come back to the fold; also because Bro. Shoup, of Newton, Kansas, has settled with us. We are now six in number. We also have been favored with a visit by Bro. P. Zimmerman, of Cass Co., Mo. He preached one sermon for us. Thanks to God for the blessed gospel. We kindly invite any one to come and see us and help us along in this new place.

JOHN BRUBAKER.

FROM MAHONING CO., O.—Baptismal services were held at the Oberholzer M. H. on Saturday, May 11th, on which occasion eight persons were received into church fellowship—four by baptism and four by confession. The next day, Sunday, communion services were held at the same place when nearly two hundred communicants partook of the emblems of the Savior's sufferings and death. Pre. Jacob Stouffer, on account of failing health, has not been able to attend to his ministerial duties most of the time for the last year.

M.

ELIDA, ALLEN CO., O.—Communion services were held at the Salem church on Sunday May 12th, and baptismal services on Saturday previous. Nine precious souls were received into the church by baptism and one reclaimed. Three of the converts were quite young, four of them middle aged, and two already well advanced in years. The meeting on Sunday was very largely attended and many partook of the sacred emblems. By the advice and earnest request of our aged bishop J. M. Brennehan, during the week or 10 days previous to the communion, every member of the church was visited by committees appointed for the purpose and each one separately interviewed with regard to their spiritual condition and admonished and encouraged, and a season of devotion was held with each family by reading, exhortation and prayer. We believe this to have been a very good and much needed work, and a means of doing much good.

D. S.

ROCKTON, PA., MAY 14, 1895.—We enjoyed a short but pleasant visit from Bish. Jonas Blough, of Johnstown, Pa. He came here the 4th of May and preached three sermons which were interesting and encouraging to us to continue in the work of the Lord. The attendance was very good, and also the attention. We feel thankful to our dear brother for his visit and gladly invite him back at any time that he can come. We hope that he has left some impressions that will prove a blessing, and hope that the Lord will give him many days yet to work in His vineyard.

M. J. C.

CAMERON, KANSAS, APRIL 24, 1895.—As a call for aid was made through the HERALD for the needy here at German Springs, Okla. Ter., we now desire to thank the many donors through the HERALD for the same. We have answered many by letter, but our time was so taken up that we could not answer all. We hope where personal answers were not received, the dear brethren will bear with us until more proper satisfaction can be given. We have been favorably surprised at the numerous donations sent by the

Eastern brethren and sisters, even children, in some instances, had sympathy for their little comrades in the far West and helped to bear the burden by sending money, (some as much as one dollar) to help get bread for the hungry little pilgrims of this part of God's Estate. May your reward be a crown of many stars in eternal glory. Our Father in heaven only knows how thankful we are and what a relief it is to us to awake in the morning and know that there is a supply in the house for the mothers to cook a meal for the family with. I have often heard it said that "actions speak louder than words." This we have fully realized in the kind actions of the brethren, sisters and many friends far and near. Many of the needy here that never knew of a Mennonite church have caught a glimpse of the benevolent spirit shown by the eastern churches. It truly seems that by the kindness of our brethren, that part of the command of Jesus, "Let your lights so shine before the world that they may see your good works and thereby glorify your Father in heaven," has been fulfilled.

How is it, dear brethren? Many non-professors here are destitute of means to get bread. They come and ask for a sack of flour or something to eat for their family until they can find work to earn bread. So far we have given to all the really needy ones that came. It is hard to say to them, "No, we can give you nothing; it was sent for the church members only." If our members only would make use of what was sent, they might have a supply for quite a while. Could not outsiders be induced to also send aid for outsiders? Would some of the dear brethren please advise by mail or through the HERALD. Shall we continue to give to all needy who come? Two weeks ago we brought home 5,000 lbs. of flour; about 1,000 lbs are now left of that, and calls are made almost daily. The outlook for crops 16 to 18 miles north has never been so discouraging in 16 or 17 years of western life. Wheat is almost a total failure. Ranchmen (as they are called here) sowed wheat by the thousands of acres; for instance Conaga Ranch, 1,320 acres; Bymaster Ranch, 1,000; Waldrom Ranch I think almost 2,000 acres. None of the above will be cut or harvested. It is simply a barren looking country. A country once so fruitful and now so destitute of crops shows us the power of the hand of God. It seems when humanity is taught such lessons that we should learn to put our trust in God. We see that sowing and planting availeth nothing without the blessing of God. "He that planteth and he that watereth availeth nothing; but God, that giveth the increase." We have had wonderfully dry weather in general all winter, and but one rain early in spring. Since then it has been dry with so-called electric storms so that in places balls apparently of fire

were seen passing through the air. A young man, one of the writer's family, was caught just at nightfall in one of those storms, 17 miles north of home. He fled to a house for shelter, but found the doors locked and no one at home. He was obliged to stay at the side of the house until morning and hold his team of mules by their halters. He says that flashes of something like fire seemed to issue from the mules' ears and heads, balls of the same matter passing through the air. Was this not a manifestation of the power of God to dying humanity? Could the children of men learn to become subject to the will of a merciful Father and live accordingly, it seems to me that want and suffering would not be known in our fertile country. Wishing all brethren and donors the richest blessing of God, I am, Fraternally,

N. H. YODER, *Solicitor and Receiver.*

FROM WASHINGTON BOROUGH, LANCASTER CO., PA.—On April 20th I was favored with a pleasant visit by some of our ministering brethren, a minister and our deacon from this place, our bishop from Mt. Joy, each of them accompanied by his companion. Communion was desired, and our deacon and wife and myself partook of the emblems. Our deacon was not in good health; hope he will soon be fully restored to perfect health. I am also afflicted, most of the time bedfast, do not wish to murmur, under the Lord's chastisement, but wish to be more patient and resigned to His will. On the 4th of May, our ministering brother and wife from Rohrerstown, a brother and wife from Petersburg, also paid me a short but very pleasant visit. We feel to thank the Lord for His goodness and mercy in sending all these dear brethren and sisters, giving me much comfort and consolation in my affliction. It was food for the soul. I hope they will soon come again.

"Whom the Lord loveth he chasteneth, no chastening seemeth to be joyous but grievous, but all things work together for good to them that love God." Is this not a comfort for those in tribulation? Dear brethren and sisters, remember me at the throne of grace. "It is good for me to draw near to God."

"Thou my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Saviour, let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me thro' the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal,
May I enter, Lord, with Thee.

A WEAK SISTER.

HARPER, KANSAS, MAY 14, 1895.—Bro. S. C. Miller, of Monitor, Kansas visited the little congregation at German Springs, Okla. Ter. from May 7 to 13th and held a number of meetings. Several came out on the side of Christ and were baptized, while others are under conviction. The harvest is great, and numbers could no doubt be gathered in if the proper effort were made. COR.

SUNDAY SCHOOL ITEMS.

FROM HOPEDALE, ILL.—On the 5th of May our S. S. was reopened under very auspicious circumstances. Supts. are Andrew Nafziger and Christian Kaufman. God bless everything done in His name and for His glory. COR.

ROCKTON, CLEARFIELD CO., PA., MAY 13th 1895.—We closed our Sunday school in the fall and reorganized the last Sunday in March and opened our school April 1st with Bro. John Hummel, Superintendent and Bro. Austin Gilnett, assistant. We have a pretty good attendance but would like to see more come in. M. J. C.

FINAL REPORT

of all moneys received and paid out for church house at German Springs, Okla.

RECEIPTS.

Oct. 9.	A Bro. Colmar, Pa.	\$ 2.00
" 12.	"In His Name," Scottsdale, Pa.	5.00
" 14.	A Sister, Windom, Pa.	3.00
Nov. 9.	A Brother, McVeytown, Pa.	.50
" 10.	Church, Freeport, Ill.	33.00
" 23.	A Sister, Shiremanstown, Pa.	1.00
" 24.	Jona Kolb, Spring City, Pa.	2.00
" 27.	J. Rank, Strasburg, Pa.	10.00
" 27.	Pawnee Co., Kan.	1.00
" 28.	A Bro., Mountain Lake, Minn.	1.00
" 30.	H. Dirks, Gretna, Manitoba.	2.00
" 30.	A Sister, Letort, Pa.	5.00
" 30.	Emma Belt, Goshen, Ind.	.50
Dec. 1.	A Sister, McVeytown, Pa.	.50
" 4.	A Sister, New Danville, Pa.	2.00
" 5.	Brethren, Washington Co., Md., through I. W. Eby & Son.	15.00
" 8.	A Brother, Imman, Kan.	1.50
" 12.	Subscription through A. L. Roth, Ipava, Ill.	6.00
" 15.	S. K. Bare, Hanover, Pa.	3.00
" 24.	Amos Herr, Lime Valley, Pa.	10.00
" 28.	John Buzzard, Goshen, Ind.	2.00

1895.
Feb. 18. John Schrock, Wakomis, Oklahoma Territory. 1.00

DISBURSEMENTS.

1894.		
Oct. 27.	S. Herick.	\$10.00
Nov. 12.	J. W. Bechtel.	10.50
" 12.	E. J. Campbell.	14.50
" 12.	E. M. Shellenberger.	.83
Dec. 15.	S. Herick.	3.25
" 19.	Stove.	8.00
" 20.	M. H. Yoder.	1.00
" 20.	Badger Lumber Co.	9.85
" 20.	Poster Bros.	1.00
" 20.	Freight on stove.	.33
" 20.	Stovepipe.	.47

" 20.	S. Herick.	.15
" 26.	Exchange on private check.	.25
" 28.	J. W. Bechtel.	5.00

1895.		
Jan. 18.	J. W. Bechtel.	5.15
Mar. 5.	J. W. Bechtel.	36.62
" 5.	Money order.	.10

\$107.00

CHARITY FUND.

RECEIVED.

1895.		
Jan. 15.	B. Lehman, Milton Grove, Pa.	\$10.00
" 25.	" " " "	18.63
Feb. 19.	S. K. Bare.	10.00
" 19.	J. K. Bare.	10.00
" 19.	Elisabeth K. Bare.	5.00
" 19.	Anna S. Bare, Hanover, Pa.	1.00
" 19.	Levi Muselman, Shiremanstown, Pa.	13.10
" 22.	F. A. Rose, Riverside, Iowa.	4.00

\$71.73

DISBURSEMENTS.

Jan. 18.	Exchange.	.15
" 18.	J. W. Bechtel.	9.85
" 23.	S. Herick.	5.00
Feb. 22.	" "	39.63
Mar. 21.	" "	13.10
" 25.	" "	3.95
" 25.	Money order.	.05

\$71.73

Respectfully submitted,

J. G. WRINGER.
Harper, Kansas, May 17, 1895.

THE CATHOLIC CHURCH AND EDUCATION.

Our esteemed contemporary, *Zion's Watchman*, has the following excellent article, and as it contains so much condensed fact that is of interest to our readers, we give it in full.

A patron sends us an address delivered by Mr. F. W. Russell, before the Catholic Truth Society, Winnipeg, Manitoba, with a request to publish it. We have read the address, and we do not consider the "game worth the powder." The key to Mr. Russell's address may be found in the following quotation: "The spirit of the age has erected the public school system as it exists here at present into an idol which it was little less than blasphemy to criticize."

A little further along in his address, the speaker says, "They," referring to the state, "appeared to overlook the fact that from the dawn of Christianity there had been a divinely appointed teaching body in the world, and that this body the Catholic church, had from the first moment of its existence safe guarded to the best of its power the obligation put upon it by its founder to teach all people. Whether they consulted the past or the present they would find that the church had been at all times and in all places the great and true teacher."

Let us see how this assertion comports with statistics. According to the census of 1890, (open to every one) are the following facts collected by the United States

Bureau of Education showing the ratio of illiteracy in Roman Catholic and Protestant countries.

CATHOLIC.

Austria	39 per cent.
Hungary	42 "
Italy	48 "
Portugal	82 "
Spain	63 "
Ireland	21 "
Belgium	15 "

PROTESTANT.

Germany	Less than 1 per cent.
Denmark	" 1 "
England	" 9 "
Scotland	" 9 "
Norway	Less than 1 "
Sweden	" 1 "
Switzerland	2 1-4 "

In Italy, the home Catholic education, where the Pope for fourteen hundred years had his own way, less than five per cent. of the people were able to read and write at the time that the temporal power of the Pope was overthrown.

Look at Catholic Spain with her 63 per cent. of illiteracy.

Why is it that in Catholic Guatemala, San Salvador and Costa Rica the State has taken education out of the hands of the priests and made education compulsory under state control?

Why is it that in Catholic Argentine Republic, Chili, Uruguay, Venezuela and Brazil the parochial schools have been closed by the Catholic authorities and free public schools have been established? See W. E. Curtis' "Capitals of South America."

Ecuador is the only one of the South American republics holding on to the old system of the parochial school. In all Ecuador there is not a single railroad or a stage coach, only one newspaper and only forty-seven post offices. About four per cent. of the people can read and write, and no person can vote unless he is a Roman Catholic. (Rand-McNally's Atlas.)

The nations of South America, Central America and Europe say that the parochial schools have failed to teach the people, and is not this the reason why many progressive Catholics of the world stand for the public schools?

Will this friend of Catholic education inform us why the Roman Catholic States have fifteen times as many illiterates as the Protestant States?

Does he think the educational system which tolerates sixty-three illiterates out of every hundred inhabitants of the countries it controls ought to have a voice in our public education? Will he tell us what the papacy would do in the United States if it had free reign, judged from a record of the other countries where it had undisputed sway? Why is it that the only truly great and free nations of the world are Protestants?

Mr. Russell near the close of his address says, "he might have condemned

the majority of the mouths of some of the noblest sons and greatest statesmen of both political parties.

How does this comport with the testimony of Miss M. T. Elder, of New Orleans, a niece of Archbishop Elder, of Cincinnati, in an essay read at the Catholic Congress during the World's Fair at Chicago, asked: "Why is it that the greatest men of our nation are non-Catholic? The great men of our nation have been and are and will continue to be Protestant. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, and teachers of our land have been Protestants. When I reflect that out of 70,000,000 of this nation we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of liquor dealers, poor factory hands, mill and shop and mine and railroad employees, I fail to find material for unbecome, and yet we are all eulogizing ourselves."

Now your editor has no heart for these reviews of Catholic boasting, but when these assertions are spread before Protestant readers through the pages of the daily papers, the Catholics can not reasonably expect that they shall pass unchallenged.

We have touched only one phase of this Catholic education, and refrain, at this time, from saying more, since we do not court controversy, and seek only to expose bare-faced impudence thrust upon us.

For the Herald of Truth.

INDWELLING LOVE.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

This is given to us, as God's children, as a command, and to be His faithful children we must obey it, but we of ourselves cannot do it, but we have promises upon promises in God's holy word that if we are willing to do His holy will, He is both able and willing to help us to fulfill His will.

First we are told to let the word of Christ dwell in us richly, and in all wisdom, but we sometimes hear people say that they do not know much of God's word. This is disobedience to God, for we have the word given us both to read and to study to the honor and glory of God and for our everlasting benefit; hence, if we do it not it is a sin against God and ourselves, for to him that knoweth to do good, and doeth it not, to him it is a sin. We also often find when Christian professors are together, their conversation is not out of the word of Christ, but of this world. Should the subject be changed to the honor and glory of Christ, we find that those who were so ready to talk

about this world, become, as it were, tongue tied, and cannot so freely talk for the Lord. The apostle says, "They that are after the flesh do mind the things of the flesh, and they that are after the spirit the things of the spirit," and also, "This I say then, Walk in the spirit, and ye shall not fulfill the lusts of the flesh." "As ye have received Christ Jesus the Lord, so walk in Him." We also notice another command to teach and admonish one another. When and where are we to do this? Every day and hour of our life. We cannot teach and admonish in words always, but by our deeds and actions in our daily life, for our actions speak louder than words.

The Lord does not require us to be ordained preachers or graduated school teachers, before we are able to teach, but we are to have our hearts filled with His spirit, the love of God and the wisdom which cometh from above; then we have God's certificate to teach. We then care not what the world says, for we are able to do it, for we have His spirit to guide us into all truth and wisdom. What is more pleasing to our heavenly Father than when His children are together, teaching and admonishing one another? But how shall we do it? Again He has given us rules to go by. "In psalms, hymns and spiritual songs, singing with grace in our hearts unto the Lord. And whatsoever ye do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father by him."

Oh! we should be thankful to our God for the blessed rules He has given us so plainly to go by. How many blessed opportunities we as a church neglect by not sanctifying at least one evening out of seven, to the Lord, and meeting to the honor and glory of God. We as His children cannot spend our time better in any way than to be together and do as we are commanded to do, and have what we may call hours of prayer, or social meeting. We must often wonder why it is that our old fathers and mothers have not the place to give for such a meeting, which we know is in harmony with God's word, and by experience know that the Lord is there, and that to bless, but have the place to give for a young people's party, which we know is not in harmony with God's word, but is of the world, and brings condemnation instead of blessing. Our hearts are indeed sad to know that the thing that is right in the sight of the Lord we have not, but the thing that belongs to the world we have. My prayer to the Lord is that He will speed the day when we as a non-resist-ant church will have weekly meetings for mutual edification, for we know that when our souls are brought to Christ that may never be brought to Him any other way. "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he reap." LEVI A. YODER, *Smithville, O.*

MOTHER'S COLUMN. THE HOLD OF THE HOME.

In these spring days, one who has eyes to see may dwell among most beautiful things, none more beautiful than the life of the birds, as they build their nests and rear their broods. But once the young fledglings have been pushed over the edge of the warm little home and taught the use of their wings, the parent birds think no more about them. It is quite different with our homes, nest-like in their brooding, loving care of the babies and the growing children. When the days come in which our boys and girls go out into the world to take their share in its activities, the home still retains its hold on their affections, still claps the absent in its tender and close clinging circle, still remains the port to which the voyagers return when spent and storm-beaten, or laden with treasure.

The hold of the home is felt by many a man in moments of temptation. "You cannot do this wrong, you must not bring stain or sorrow to the home from whence you came," says conscience. In times of trouble, disappointment, heart-ache, when one you trusted proves false, when one you love becomes indifferent, when your pride is wounded, or your courage lessened, how the home keeps its blessed hold on your heart, strengthening you with its sturdy and changeless faith in your capabilities and your honor.

In "The Stickit Minister" there is a striking example of this hold of the home. A brilliant young student is offered a position sure to bring great preferment, and the bishop, suave and urbane, awaits his decision, but before the young man's mental eye arises a picture of his childhood, a Sabbath morning in the Highlands, when his white-haired grandfather, an elder in the kirk, refuses the passage over his fields of a roistering hunting party, led by the young laird, who is lord of the land. The impression made on the lad's mind by the steady courage of the white-haired patriarch defending himself from trespassing the Lord's Day, even in the person of another, makes the young minister strong to keep in the only path which seems to him that of duty.

This hold of the home, do we think enough about it while our children are young and susceptible? In a gathering of thoughtful women the other day, the question was raised why the older boys in our cities so often stray from the good habits which they have been taught in childhood. One lady, a pastor's wife, spoke of a young man eighteen years old, his father a man of great refinement and intellectuality, his mother a lovely Christian woman, but their son depraved and scornful of religion. "Something has been lacking in the early home training,"

was the conclusion of an older woman, one whose sons arise to do her honor. The hold of the home was weak in some of its links.

Perhaps the prevalence among good people of a laxity in Bible reading, Sabbath keeping and church-going, perhaps the absence of the little heads from the pew, the neglect of direct religious training in the home, particularly as family worship is concerned, have a relation to the state of things admitted and deplored. Strongest and longest will that home holds its children to all blessed influences, to all consecrated effort, which keeps ever one end of its chain fastened to the invisible, stapled beyond the veil.—Mrs. M. E. Sangster, in *Christian Intelligencer*.

For the Herald of Truth.

TEMPTATIONS.

The Scriptures teach that God does not tempt any man, and yet "God did tempt Abraham;" and we are taught to pray, "lead us not into temptation." The Word also says that "God cannot be tempted with evil, yet we find Him many times tempted by chiding and erring Israel."

What is the solution of this? Does the Word of God conflict? Not less than one hundred thousand shades of variation have occurred in the translation from the original language, yet not one single doctrine is affected. The Bible is a straight chain of many links of truth. There is not a kink or a crook in the chain. Through our imperfect sight it may sometimes appear to clash and cross, but as our understandings are enlightened, we are more and more able to discern the beautiful linking and the perfection of this chain line of truth.

"And it came to pass after these things, that God did tempt Abraham." The Revised Version gives it, "And it came to pass after these things, that God did prove Abraham." Gen. 22:1. Was God here tempting Abraham with a view of leading him into sin? No. He simply meant to test, to try, to prove him. I believe that Abraham's love and faith after he had offered up his son Isaac, were stronger for his God than before. And then, what a beautiful lesson it was to Abraham and will be to the people of God to the end of the world to walk by faith, and not by sight.

Our temptations, trials, tests, and provings that come direct from God may be dark and unpleasant at the time, but after we have passed through the crucibles and realized the blessings, we thank the Lord for them. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby," Heb. 12:11. "That the

trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. Temptations which come from God are altogether those of trial; trial not with an ill-design as are the temptations of Satan, but trial meant to prove and strengthen our graces, and so at once to illustrate the power of divine grace, to test the genuineness of our virtues, and to add to their energy.

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." James 1:13. These temptations, as the verse itself shows, are of evil design. It would be entirely wrong to blame an upright and holy God for dealing with evil in such a way as to want to lead His dear children into it. God may lead us into temptations, but never into sin. God is too pure to be even tempted with evil. In the way of enticement to sin, Satanic influences and suggestions receive not a moment's deliberation in the mind of the great God of the universe. He does not waver a moment between right and wrong. With Him it is holiness and righteousness and absolute perfection all the time. However, we read in a number of places of Israel tempting God, but they did not tempt Him to do evil. "When your fathers tempted me, proved me, and saw my work." Psa. 95:9. Had God at one stroke smitten every murmuring and rebellious Israelite, He would not have sinned one iota. When Abraham was offering Isaac, it was God tempting and proving man. In the wilderness journey of Israel, it was man tempting and proving God. God showed Abraham to be the father of the faithful. Israel showed the Lord to be a forbearing and merciful God. When we sin are we not tempting God? Are we not trying His long-suffering and His patience with us? Have not many of us proved Him in this way and found Him plenteous in mercy?

"But every man is tempted when he is drawn away of his own lust and enticed." Jas. 1:14. Satan works through "the lust of the flesh, and the lust of the eyes, and the pride of life." Not every Christian that has been tempted has been drawn away, and enticed, but every Christian that has been drawn away, and enticed has been tempted. The latter clause of this verse does not explain temptation, but the former clause explains how one comes to be drawn away. O how many temptations come to us not only from all quarters but in all positions. No one is too lowly for the shafts of hell: no person too elevated for the arrows of evil. Let us ever keep on the whole armor of God that we may not be harmed in any conflict with Satan, whether it be under the

heavy strokes of a roaring lion's paw or the fiery darts of an angel of light.

We come now to an important passage in the Lord's prayer which reads in German, Greek, and A. V. and R. V's "lead us not into temptation." Thousands of honest hearted people have not been quite satisfied with the way our Lord put that and they say, "Suffer us not to be led into temptation." This would imply that we do not ask the Lord to lead us not into temptation, but that He should not let Satan or any of his agents do it. Now can Satan lead us into temptation? Before Satan has led us a hair's breadth distance he has already tempted us. He cannot lead us before he tempts us. Temptations must come first and then it is only when we yield to his allurements that he can lead us at all. This undoubtedly means temptation to sin because just before this clause we pray that the guilt of sin may be removed and just after it, according to a literal translation, "but deliver us from the evil one." It is, "Our Father who art in heaven" "lead us not into temptation." By this we mean Lord, do not lead us where Satan has his snares and pitfalls; where temptations come thick and strong and fast. Do not lead us where Satan and his agents can have peculiar advantage against us. Conscious of our own weakness and depravity, we ought to pray continually and most earnestly, lead us not into temptation; and if we do get in, let us, by the help of God, get out as quickly as possible. Prayers are a sure succor against getting into harm's way. The Christian implores a merciful Father who "knoweth how to deliver the godly out of temptations." 2 Peter 2:9. Soon after the Spirit of God descended upon Christ at the Jordan it led Him into the wilderness to be tempted of the devil. The good Spirit led Him where temptations came from Satan. It appears that the devil then took Him and set Him on a pinnacle of the temple in Jerusalem, and also into an exceeding high mountain and showed Him all the kingdoms of the world and their glory in a moment of time. This was certainly an illusion of the imagination and existed in the mind only. Just so Satan tempts many a young Christian to seek the glory of the world and the applause of men.

God has control of Satan, and will not suffer us to be tempted too strongly, if we trust Him. Trials from God and temptations from the devil are good for us if we stand firm. "Blessed is the man that endureth temptation." James 1:12. Temptations and trials are unpleasant. Paul thrice besought the Lord to remove the "thorn in the flesh." Our Lord himself, who was tempted in all points as we are, agonized under the heavy trials of Gethsemane and Golgotha. The more temptations we resist the stronger we become. A sapling that grows in the shade and protection of the huge trees of

the forest is weak and brittle. But the tree that stands unprotected on the prairie and is tossed and twisted by every wind that blows is firm and tough. So it is with the Christian who has been tossed hither and thither by the storms and persecutions of life. Paul was certainly a sturdy old oak that a hurricane could scarcely shake. May the Lord help us all to firmly stand through all the trials and temptations of life, and at last to stand faultless before His throne.

Garden City, Mo. AMOS WENGER.

For the Herald of Truth. FAITH.

"Without faith it is impossible to please Him." Heb. 11:6.

Blessed cleansing and healing faith! Therewith the heart of man is changed and glorified to walk in newness of life to the honor and glory of God. The seed within is moved by faith to grow on in perfection. The life and light shed abroad illumine those that are yet in darkness. Prayer prompted by faith, with an eye single to the honor of God, helps much to convince them of their depraved and sinful condition to call upon Jesus the finisher of our faith, who is ever ready to receive all repenting suppliants and enable them to shine for King Emmanuel, and the building up of God's Israel, that many may come out conquerors and inherit the mansions prepared for the faithful.

S. GODSHALK.

ONE of the most severe thrusts in these modern times is to accuse the modest, trembling young Christian of feeling above common folk, of turning saint, or of being a Pharisee at heart. It is so untrue that it often wounds cruelly; but what a condition the world would be in now if the Savior had stopped to grieve over the assertions that He was a wine bibber, a blasphemous, and in league with the devil! He was about His Father's business, and so are we. If the accusations were true, we should have cause for shame and remorse; but if we are merely antagonized for devotion to principle, we can afford to wear smiles and scatter melodies for the great tossing, writhing multitudes who follow their own devices. A young man rose deliberately at a Sabbath evening service and announced that he had decided to be a Christian. The next morning his employer remarked with a sneer, "Well, they hooked you last night, didn't they?" "Better they than the devil remarked the boy calmly, and went on turning his lathe. His employer treated him with respect from that hour.

TO DIE for one's country has been usually considered the highest order of patriotism; but to live for one's country is something higher.

HE LEADS US ON.

He leads us on,
By paths we did not know;
Upward He leads us though our steps be slow,
Though often we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone.
We know He leads us on.
He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and fears
He guides our steps. Through all the tangled maze
We know His will is done;
And still He leads us on.
And He, at last,
After the weary strife,
After the restless fever we call life—
After the dreariness, the aching pain—
The wayward struggles which have proved in vain—
After our toils are past—
Will give us rest at last.

For the Herald of Truth.

WATCH FOR TEMPTATION.

The apostle says, (2 Peter, 2:9), "The Lord knoweth how to deliver the godly out of temptation."

We understand by the reading of the text that God is willing and able to defend His children, but we in return are to live a life of piety, a devoted, religious life. Those of us who profess godliness, "Let us hold fast the profession of our faith without wavering." Many of us perhaps who are so easily tempted and perhaps often yield, should turn to Matt. 26:40, 41, where Jesus found His disciples asleep and aroused them and commanded them to watch and pray. This injunction is for us to-day. Some of us may also be asleep; some may be making sport of fallen friends; and another may be enticed to some other evil acts. Now, this is all weakness and negligence on the part of us professing Christians. God is a faithful and also a merciful God, knowing that we inherited this tempting spirit, such as is common to man, and He has made a way to escape. We can read in many places in the Bible if we plead with the Lord with an upright heart, He will hear our cries.

How much sorrow has been endured by people not resisting temptations. Every time they commit a wrong act they are slandered for it and treated rudely. This only cultivates fresh desires for more evils. If we could only practice the charity towards our fellow creatures that a man once did, we would be happier people. It has been said of John Bradford, he was a good man, whenever he saw an unfortunate man taken to prison or the gallows, he used to say, "But for the grace of God, there goes John Bradford." Now God will give us grace to resist such temptation, but in such times we must not "fall away." Luke 8:13.

L. H.

For the Herald of Truth.
TREASURES.

We all have treasures laid up somewhere, and our heartstrings are connected with them. The Bible assures us that where our treasure is there is our heart also. It behooves every one then to know just where his treasure is located, or of what it consists. Our heart's love centers on the object of our greatest affections and that object becomes our god. If we love the Lord with all our heart, mind, soul and strength, then He is the object of our worship; but if we love and esteem some tangible things, whether that be money, fine clothing, live stock, amusements or any kind of possessions more than God, then the god of this world is our idol, and our treasure is not in heaven but upon earth where moth doth corrupt, and where thieves break through and steal. It is then not a treasure worthy the bestowal of our dearest affections, no safe anchor for the soul, for these things will all perish leaving the soul to famish if we cling to them.

As a rule our actions and conversation will betray our citizenship and our treasures; for to whomsoever we yield ourselves servants, he is our master. Let us all apply the test for a specified time, say one week's trial, and see if we can not discover of what we have been thinking and speaking the most in that time, thus uncovering the seat of our affections. If we have our treasures in heaven we will think and speak of them. M.

IN MEMORIAM.

Once we had two fragrant blossoms,
Full of sweetness, full of love,
But the angels came and plucked them,
For the beatific realms above.

Tearfully we lowly laid her,
'Neath the grass that grew so green;
And the form of little Alta,
In our home no more is seen.

Little Alta was our darling,
Loved of all the hearts at home;
But the angels coming quickly,
Gently whispered, "Alta, come."

God His message sent to call her,
From her playmates here below;
And she's gone to those fair mansions,
Where the little children go.

How distressing was our sorrow,
When our efforts, health to gain—
Disappointed each to-morrow
Were all efforts made in vain.

Time has passed and still we miss her,
And our hearts ne'er throbb with glee,
When we think of dearest Delia,
Whom on earth no more we'll see.

Delia also was our darling,
Loved of all the hearts at home;
But the angels coming quickly,
Gently whispered, "Delia, come."

True while here she suffered greatly,
But the Lord has called her home;
Sickness, sorrow, pain nor parting,
There can never, never, come.

Too long weeks dear Delia suffered,
But she meekly bore it all;
Never in complaints she murmured,
But awaited God's last call.

O, sweet children, when we meet you,
In the joyous realms above;
Gladly will we haste to greet you,
All our hearts aflame with love.

Children dear you were our darlings,
Loved of all the hearts at home;
But the angels coming quickly,
Gently whispered, "Children, come."

Arranged by Sister NORA BLOUGH.

CORRECTION.—In the HERALD OF TRUTH, No. 10, current volume, page 157, in preface to article "In Memoriam," 4th line from beginning the word *Amish* should have been omitted.

DIED.

ZOOK.—On the 8th of May, 1895, in Holmes Co., Ohio, Bish. Jonathan Zook, aged 85 years, 4 months and 17 days. Bro. Zook was born in Milford Co., Pa., from whence he moved with his parents to Ohio in his early days. He held the office of Bishop a number of years, till he calmly fell asleep in Jesus after an illness of five days. On the 10th his remains were laid to rest at the Martins Creek meeting-house where a large assembly paid their last tribute of respect to a faithful servant of God. Discourses were held by David Hostetler in English and Fred Mast in German, from 2 Tim. 4:5-8. FRED MAST.

EASH.—On the 4th of May, 1895, in Newbury Twp., Lagrange Co., Ind., of consumption, Neva, daughter of Jacob and Sarah Eash (deceased), aged 13 years, 2 months and 7 days. Services at the Pleasant Valley M. H. on the 6th by J. D. Miller in German and by D. D. Miller in English. Text, Amos 4:12.

LEATHERMAN.—On the 27th of April, 1895, in Bedminster, Bucks Co., Pa., of pneumonia, Sister Elizabeth Leatherman, wife of Jacob L. Leatherman, aged 55 years, 2 months and 16 days. Buried at Deeprun M. H. on the 1st of May. She is greatly missed. A place is vacant that never can be filled. Although husband and children mourn they have the consolation that she went home there to await their arrival.

HIGH.—Bro. High of Plumstead, Bucks Co., Pa., died on the third of May 1895, aged 79 y., 3 m. and 8 d. Buried at Deeprun on the 6th. He was a consistent brother in the Mennonite church. Many were present to sympathize with the mourning friends. He was married to Rachel Gehman, the 25th of November 1849 and lived in matrimony 32 years. There were born unto them 2 children, a son and a daughter, which preceded him to the better world.

LEATHERMAN.—Bro. Philip Leatherman of Bedminster, Bucks Co., Pa., died of old age on May the 2d 1895, aged 86 years, 7 months and 12 days. Buried at Deeprun Brick meeting house on the 7th. Many were present. His only son Anthony and wife and their daughter and her husband with two aged sisters mourn his death but not as such without hope. Funeral services by S. G. Godshall at the house from Job 19:25 and A. M. Fretz at the church, from John 14:6.

HERSHY.—Near Intercourse, Lancaster Co., Pa., Joseph S., son of Bro. Amos H. and Sister Susie Hershey, aged 6 y., 5 m., 11 d. Funeral services on the 14th of May at the house by Pre. David Hostetler in English, and at Hershey's M. H. by John Ranck in German, and Amos Hoover and Bishop Isaac Eby in English. Text, 1 Peter 24:25. Little Josie was very sick nearly three weeks with pleurisy and pneumonia, although he bore it patiently and at times said he did not wish to get well. Only 4 weeks before he died he with the rest of the family followed his dear old grandmother to her last resting place. Little did we think that so soon we would follow Josie to his little grave, but so it is. God's ways are not our ways, and God knows best when to take His little jewels home. He leaves parents, 4 sisters and 2 brothers. 'Twas hard to part with dear Josie, but they sorrow not as others that have no hope. He was a very industrious little boy. The day on the evening of which he took sick he helped in the field.

"We had a little Josie once,
He was our darling child;
We loved him, ah, perhaps too well,
For soon he drooped and died.

We often think of his sweet smile,
His ever faithful love;
Our weary hearts he oft beguiled,
He dwells with God above.

This lovely bud so young and fair,
Called hence by early doom,
Just came to show his father a flower
In Paradise could bloom."

Go little loved one go,
A parent's heart can tell,
And none but theirs can fully know
How hard to say farewell."

AUNTIE.

HERSHY.—Lydia, wife of Pre. Jacob Hershey, died at her home near Voltaire, York Co., Pa., on Thursday evening May 16th at 10:30, aged 63 years, 3 months and 3 days. Her remains were laid to rest on Sunday forenoon at Hershey's M. H. The funeral was very largely attended by sorrowing friends and neighbors. Services by H. H. Loose of Menges Mills assisted by Theodore Forry of Stony Brook. Text Job 8:9.

SHETLER.—On the first day of May 1895, near Kalona, Washington Co., Iowa, Bro. Joseph Shetler, aged 56 y., 2 m., 6 d. Bro. Shetler was working at his barn in the afternoon and while on his way to the house he was struck by lightning, a thunder shower having come up very suddenly. His son Benjamin was in the barn, and thinking the building had been struck hastened out, and was horrified to find his father lying on the ground with out-stretched hands and lifeless. The blow falls very heavily upon sister Shetler and her family of four sons and three daughters. Yet they mourn not as those who have no hope. Bro. Shetler was faithful and highly esteemed member of the Old Amish denomination. The Sunday before his death he participated with us for the last time in the commemoration of the Lord's suffering and death. On the 3d a large concourse of friends assembled at the burial in Shetler's graveyard. Funeral services by Peter Breneman and Christian J. Miller, from Matt. 24:42-45. C. J. M.

WITMER.—On the 22d of February, 1895, at York, Pa., of pneumonia, Mabel E., daughter of William and Mary Witmer, aged 2 mo. and 4 days. Buried at Stony Brook. Text John 11:28. May the Lord comfort the bereft family.

MEYERS.—Elizabeth Meyers was born January 17th 1816 in Plumstead, Bucks Co., Pa., departed this life May the 8th 1895, aged 79 y., 3 m. and 21 days. Buried at Deeprun the 13th. She was a consistent member of our church. Peace unto her ashes. Funeral services by S. Gross at the house and by I. Richter and A. F. Moyer at the meeting house.

STEHMAN.—On the 27th of April 1895, in Lancaster Co., Pa., of heart trouble, Catharine Stehman, widow of Henry D. Stehman, aged 66 years and 9 days. She was the mother of five children, one son and four daughters. The husband, the son and one daughter preceded her to the spirit world, leaving three daughters—two are married and the other one was with her mother to mourn her death. She was a kind and loving mother, and an earnest and devoted Christian. She was much interested in the welfare of the church, and her place at the meetings was seldom vacant as long as she was able to go. She always manifested much love and interest in the welfare of her fellow-men and a very deep concern in the salvation of her children. She was fully resigned to the will of God, and His promises were a source of comfort to her. She was a consistent member of the Mennonite denomination and we believe she is now dwelling in the land of rest with the blessed. Funeral services by J. K. Brubaker and Abram B. Herr. A. B. H.

SCHROCK.—On the 15th of April 1895, near Middlebury, Ind., Carrie May, daughter of Andrew and Barbara Schrock, aged 3 y., 10 m. and 23 days. Buried in Forest Grove cemetery. Services by P. V. Lehman in German, and D. D. Miller in English.

"Mamie, thou hast left us lonely,
Sorrow fills our hearts to-day,
But beyond this vale of sorrow
Tears will all be wiped away.

Mamie, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

PLANK.—Sister Nancy Plank, wife of Deacon S. K. Plank, was born October 24th 1839, died April 28th 1895, aged 55 y., 6 m. and 4 d. She was buried at the Union M. H., Wayne Co., Ohio, on the 30th of April 1895; at which place many relatives and friends gathered to pay the last tribute of respect to one who was devoted to the cause of Christ—a mother in Israel. She suffered much, being sick about 14 weeks. Her sickness first began with inflammation of the bowels, and afterwards with catarrh of the stomach, and heart trouble, and at last was yet afflicted with an abscess in the liver. She was resigned to the will of God, and longed greatly to go home and be with Jesus. She greatly enjoyed singing, reading of the Scriptures, and prayer, and wished us the last night of her life upon earth to sing to her of heaven.

"O sing to me of heaven,
When I am called to die;
Sing songs of holy ecstasy,
To waft my soul on high." etc.

She left evidence behind that she died in peace, she chose for her funeral text: 1 Cor. 4:17; 5:1. Services by Bish. M. Horst, D. Hostetler, A. Brenneman, and Ira J. Buchwalter.

"Well she is gone, and now in heaven,
She sings His praise, who died for her,
And in her hand a harp is given,
And she's a heavenly worshipper."

D. GARNER.

HURSH.—Near Stony Brook, York Co., Pa., on the 29th of April, 1895, of pneumonia, Edward Wilson Hursh, aged 2 years, 7 months and 7 days. Text, 1 Peter 1:24, 25.

MARTIN.—On the 19th of March 1895, of pneumonia, Bro. Isaac Martin, aged 63 y., 2 m. and 26 d. He was born in the state of New York, and came to Wayne Co., Ohio when he was seven years old. He was married to Christina Shoup on Oct. 31, 1854. To this union were born 9 children, of whom 7 are still living. There are also 18 grandchildren, 16 living. He united with the Mennonite church in 1855 and was a consistent member until his Master called him home. He realized that his departure was near at hand, and we trust he could say with Paul "I am now ready to be offered." He was buried on the 21st in the Longenecker graveyard, at which place many friends assembled in token of respect for the deceased and to sympathize with the afflicted family. Funeral services by David Garber and David Hostetler, from Phil. 1:21. Peace to his ashes.

BREWER.—On the 16th of March 1895, in New Brighton, Pa., Sarah Cleville (Martin) Brewer, aged 23 y., 21 d. The remains were brought to the home of her father, Isaac Martin, near Mt. Eaton, Wayne Co., Ohio, her father being quite ill of pneumonia at the time. The funeral was announced for 10 o'clock A. M. and 30 minutes before ten the father died thus making the occasion a doubly sorrowful one to the mother, and companion as well as the rest of the family. Added to this one of mother Martin's children, Minerva, was very low with typhoid fever in Mahoning Co., Ohio, while one son could not be present at the funeral on account of sickness. Sister Brewer died with a bright hope and a full assurance of life beyond. She chose her funeral text several years ago, but it was not realized by her sister until the minister, by a strange coincidence or providential guidance read the text she had selected. Sister B. leaves her husband and one child 16 months old to mourn her early departure. Buried on the 19th in the Longenecker graveyard, followed by a large concourse of friends. The hymn, "Shed not a tear o'er your friend's early bier, When I am gone," was selected for the occasion. Funeral services by David Garber and David Hostetler, from Amos 4:12.

LABOARD.—On the 13th of February 1895, at the home of her brother Daniel, at Rockton, Clearfield Co., Pa., sister Emma Laboard, aged 32 years. She was afflicted several years with dropsy and other diseases; afterward catarrh of the stomach set in, and the last weeks of her life she was confined to the house and the last 2 of these to her bed. All her sufferings were borne with Christian patience. Her remains were buried at the church in the new graveyard. Funeral services at the house by the Dunkard minister John Brillhart.

"Lo, thousands at their endless home,
Are swiftly borne away;
And we to the martyr's come,
And soon must launch away."

HOSTETLER.—Near West Liberty, Ohio, April 13th 1895, Arthur Glenn, son of David and Emma Hostetler, aged 10 months and 19 days. Funeral services on the 14th, conducted by A. Miller in English and D. Plank in German.

HERK.—Our sister Susan M. wife of Newton Hert, and daughter of John and Margaret Mellinger, departed this life Monday May 6, 1895, aged 30 years, 5 months and 9 days. The departed leaves a husband, two small children, and an invalid mother who will

greatly miss her service as well as her companionship. The departed had many friends, and the bereft have many sympathizers, as was manifested on Thursday May 9, when the funeral was held at the Paradise Mennonite meeting house, which, though quite large, was altogether too small to accommodate those who were present. Our aged Bro. Amos Herr gave us some words of consolation and admonition followed by Isaac Eby, who preached from Lam. 3:31-33, dwelling upon the mercies of God, how they are offered, and also showing how they become void to us through our spurning them and substituting God's grace with forms or customs which have no power to save; thus striving to direct his hearers to the only fount of true blessing, assuring us that the Lord doth not afflict willingly nor grieve the children of men, but will have compassion according to the multitude of His tender mercies. May the Lord grant to us all implicit faith in those promises and in God Himself, so that we can say truthfully as did Job, "Though he slay me yet will I trust in him;" ever looking forward with the blessed assurance, "we shall meet."

FILDBERS.—On the 6th of May, 1895, near German Springs, Oklahoma, Harry B., son of Charley and Lottie Fielders, aged 6 years, 7 months and 14 days. He was one of our Sunday school pupils. Buried in the German Springs graveyard. Funeral services by S. C. Miller and E. M. Shellenberger, from 2 Kings 4:25, 26.

"Little Harry, thou hast gone,
On earth no more to meet us,
In heaven above, where all is love,
We hope that you will greet us."

ITEMS.

—THE Pennsylvania railroad recently discharged a large number of men who were found entering saloons.

—THE census returns given by the police of New York, show that city to have 1,849,866 inhabitants.

—THE Salvation army is said to have won from heathen uses 14 Hindu Temples, and now uses them for gospel purposes.

—THE Southern Pacific R'y Co., believes the best way to prevent train robbery is to place the express cars in the middle of the train.

—THE new German canal, connecting the Baltic Sea with the North Sea, via the course of the old Elder canal has been completed at a cost of over \$38,000,000. It is 30 feet deep and 210 feet wide.

—It costs Europe about \$2,000,000,000 per year to keep peace by a show of arms. The peace that the Christian religion gives, costs nothing to maintain but the fulfillment of the injunction, "In honor preferring one another."

—RECENTLY the pope sent an Encyclical to England in which he entreats the Episcopal church (Church of England) to return to the fold of Rome from which he says England was severed by deceit. Not while history continues to tell the story of such martyrs to Roman intolerance as were Ridley, Latimer and hundreds more. Besides the number of Roman Catholics in England to-day is said to be fully 1,500,000 less than it was 40 years ago. England has got along very well without the Pope, and she knows it too, as well as the Pope does.

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1 18	6 09	Niles	..	1 57	7 41
12 39	5 59	Elkhart	..	2 34	8 15
12 17	5 08	Goshen	..	2 57	8 40
am					
11 15	4 15	Warsaw	..	3 51	9 31
10 10	2 55	Wabash	..	5 10	10 55
9 13	2 00	Marion	..	6 08	11 57
	am			pm	
8 16	12 45	Anderson	..Ar.	7 25	1 20
am	am				
6 30	11 15	Indianapolis	..Ar.	9 25	2 50
		Rushville	..	3 11	
		Greensburg	..	4 00	
		North Vernon	..	5 15	
		Cincinnati	..Ar.	6 10	
Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:30 a. m.					
Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles 7:07 p. m.; arrives Elkhart, 8:10 p. m.					
All trains daily except Sunday.					
Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.					
Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.					
G. A. HENRY, Ticket Agent, Elkhart, Ind.					
OSCAR G. MURRAY, Traffic Manager, Cincinnati, O.					
D. B. MARTIN, G. P. & T. A., Cincinnati, O.					

Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, going west, leaves.....	6:30 a. m.
No. 2, coming east, arrives.....	8:00 a. m.
No. 3, going west, leaves.....	12:40 p. m.
No. 4, coming east, arrives.....	3:35 p. m.
Each train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.	
DARWIN F. COE, Traffic Manager.	H. E. BUCKLEN, General Manager

Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., JUNE 15, 1895.

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JOHN F. PUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

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EDITORIAL NOTES.

SOME people are wise as doves and harmless as serpents.

A PROFESSOR of the Christian religion is either a bible or a libel.

OBEEDIENCE to the Lord is the best evidence of our faith in Him.

DEATH is the only honorable discharge the Christian soldier may ever expect to get.

SOME people have reason to be glad that their prayers have not all been answered.

FOR want of space several articles intended for this issue had to be held over for the next number.

A MAN has only a certain amount of energy and thought; if he gives this to the world, he cannot give it to Christ.

BRO. GABRIEL HEATWOLE and wife, of Rockingham Co., Va., visited our congregations in Canada the latter part of May and the beginning of June.

LOOK within, and you will be miserable; look around, and you will be distracted; look up, and you will be happy.

BRO. SAMUEL YODER of Elkhart, left the last Monday in May on an evangelizing trip to Northern Michigan, to be gone several weeks.

THE stream of God's truth flows down to men as clear as crystal, but they stir it up with their theological sticks until the bottom cannot be seen.

ABSOLUTE safety is found only upon the "Rock of Ages," and yet thousands put their trust in the shaking reeds of their own moral goodness.

THE word disappointment may be made to read His appointment by merely changing one letter; but many of our disappointments are God's appointments without any changing whatever.

SOMEONE has suggested that the great red dragon, mentioned in Revelation, does not need to fear that he will have to be without a caudal appendage, so long as there are places, called saloons, where men re tail bad spirits.

BRO. J. M. R. WEAVER and wife of Newton, Kans. who are moving eastward, visiting our congregations as they go, are at present in Elkhart Co., Ind. Bro. Weaver is filling appointments at the different meeting houses. They will probably remain here the rest of this month.

NOTICE.—Bro. J. W. Bechtel of German Springs, Oklahoma, requests us to state that all contributions intended for the relief of our needy brethren in Oklahoma should be sent to Pre. Simon Hetrick, German Springs, Oklahoma, and that any contributions sent to him will be properly divided.

BRO. JOSEPH SCHLEGEL of Milford, Neb., recently visited our little congregation of eight families at Fulda, Minn. His visit was a blessing and was highly appreciated. A Sunday school has been organized there and the members have good courage to press forward in the cause of Christ. They earnestly request the prayers of all God's children in their behalf.

In civilized countries, the percent of professed infidels is comparatively small, and yet it must be that those who do not accept Christ as their Savior do not fully believe the Scriptures, because surely no sane man would neglect his soul's salvation if he were thoroughly persuaded that an eternal, awful punishment is awaiting every sinner that will not repent and turn to God. If only people would truly believe what the Bible says, there would be no trouble in getting them to act in harmony with its teachings.

In reading over a short sketch of the History of the Waldensian people, who have recently settled in the state of North Carolina, the statement was noticed that they lived very simply and with much less expense than the American people. It is very likely true, for it is obvious that the American people generally have a wrong idea of good living. Not that they were always thus, but have grown into a more extravagant life, with the general prosperity of the country. Good living once meant having all of the necessities of life. It now usually means a great many luxuries with the essentials, in so much that luxuries become essentials to good living. The appetite tells the needs of the system, the taste is the mouth piece of lust. To satisfy the demands of the system is good living, to satisfy the cravings of perverted tastes is sin.

THE Sunday School Conference held at the Eby Mennonite M. H., Berlin Ont., on June 3. (Whit-monday) was very largely attended and very interesting. Those who were present will no doubt long remember the day for the valuable suggestions and the encouragement received in Sunday school work.

THE mirror has as much to do with cleansing a man's face as the law has with cleansing a man's soul. The purpose of each is simply to show that a cleansing is necessary. Instead of a mirror, soap and water are used to cleanse the face; and instead of the law, the blood of Jesus Christ is required to purify the soul.

THERE is often a very discordant spirit existing between principle and practice. Principle claims right and accuses Practice for lack of fidelity and courage. Practice, in turn, laying stress on the unseasonableness or unreasonableness of Principle. With these two elements at variance it is not possible for any Christian to be consistent. Have practical and scriptural principles and there will be no fear of inconsistency in practice.

LET him to whom the burdens of life are becoming too heavy to bear look upon Jesus as He bears the sins of the world, as He drags the cross upon the back already bleeding and sore from the cruel scourgings of the Roman soldiers, and ask: Why didst Thou all this? Who laid this heavy burden upon Thee? Who wounded, despised, scourged, crucified Thee? and why didst Thou not offer one word of remonstrance, one murmur or complaint? When we see the suffering Savior's burden, our little burden sinks into insignificance, and when we see Him so quiet, so patient beneath it all, our whining seems to us like the pettish wailing of a discontented child. To be Christlike one must be *manly* in every sense of the word.

For the Herald of Truth.

OUR YOUNG PEOPLE.

Notwithstanding the various difficulties which our Church has had to encounter ever since the dawn of its history, we can to-day look back with pleasure and see that the course which it has followed has been productive of much good. We must admit, of course, that there have been

times during which there was not as much progress as there might have been, yet with all that we can see that to-day our Church is prospering, it is enlarging its borders, and is carrying with its principles an influence which is attended by power, that in general is being recognized more and more by the Christian world to-day.

Probably the main reasons why our Church is prospering, is firstly, the loyalty of our people to the principles which the Gospel teaches, and secondly, the loyalty of our people to one another.

While we do not wish to cast any reflection whatever upon any other denomination, we can see that our Church, proper, is *one body*. There are no sub-organizations in it, neither is there anything about our course of teaching that would ask for any such division. We see that in many places societies have been formed in the churches, for special purposes, and in order to become a member of such a society, a pledge must needs be signed before one is recognized as a member.

Now while these different societies may do much good in their special spheres, is it not a great drain on the Church proper? Does it not have a tendency to divide the power of the Church? Does not the Bible teach every one that we should obey all its commands and requirements? Does not every person who joins himself or herself to a church organization promise God to obey all His commands and keep all His statutes? Does the Bible require of us that we build annexes to Christ's body?

We must commend our young people in general for their loyalty to the Church so dearly beloved by them, and which they are ever ready to support. Perhaps never before have our young people taken such an active interest in the welfare of our Church as at the present time, and with all this we are still just one body, and that is why we are exercising such an influence on those around us. There is power in our work, and such as makes itself felt.

But some older brother or sister may say that our young people are getting too fast; they are trying to rush things ahead of time. To this I would say that in some instances we do not see the result to which our course if allowed to pursue it would lead, simply on account of our very limited personal experience, and we feel thankful for the kind advice our older brethren give us, for we are only desirous that our efforts which we put forth shall bring fruits to the glory of God. But right here is something which we would like to have our older brethren notice, and that is when we put forth our efforts to do that which we feel is for the good of the Church, and in harmony with the teachings of God's Word, but new in a sense to the course in which the work of

the Church has heretofore been carried on, it is very hard indeed, and very discouraging too, to have our work condemned without giving it a fair examination in the light of God's word, so that there may be co-operation and by thus putting the forces of those who are young and full of life with the matured forces of those who have had practical experience in church work, we could build up in still more compact form.

We do not need to form ourselves into a society or alliance or league or anything of that kind, but with all charity toward our brethren, and with all loyalty to one another, our Church, and to God, let us labor faithfully for the Master, working harmoniously with one another, using the word of God as our plumb-line, and measuring ourselves thereby daily, and our Church will continue to prosper, there will be a unity of the Spirit, the joints will be all fitly framed together, and the building of God thus erected will redound to the glory of our Creator, and will be conducive to the rapid spreading of the Gospel, and to the salvation of many souls.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:1-5. A. C. K.

For the Herald of Truth.

TRUE DISCIPLESHIP.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal. 4:6, 7.

Every Christian should feel and ask the question, "Am I a true child of God, and do I strive to resemble, more and more, our Father in heaven by my conduct and conversation?" If we would carry with us continuously the consciousness that whatever we do or wherever our duties might call us, I am a child of God, we would cease making excuses for our unchristian acts and words by calling them weaknesses, and claiming that we cannot become perfect in this life.

True we should ever feel our shortcomings, and weaknesses, and that we

are not entirely free from sin. Jesus told us to love our enemies, "bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and he sendeth the rain on the just and the unjust. For if ye love them which love you, what reward have you? Do not even the publicans the same?" He told us to be perfect, even as our Father which is in heaven is perfect.

God desires all His children to comply with all His conditions in His word and these He states clearly in connection with His promises. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." If we give place to the love of the world, the love of God cannot dwell in us, and if we have not His love within us, we can have no peace, no holiness, no happiness, no heaven. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

Scripture teaches a repentance, a being sorry for our sins, and a turning away from them, so that we will not commit these sins any more. When we are truly converted, God forgives us our sins, and gives us a new heart, so that we do not want to sin any more. He gives us a heart so that we can love Him, and His word and will, and also that we can love God's people, for they are our brethren and sisters, and strive to live a pure and righteous life. Paul said, "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon himself the likeness of man, that through humbling himself, and becoming obedient, even unto the death of the cross, God hath highly exalted him, and given him a name which is above every other name." He told us to work out our own salvation with fear and trembling, "for it is God which worketh in us both to will and to do of his good pleasure. To do all these things without murmurings and disputings that we may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world." Let us seriously ask ourselves, "Do we shine as lights in the world?" How sad if we should only be stumbling blocks instead of lights in the world and the salt of the earth! The method of Christ in the salvation of men is to expel evil from their hearts and lives

by filling them with good. Christ our elder brother is our pattern and example. His heart is most tenderly moved towards those that are farthest from God, and the Christian must share this feeling of his Lord for the lost, and express it by working for his salvation.

God has not redeemed us at such an infinite cost that we may simply enjoy heaven. We are redeemed and trained for service. The service of God is a delightful service, without friction, worry or disgust, a service in which perfect rest can be found. May God give us all the spirit for true devotion, which will bring us to God as children to a loving father. It is in hours of silent devotion that we drink in a living faith in the ever blessed Son of God, through the outpouring of the Holy Ghost. It is then also that the love of God is shed abroad in our hearts by the Holy Ghost. It is then that we know what it is to long for the day when our eyes shall see our King in His beauty, and behold the land that is afar off. If we find no delight in God's presence now, if it is no pleasure to us to linger in holy meditations, to pour out our hearts in blissful worship, to listen to God's voice speaking to our souls, now, how shall we be fitted for those glorious mansions whose light and bliss is the very presence of God?

Let us test ourselves with such questions, "Do I honestly endeavor to reach higher up every day in my conduct and my character, and try to resemble my heavenly Father more and more? Do I hate the sins which I used to love, pray earnestly and willingly to be delivered from sin and unrighteousness, also watch against it? Have I given up the practices which my conscience condemns? Have I submitted my will to Jesus, and is it my highest aim to please Him and not myself? Jesus said, "Except a man be born again, he cannot see the kingdom of God." The new birth is the beginning of the new life, and Jesus Christ is the only source of that life, and we ought to know if we are thus alive by the incoming of a new and divine influence. The Scriptures do not make any allowance to sin willingly. If we sin unwillingly, we have an advocate with the Father, Jesus Christ the righteous. SISTER C.

For the Herald of Truth.

CHARITY AND FAITHFULNESS.

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:8.

We are not to love in tongue, but in deed and truth, love our neighbor as ourselves. If a man say, "I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. Beloved, let us love one another, for love is of God and

every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love."

In this was manifest the love of God toward us, because God sent His only-begotten Son into the world that we through Him might have life. Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. (1 John 4:7), forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. (Col. 3:13). Let us ask the Savior to stretch forth His hand of righteousness, and command the roaring waves of selfishness to cease in our hearts, and melt our hearts in the love of God, and live in a more fervent spirit. If we lived thus we would not be so thoughtless in our greetings and our partings. "Be ye tender and affectionate one to another." To my understanding it should not be so exact, but in God I trust. He has taught me otherwise. It is hardness of heart that prevents an affectionate farewell. This is not the deed and truth, but can anything exist without a form, as I heard some one make the remark about the chinks that could be seen between the great logs. Is it not one of those things that keep out the cool, chilly air, that chills the whole room if left out of place? The room wants to be warmer for health, so the most weak and crippled can dwell in it in comfort and be cheered by it.

We are to walk in His footsteps. If we bear His name and walk not aright, we hurt His name. We should stop and think, how would the Lord do if He were here? He is not selfish, He is not impure, He is nothing but good. He loves one soul like another, and there is no respect of persons. Whatsoever ye do in word or deed, do it as unto the Lord, and not unto men. And to us mothers and younger ones to have complained that we can do nothing for the Savior, that it seems all in vain, and more shame and disgrace than service, is wrong. If we love Him, we keep His commandments, and every good deed done to bless mankind, be it ever so small, if done in the name of the Lord, it is gratefully received, if it is but a cup of cold water. He also gives us the opportunity if we but will, and love to serve Him, and have we not charge of the lambs, before the pastor or the evangelist? To not boast of this, because it really is the humbler part, but still this service is one of great responsibility. If we consider it as doing it personally unto the Lord, it will sweeten duty though it sometimes seems exceedingly tedious. If more is required He will open the door. In 1 Peter 1:10 we are exhorted to make our calling and election sure. If we do these things, we will never fail. We are to be fervent in

spirit; we are to press for a living faith, a faith that can say, "I know that my Redeemer liveth." Because He has said it we know it. If we have escaped so great a death, let us endure to the end. If we have the Redeemer's promises, let us obey our Redeemer's request, and labor for our fellow men, or like the slothful servant we may have taken from us that which we have, to be given to him that hath gained other ten pounds, and we like the unprofitable servant will be cast into outer darkness. We are not excused for hiding one talent. By the Lord's help let us trim our lamps that we may go to the wedding and not to the funeral. Life is but a fleeting moment, it can not give us lasting pleasure; it can give us naught but sorrow. Why will we seek after the things of this life and neglect so great salvation? Let us not forget the Savior's words to us all, "Watch and pray." M. KING.

For the Herald of Truth.

OUR INFLUENCE.

Then the high priest, and the chief of the Jews informed Festus against Paul and besought him, and desired favor against him.—Acts 25:2, 3.

They used their influence against Paul, just as we sometimes do against our neighbor, some brother or sister. We may use our influence against our home minister. We are so apt to tell things we think we know, which we had better keep to ourselves. We should be careful and not offend a brother. We should ever hold forth the good qualities of all. A minister may be doing as well as he can, but some inexperienced brother or sister may be using their influence unguardedly against him, for from within, out of the heart of man proceed evil thoughts, and by harboring and publishing them much evil can be done. We should quench these evil thoughts and fiery darts of the wicked.

We may use our influence against our church paper by not giving it credit or saying only letters and articles written by educated persons are printed. We should ever try to be on the right side as we have an account to give for the manner in which we use our influence. We may use our influence against the Sunday school work by not attending or helping to support the same, and in this way use or influence on the wrong side.

Paul answered for himself, not against the law, nor against the temple, nor yet against Cesar, "have I offended any thing at all."

Again we may destroy our influence by wild, ambitious, or any other kind of indiscreet living, and thus really torment and distress the church and her ministers. Do we appear in our conversation, dealings and dress like the world? It is offensive and abominable in the sight of God, nor do we show a good light or ex-

ample that will constrain others to forsake the ranks of sin. We are rather a stumbling block. We may be good talkers on worldly matters, but don't study the Bible as we should, and seldom get to meeting or Sunday school. When the children of Israel got into the promised land, they thought the work was done, but they were sadly mistaken, and their mistake caused them much sorrow and suffering afterward. So with many of us; after we are "in the church" we are ready to take the lounge. Awake! Arise! It is day, but the night cometh when no man can work. South English, Iowa. JACOB ETTER.

REPORT

of the Annual Ohio Conference, held at Martin's M. H., Orrville, Wayne Co., Ohio, on the 16th and 17th of May 1895.

The bishops met on the 16th for consultation, and to consider questions for conference. The following bishops, ministers and deacons were present on the 17th.

BISHOPS.

Michael Horst, Orrville, Ohio.
John Burkholder, East Lewistown, " "
John M. Shenk, Elida, "

MINISTERS.

Martin Leatherman, Wadsworth, Ohio.
David Martin, Winchester, "
C. P. Steiner, Cranberry, "
David Hilly, Bluffton, "
Jonas Krider, Wadsworth, "
William Kindig, Poe, "
Allen Rickert, Columbiana, "
C. B. Brenneman, Elida, "
David Hostetter, Weilersville, "
Adam Brenneman, Orrville, "
Vanburen Shoup, Mt. Eaton, "
Christian Steiner, Orrville, "
Jacob Musser, Silver Hill, "
David Garber, Orrville, "
Cyrus Hoover, Weilersville, "
Samuel Longenecker, "
Daniel Brubaker, "
Ira J. Buchwalter, Dalton, "
John Blosser, New Stark, "

DEACONS.

William Shoup, Mt. Eaton, "
Samuel Eshleman, N. Lawrence, "
Abraham Burkholder, Rittman, "
C. Z. Yoder, Weilersville, "
Henry Neucomer, Wadsworth, "
Peter Cunrad, Smithville, "
S. K. Plank, Orrville, "

Conference proper was opened by singing Hymn No. 39 in H. & T., "How firm a foundation." Bishop Horst read the third chapter of 1 Corinthians and after some fitting remarks led in prayer.

S. K. Plank was then chosen Moderator and Jno. Blosser, Sec'y.

Bishop Shenk introduced the conference address by reading a part of 2d chapt. of Ephesians in which the true

foundation of the church is held forth. The brother richly admonished all present to notice the doctrine of our faith, its length, width, height and depth. The underlying principle of the building is love, and all Christians build on this foundation. Other foundation can no man lay whereon the Christian can build. Some professors may build on the church, others on opinions, etc., but that will not stand. All must build on the same foundation, bishops, preachers, deacons with the laity. Our faith must be rooted and grounded on the immovable Rock of Ages. Man in his natural condition can not possibly please God, therefore he must submit to the Lord who will prepare him for His use or service. Jesus worked while it was day and it behooves us as His followers who have been recreated by the Lord unto good works also to exercise ourselves in His service.

If we are of the same family we should be interested in the same cause and should be freely exercised in bringing about its ends. The same spirit will prompt us to activity and watchfulness. In noticing the different doctrines we find that the foundation of love stands very prominent. In non-resistance love is necessary to overcome evil with good. The spirit of non-resistance should show itself in our daily lives at home, in the field, in the business room or wherever we are, and will manifest itself in all truly regenerated souls.

Jesus came not to destroy men's lives, but to save them and that is the Christian's mission.

Jesus says, "Swear not at all." The prominent principle in this is the TRUTH. A Christian's word is as good as any man's oath. If we are strictly true to all our promises, the magistrate will soon be convinced that an oath is not necessary.

Secrecy is a satanic delusion. For the Christian the church is the only organization that is needed. It is the institution into which we are called and can not work in any other to the glory of God.

Non-conformity is another principle that belongs to the Christian, by which he can show to the world to what side he belongs. When we once become seriously concerned about the salvation of men we will become non-conformed because simplicity in dress, in manner of living, etc., will help to bring about means of salvation. The means that the world uses in living out its fashions could be used in building churches, orphan's homes, etc.

Places of worldly amusement, fairs, festivals, circuses and the theatre can not be used when we build on the solid rock. The Spirit of Jesus will not lead to such amusement. Those who frequent such places are under vain and evil influences which are sure to leave their black marks.

We want to attain to that measure of grace that will make us so happy and

satisfied that we will have no desire or longing for any carnal or worldly pleasure.

AFTERNOON SESSION

opened with prayer by C. B. Brenneman, after which the following questions were presented and acted upon.

1. Who are the proper persons to investigate difficulties and transgressions of members of the church?

Ans. Where difficulties and transgressions are known to actually exist and the admonition in Matt. 18:15, 16 has been observed, the deacon is the proper person to investigate the matter. The bishop and ministers should avoid as much as possible taking part in such matter.

2. Resolved, That it is considered profitable and necessary for each member of the church to be visited and conversed with in regard to his spiritual interests, previous to communion services.

3. When it is necessary and parties are known to be truthful

Resolved, That outside evidence may be taken in adjusting difficulties in church.

4. Since the brethren S. K. Plank and D. Garber have proposed to establish an Orphan's Home and have offered the use of their farm and service in the same,

Resolved, That this conference encourages the brethren in their proposed work by their prayers, means, etc.

5. Resolved, That this conference approves of a S. S. Conference to be held at Church Conference.

6. Resolved, That the programme as arranged for the Ohio S. S. Conference be accepted.

7. When members of the church are known to frequent saloons or other places of vain amusements or partake of the intoxicating cup, they should be earnestly and prayerfully admonished and that the danger of such a course of life be pointed out, and that they should avoid all appearance of evil.

8. Can a Christian indulge in smoking, chewing or snuffing tobacco and be guiltless according to James 1:21, "Wherefore lay apart all filthiness," 2 Cor. 7:1, "Let us cleanse ourselves from all filthiness of the flesh and spirit"? Tobacco converts responded freely to this question and pronounced it a filthy, injurious and unnecessary habit, therefore

Resolved, That this conference admits its indulgence to be a filthy, useless habit and therefore testifies against it.

9. Has a brother that indulges in the filthy fashion of the world in the use of tobacco a right to reprove those who indulge in other evil habits or sinful customs of the world?

Ans. Being able to prove that he uses tobacco as a medicine he may reprove those who are given to sinful customs.

10. Resolved, That it is necessary for brethren and sisters to seek peace with

non-professors or those who are not members. "Follow peace with all men." "If it is possible live peaceably with all men."

The conference sanctioned the ordination of a bishop in the central district (Stark, Wayne, Medina, Holmes and Tuscarawas counties), also the ordination of a minister in the Holmes Co. congregation.

Conference adjourned to meet at the Salem M. H., Allen Co., Ohio, the third Thursday and Friday of May 1896.

Closing remarks and prayer by J. M. Shenk. JOHN BLOSSER, Sec'y.

REPORT

of the Illinois Annual Conference, held near Cullom, Ill., May 24th 1895.

As previously announced the bishops met on the afternoon of the 23d to arrange the questions and work to be considered at the conference proper.

FRIDAY, MAY 24th.

Conference convened at 9 o'clock A. M. opened by singing. Bishop John Nice next read 1 Cor., 3rd chap. After a few introductory remarks and comments on the Scripture read, he led the conference in prayer.

The following bishops, ministers and deacons were present.

BISHOPS.

P. Y. Lehman, Goshen, Ind.
E. M. Hartman, Washington, Ill.
John Nice, Morrison, Ill.

MINISTERS

J. S. Coffman, Elkhart, Ind.
David Burkholder, Nappanee, "
Jacob Bleiley, "
Amos Mumaw, Wakarusa, "
Henry Weldy, "
Jonas Loucks, "
Jacob Christophel, South West, "
John M. Weaver, Newton, Kan.
Aaron Loucks, Scottsdale, Pa.
John P. Schmidt, Gridley, Ill.
Daniel Orendorf, Flanagan, "
Philip Nice, Sterling, "
John McCulloh, Morrison, "
S. F. Coffman, Chicago, "
Peter Unzicker, Cullom, "
C. S. Hauter, "
J. S. Shoemaker, Dakota, "

DEACONS.

Henry Nice, Morrison, Ill.
Abram Burkhardt, Sterling, "
D. L. Ebersole, Freeport, "
John Snyder, Cullom, "
J. Nusbaum, Goshen, Ind.
Bro. Kinzinger, Washington, Ill.
Bro. Haun, Cullom, Ill.
Jacob Long, Elkhart, Ind.
Philip Nice was appointed Moderator and J. S. Shoemaker, Secretary.

Bishop Lehman first addressed the conference, followed by Bish. Hartman. The doctrine of Christ, as taught by Himself and His apostles, was impressively set forth by the brethren. Special stress

was put upon the most vital principles of the Christian religion, such as true repentance toward God and faith in the Lord Jesus Christ. Nothing short of the new birth or genuine conversion will admit the Christ life within us, the fruits of which are love, joy, peace, long suffering, forbearance, unfeigned meekness, humbleness of mind and spirit. If we know these things and as obedient children follow as the Saviour leads, we are certainly using the very best material in building upon the true foundation, Jesus Christ being the chief corner stone. If thus constructed, our building shall stand and the gates of hell shall not prevail against it.

At the conclusion of the bishops' addresses, all the ministers and deacons present arose in regular order, heartily endorsing the truths presented and confessing a willingness to abide by the doctrine and principles delivered unto us by Christ and His apostles. Following are a few of the many thoughts presented by our brethren.

Bro. Burkholder rejoiced to meet in conference to confer with one another harmoniously and would take the admonition of Paul to Timothy to abide in the true doctrine. The success of the church work depended on the efforts and zeal of the lay members as much as, if not more than on the work of the ministers. We need to earnestly contend for the truth, though we become a spectacle and a reproach in the eyes of the world.

Bro. Jonas Loucks urged all present to give earnest heed to the doctrine of Christ, and to be ever faithful in preaching and declaring to all men the one grand Gospel.

Bro. Christophel realized that the duties of the Lord's ministering servants were many and desired that we might do all things to the honor and glory of God, that we might be bright and shining lights and be found blameless in the sight of God.

Bro. Hauter rejoiced in spirit for the pure word of truth, and was assured that there were two ways in presenting it, viz., by precept and by example. The two must go together if we would be successful in our ministerial work.

Bro. J. S. Coffman was glad for the text word given in the conference address opening to us the thought of unselfishness and non-resistance; he was glad the world was beginning to see the necessity of settling its national and other difficulties by arbitration, also rejoiced to know that many Christian denominations outside of the Mennonites were beginning to advocate and uphold this one of the most essential principles of Christianity, namely, non-resistance. He loved more than ever the Mennonite church and its doctrine, believing it to be the doctrine of Christ, but would urge the great necessity of getting rid of the idea of Church Salva-

tion. The Mennonite church can never save any one. Our soul's salvation is a personal matter, and unless we are first cleansed by and through the atoning blood, all the church ordinances will not avail anything. The only religion that will ever accomplish a great and lasting work is an unselfish, nonresistant and self-sacrificing religion. The apostles adopted, preached and lived those grand principles, hence their success.

Bro. Mumaw sees the necessity of more earnest and effectual work, especially against conformity to the world; little by little the fashions and customs of the world are creeping into the church. We need to do all we possibly can to suppress this growing evil.

Bro. Unzicker hoped that we might all labor together harmoniously for the promotion of Christ's cause here upon earth.

Bro. Weaver felt as if he was but a boy in this assembly of workers. He desired to hold up the law as given from Mount Sinai to bring the children of men to realize their sinful condition and then freely apply the "Balm in Gilead" for the healing of the sin-sick soul through the gospel of grace. He rejoiced in the doctrine of nonresistance, and desired to be ever dead to self and alive to Christ.

Bro. Bleiley was indeed glad that all are desirous and determined to build on the firm foundation. Though we realize our weakness, the Lord has promised to be strong in the weak, and give grace to the humble.

Bro. Orendorf.—It was alone through the wonderful goodness of God, and grace of our Lord Jesus Christ, that we have been permitted to meet in this conference, shall continue to labor on as much as the Lord gives grace.

Bro. Aaron Loucks has a desire to labor faithfully in the vineyard of the Lord, believes that all Scripture is given by inspiration, and should be instilled into the hearts and minds of all the children of men and should seek to have all the world know of the great love of God toward a lost and ruined world, in sending His only begotten Son to redeem the same. We should be willing to consecrate all we have to God, with Paul be crucified with Christ, that we may possess the true Christ life.

Bro. S. F. Coffman was in hearty sympathy with the doctrine and principles, advocated by this conference, was convinced of the necessity of upholding and advancing those precious principles not only among our own people and nation, but to all people and nations.

Bro. McCulloh was certain that simply bearing the name Mennonite will not bring salvation, but being born of God alone will avail, and if born of the Spirit, there will be no room for selfishness or any other evil motive.

Bro. Weldy believed that the truths presented would stand when heaven and

earth would pass away. We need to work more in unity, and cry louder and longer than ever before, seeking not the honor and applause of men, but the salvation of souls and the honor of God.

Bro. Schmidt urged all to build on the true foundation with such material as gold, silver, precious stone. We need to be workers together in this one great building of God, all things to be done to the honor and glory of God our Father.

After the testimony and thoughts given by the deacons, the forenoon session closed with prayer by Bro. Lehman.

AFTERNOON SESSION

opened at 1 o'clock P. M. by singing, and a few introductory remarks by the Moderator, Bro. Nice, and prayer by Bro. Hartman.

The following questions were next brought before the conference, considered and acted upon.

1. Who are the proper persons to first investigate and try to adjust difficulties that may exist between members of the church?

Resolved, That, according to Matt. 18th, if the difficulty or offense is a personal one, the offended or offending party should first try to adjust the matter. If a church difficulty or offense, the deacon is the proper person to first investigate and try to adjust the same. In case help is needed, other lay members should be appointed rather than ministers.

2. Would this conference sanction and give consent to organize and hold a Sunday school Conference in this state?

Ans. Whereas the Sunday school work is as it were the nursery of the church and one of the best means of instilling into the minds and hearts of our young people the true doctrine and principles of the Christian religion, therefore be it

Resolved, That this conference sanction and advise the organizing and holding of an annual Mennonite Sunday School Conference for the state of Illinois, and in order to devise the best means and methods to carry on the most effectual S. school work, the bishops of this conference district be hereby instructed to appoint a committee of three to act in connection with the said bishops to arrange the programme and designate time and place to hold the first said conference.

3. In former years there was a resolution passed, denying our members the privilege of having their pictures taken; the resolution has been repeatedly broken by some of our members. Would this conference urge the disciplining of such offending parties, or be in favor of recalling or cancelling said resolution?

Resolved, That the original resolution be cancelled and the following adopted, that our ministering brethren use all possible means through preaching, exhorting and instruction, to persuade our members

with themselves to refrain from having their pictures taken.

Would this conference favor the appointment of a committee man to act in connection with other appointed committee men in making efforts and arrangements to organize and hold a General Conference?

Resolved, That this conference favor the appointment of a committee man to represent this conference district and assist other appointed committee men in making arrangements to organize and hold a general conference, and would hereby appoint Bro. E. M. Hartman as such committee man.

Does this conference approve of spreading the gospel, as understood and taught by the Mennonite church, in foreign lands?

Resolved, That this conference heartily approve and sanction all mission work both home and foreign, as Christ and His apostles taught, according to Matt. 28: 19-20, Mark 16: 15, 16, Acts 1: 8, and would extend both prayer and sympathy for the same when conducted in a manner approved by the Mennonite Church.

Bro. Hartman next gave a report in full of the work of the Home Mission in Chicago, as he found the same after an investigation last October.

Bro. S. F. Coffman next gave a report of the work and condition of the Mission as it is at present.

After submitting these reports, the following resolution was adopted:

Resolved, That this conference, after hearing Bro. Hartman's report of the Home Mission in Chicago, and the explanations made concerning it, that we encourage and support the said Mission, with freewill offerings; suggesting, however, that the workers shall be diligent to conform their work to the commonly accepted usages of the church.

Bro. Hartman and the secretary were appointed as a committee to investigate and look into the work and condition of the Home Mission some time during the ensuing year and to report at the next district conference.

It was decided to hold the next annual conference for the state of Illinois near Sterling, Whiteside Co., Ill., on the fourth Friday in May 1896.

Conference closed with prayer by Bro. P. Y. Lehman.

J. S. SHOEMAKER, Sec.

REPORT

of the Semi-Annual Conference of the Mennonite Church of York County, Ont., held in Wideman's meeting house, May 3rd 1895.

Conference was opened at 9 A. M. by singing No. 433 H. & T. and prayer and reading 12th chap of Romans. The ministers, deacons and the brotherhood testified their satisfaction with the 18 articles

of our faith, and their desire to labor faithfully by the grace of God. Bro. S. R. Hoover was nominated as moderator and Bro. Otto Geibner as secretary. The following resolutions were adopted:

1. *Resolved*, That we try to live more in simplicity of the Gospel and in uniformity of attire and come out from the fashions of the world and live a separate people.

2. *Resolved*, That our S. School workers here in Markham hold an Annual S. S. Conference in the Wideman's meeting house on the 27th of December 1895.

3. *Resolved*, That this Conference advise all members to attend church services on Sunday rather than to neglect the assembling of God's people in order to attend Sunday School.

4. *Resolved*, That this Conference advise that in the future all subjects for consideration shall be submitted to the proper person two weeks before the inquiry meeting.

5. *Resolved*, That this Conference advise that a church roll be made out to ascertain our actual membership.

It was then moved by Bro. Koch, and seconded by S. Reesor that this conference do now adjourn. Carried. Conference was then closed by singing hymn 444 H. & T. and prayer.

OTTO GEIBNER, Sec.

SUNDAY SCHOOL LESSONS.

LESSON XIII.—JUNE 30.

REVIEW (SECOND QUARTER, 1895.)

Golden Text.—Looking unto Jesus the author and finisher of our faith.—Heb. 12: 2.
Reading Lesson.—1 Cor. 15: 47—58.

DAILY READINGS.

M. The Triumphal Entry. Mark 11: 1-11
T. The Wicked Husbandmen. Mark 12: 1-12
W. Gethsemane. Mark 14: 32-42
Th. Jesus before Pilate. Mark 15: 1-15
F. Jesus on the Cross. Mark 15: 22-37
S. The Resurrection. Mark 16: 1-8
S. Peter and the Risen Lord. John 21: 4-17

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	The T. E.	Hosanna; blessed is he
II.	The W. H.	They will reverence
III.	W.	Take ye heed
IV.	The L. S.	This do in
V.	The A. in G.	The cup which my
VI.	J. B., H. P.	He is despised and
VII.	J. B. P.	But Jesus yet answered
VIII.	J. O. T. C.	While we were yet
IX.	The R. of J.	The Lord is risen
X.	The W. to E	He opened to us the
XI.	P. and R. L.	Lord, thou knowest
XII.	The S. P. W.	Go ye therefore

TIME.	PLACE.	PRACTICAL LESSON
A. D. 30. Apr. 2.	Mt. of Olives	Christ is King, and His subjects praise Him.
April 4.	Jerusalem	The vineyard (Church) is given to true servants.
April 4.	Mt. of Olives	The faithless and drunken share with the hypocrites. Beware not the Lord; set in remembrance of Him.
April 6.	Jerusalem	Always pray "Thy will be done."
April 6.	Gethsemane	The just was condemned for the unjust.
April 7.	Jerusalem	Many prefer a murderer to the Lord of glory.
April 7.	Judgm't Hall	How wondrous was the cost of the soul!
April 7.	Calvary	Jesus overcame the power of death.
April 9.	Jerusalem	God's truth makes the heart burn.
April 9.	Emmaus	The lambs and the sheep must be shepherded.
After April 16.	S. of Galilee	Christ's disciples are enquired from God.
May 18	Mt. of Olives	

NOTE.—Let the Titles, Golden Texts, etc., as presented in the table, be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

REVIEW BY LOOKING AT JESUS.

NOTE.—We look at Jesus in all these lessons, and find that each lesson shows Him in a new aspect.

I. The Triumphal Entry.—We see Him here as the Kingly One, entering His city in triumph. Let us welcome Him and open the gates to Him.

II. The Wicked Husbandmen.—Jesus is here disclosed as the Rejected One, God's Son, sent for the redeeming of the world, but rejected by those for whose salvation He is sent. Let us never be found guilty of rejecting our Lord.

III. Watchfulness.—We are to watch for His return, for He is the Coming one. Let us be faithful to the trust that He has given us.

IV. The Lord's Supper.—At every communion service of His church throughout the world Jesus is the Remembered One, kept in memory as the bread and wine are taken.

V. The Agony in Gethsemane.—In the garden we behold Him the Sorrowing One. Let us realize that His sorrow was caused by our sins.

VI. Jesus before the High Priest.—In His confession before Caiaphas we see Him as the Anointed One,—the Christ sitting on the right hand of power. Let us bow before Him as our Lord.

VII. Jesus before Pilate.—He is here the Condemned One. He is branded as guilty, even while the ruler on the judgment seat declares, "I find no fault in Him." Let us ever take our place as the guilty ones, and declare the Lord's innocence.

VIII. Jesus on the Cross.—He is the Dying One, and dying for us as our Redeemer, for we live through His death.

IX. The Resurrection of Jesus.—If He appears as dying He also appears as the Risen One, bursting the bands of death, and taking away its power for all who believe.

X. The Walk to Emmaus.—Here He walks beside His disciples as the Teaching One, showing the inner meaning of the word of life.

XI. Peter and the risen Lord.—To the repentant disciple He comes as the Comforting One, who restores the wanderer to His place among His followers. Let every wanderer return and be restored.

XII. The Savior's parting words.—Last scene of all, we see Him revealed as the Heavenly One waiting for us in glory. May we all come forth gloriously at His bidding.

OBJECT LESSON REVIEW.

NOTE.—An interesting review may be conducted by referring to the natural objects connected with the life and teaching of Jesus. The whole life of Jesus may be considered from His coming from the Father in heaven and the manger-cradle to the cross, the resurrection, and the return to heaven. The pupils might write out, or tell what they know of each object here mentioned.

A Manger.	A river.	A Dove.
A Serpent.	A Vine.	Gold.
A House.	A Mountain.	Bread.
Flowers.	Spices.	A Lake.
Grain.	A Table.	Sheep.
A Cross.	Fishes.	Thorns.
A Star.	Water.	A Tomb.
Birds.	Trees.	A Cloud.

CHARACTER REVIEW.

NOTE.—Having the chief events of the life of Christ well in mind, we can strive to form a spiritual picture of our Lord in our minds. What are the moral qualities we have seen in His words and works? From which of them did they shine forth, and under what circumstances? Among these are:—

His Love to man.	His Faithfulness
His Self-sacrifice.	His Hatred of Sin.
His Patience.	His Self-control.
His Trust in God.	His Prayerfulness.
His Obedience.	His Wisdom.
His Humility.	His Gracious Attractiveness.

THIRD QUARTER.

LESSON I.—July 7.

THE TEN COMMANDMENTS.

Exodus 20: 1-17.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10: 27.

INTRODUCTION.

Time.—B. C. 1491, probably the month of May.

Place.—The plain Er-Rahah, at the foot of Mount Sinai.

PARALLEL SCRIPTURE.—Deuteronomy 5: 6-21.

CONNECTION.—We now return, after a year in the beautiful life of Christ to the earlier portions of the History of Redemption. We left the children of Israel just after their crossing of the Red Sea. We take up their history near the same date, when God began their training as a preparation to enter the land which He had promised to their fathers.

THE JOURNEY.—The distance from the Red Sea to Sinai was about one hundred and fifty miles, and the journey occupied about fifty days. The chief incidents were: (1) The encampment by the wells and palm trees of Elim. (2) The giving of the manna, first in the wilderness of Sin. (3) The gift of the water from a rock at Meribah. (4) The battle with the Amalekites, when Aaron and Hur held up the hands of Moses. (5) The organization of the nation by rulers of various grades under Moses.—*Peloubet*.

DAILY READINGS.

M. The Ten Commandments.	Ex. 20: 1-7
T. The Ten Commandments.	Ex. 20: 8-17
W. The Commandments written.	Deut. 27: 1-10
T. God's law perfect.	Ps. 19: 7-14
F. Delight in the law.	Ps. 119: 1-16
S. Christ's summary.	Mark 12: 28-34
S. Love proved by obedience.	1 John 2: 1-11

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June 15, 1895.

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CORRESPONDENCE.

FROM SALUNGA, PA.—On Sunday June 2d, Bro Jacob Martin, of Virginia, preached a short but interesting sermon in the Erisman M. H., taking for his text, 1 John 4:18, dwelling principally on love. Many thanks to the dear brother for his visit, and may the good Master go with him wherever he goes, and may he be richly blessed, as well as those among whom he ministers. "And this commandment have we from him, That he who loveth God love his brother also." 1 John 4:21.
Cor.

FROM McVEY TOWN, PA.—Bro. David Plank of Logan Co., Ohio, visited us and preached five times for us in the latter part of May. He also assisted in special services held with two aged sisters, who are too infirm to attend our regular meetings. The preaching and visit of our dear brother were highly appreciated, and we trust for God's blessing to follow. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." So it has been once more; through the working of the Holy Spirit, a quiet and effective work of grace has been in progress here for more than a year. This work has shown itself in a quickened and deepened sense of our shortcomings, a disposition to be more faithful to the call of duty and a desire to be nearer to God. This work of the Spirit of God has been felt among us fathers and mothers as well as among our young people in and out of the church. These things are said, not to boast, but as a grateful and reverent testimony to the goodness of God and to the saving grace which now, as long ago, still is seeking to save that which is lost.

Five young people have come out to confess the Lord and to enter into a covenant with Him. Encouraged by the assurance, Eph. 3:20, that God is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," we do hope and pray that many others may yet choose "the better part," with Mary. A BROTHER.

EUGENE CITY, LANE CO., OREGON, MAY 16TH, 1895.—Dear readers, the poet's words come to my mind,

"God moves in a mysterious way,
His wonders to perform."

Just a few days ago I visited a young man, my comrade with the harvester last season. He recently had the misfortune to lose his left hand, (by falling into a brick machine). He is a son of Bro. Peter Christner. Just three weeks ago I was in Eugene and while I was in Mr. Page's grocery, I formed acquaintance with an aged man, John Bailey. I learned through his conversation that he came over the western plains in 1847 from Kentucky. In 1849 he went back to Illinois, and in 1850 made his third journey over the plains. I thought he had the most peculiar kind of a smile on his face of any man I ever met before or since. He approached me first when I came into the store, asking me if I wasn't a stranger here, how I liked the country, &c. He advised me at the same time to take his way of going through this world. Says he, "Always be friendly, and you will have friends." He further said, "I am getting old, but I feel rugged, but that don't promise me how long I shall remain so."

On the 14th I saw people going by my house in crowds. I made inquiries and learned that a man by the name of Bailey was to be buried at Oak Hill cemetery. I went and as I viewed the corpse, to my surprise I saw the remains of Mr. John Bailey. I learned later that he had died very suddenly of Lagrippe. I have again been reminded of the passage of Scripture, "Be ye ready, for in such an hour as ye think not the Son of man cometh. Just yesterday the step son of C. J. Kilmer, Jacob Berkey, had the misfortune to lose his right hand by a circular saw. How careful we should be in whatever we undertake to do, most especially with machinery. I had the pleasure to day of reading a letter from Pre. Mishler who left our vicinity a few weeks ago to visit his sick father in Indiana. May the power of God be with him that some sin-sick soul may be led from darkness unto light. Brethren, we a little handful of God's people crave an interest in your prayers that we may all be gathered where parting is known no more. Your unworthy brother,
MOSES D. EVERS.

FROM DELAPLAINE, ARK.—The brethren John Hartzler and Levi Miller, from Cass Co., Mo., made a visit in Arkansas during the latter part of May and organized a church and Sunday school at the above named place. The little brotherhood located there have no building in which to hold their services and have come to the conclusion to appoint a committee for the purpose and to make an effort to build a meeting house. The committee appointed are: C. S. Weaver, J. B. Mischler, and J. B. Schrock. They intend to write to different congregations and to ask them for assistance. They think with some outside help they will be able to accomplish their purpose and ask the brethren in the congregations in which they are asking help to do for them what they can. We wish them success in their undertaking and God's blessing.

FROM HOPEDALE, ILL.—Bro. Christian Koenig, of the Deer Creek Church, Ill., visited the church here on the 26th of May. On May 31, we were again made glad by a visit by the brethren Fred Mast, from Berlin, Holmes Co., Ohio, Daniel J. Johns, from Goshen, Indiana, and Joseph Litwiler and Isaac A. Miller, from Tremont, Ill. Bro. Mast spoke to us, 1 Cor. 13, and explained very clearly how all our good works must be prompted by the spirit of love, if we in any wise hope to receive the reward promised to God's children. Bro. Miller spoke also, in part, on the same text, after which the two brethren left for Douglass Co., Ill. In the afternoon we had another meeting, which was conducted by the brethren Daniel J. Johns and Joseph Litwiler. May God bless these efforts.

FROM MARTINSBURG, BLAIR CO., PA.—Our little congregation had quite a refreshing time on the 17th of May. Our ministering brother, William Graybill, of Juniata county came into our midst and on the 18th there were preparatory services and the same evening there was another appointment, which was fairly well attended. On Sunday the 19th communion services were held. We feel glad that our dear brother had the blessed privilege of coming to bring us the glad tidings of the gospel once again. We are always glad to have visits from our ministers, as we are few in number here, yet we have the blessed promise that if we hold out faithful until death we shall reap our reward. We would gladly invite all traveling ministers to visit us, as it strengthens us on our way heavenward. Let us pray the Lord to send more laborers into His vineyard, for the harvest surely is great, but the laborers are few.
M. A. S.

FROM GARRETT CO., MD.—On Saturday, May 18, a preparatory and baptismal service was held in the Casselman church in Garrett Co., Md. and three young souls were added to the fold. The following day communion services were held at the same place and a large number partook of the emblems of the "broken body and shed blood" of a crucified, but now glorified Savior. May it have renewed unto us all our relation to Christ and to one another, and may those souls, who have enlisted in the Christian warfare, hold out faithful unto the end and finally hear the blessed words, "Well done."
COR.

A MINISTER ORDAINED.—On the 16th of May a minister was ordained in the Weaverland congregation. The church having previously nominated thirteen brethren out of which number one was to fill the office. The lot fell upon John M. Souder. It fell very heavily upon the dear brother, but he desires to be faithful in the discharge of his duties. May he be endowed with power from on high to go forth and declare the whole counsel of God. Let us always lay in a mite for our ministers, especially our younger brethren, who oft times feel so backward, to rise to proclaim the "Good news." It will certainly be a great help to them if they are made to feel the prayers of the brotherhood.

FROM ANTRIM CO., MICH.—Bro Samuel Yoder, from Elkhart Co., Ind., spent some time with us during the latter part of May. A number of meetings were held and the communion of the Lord's supper was observed, at Wetzel, where a large congregation was present. Two meetings were also held at Bro. Isaac Garber's. The brethren there were much encouraged by these meetings.

MARKHAM, ONTARIO, JUNE 6, 1895.—On Saturday May 25th Pre. Jonas B. Snider, wife and little son of Waterloo county, Ont., came into our midst and on Sunday the brother preached at Almira and in the evening in Weidman's M. H., on Monday evening at Cedar Grove, on Tuesday morning at Altona and in the evening at Weidman's M. H. On Wednesday evening the 29th the brethren and sisters came to attend our conference on Thursday and Friday. Bro. Gabriel Heatwole of Virginia preached the same evening in Weidman's M. H. He preached every evening and nearly every day until Monday evening June 3d and on Tuesday morning he left for Jordan, Ont. May God bless him. There was meeting again on Saturday at 3 P. M. and on Sunday morning our communion services were conducted by bishops Cressman and Wismer from Waterloo Co. A large number of our brethren and sisters partook of the emblems in memory of our dear Savior. The ordinance of feet-washing was also observed. Then we held inquiry meeting to decide on the ordination of a bishop in our church. At the Sunday school in the afternoon Bro. Samuel Bowman gave a talk to the school. After S. S. the funeral services of sister Reaman who was buried there took place (see death notice), and on Monday at 9 A. M. a meeting was held for the purpose of nominating a brother for the office of bishop. Three were nominated, and in the afternoon the lot was cast, the lot falling on Bro Samuel Wideman. May God bless our dear young brother that he may stand on the solid rock, Christ Jesus, and hold out faithfully unto the end. Let us fully trust in God and take Him at His word, for it stands firmer than heaven and earth. "Not our will, but thy will be done, O Lord."
A. B. RAMER.

FROM MUMMASBURG, PA.—On Sunday the 2d of June our communion services were held and many brethren and sisters partook of the emblems of the broken body and shed blood of Jesus. Saturday June 1 two precious souls were received into the church by baptism. May the Lord bless them in their entrance upon the Christian life. May they ever lean on the strong arm of Jesus whom they have found precious to their souls. We pray that the dear brother and sister may ever be faithful that they may at last hear that welcome plaudit: "Come up higher." With heartfelt gratitude and Christian greetings, yours in Jesus.
M. WISLER.

SONNENBERG, WAYNE CO., OHIO, MAY 23, 1895.—On the 19th our congregation was visited by Bro. Christian Streiner, of Cranberry, Allen Co., O., who preached to a crowded house. Text selected from Rom. 8:1, 2
COR.

FROM JASPER CO., MO.—Bro. D. R. Driver of Morgan Co., Mo., and Bro. A. Wenger of Cass Co., visited the brotherhood of Jasper Co., and held several meetings there. Five precious souls became willing to be adopted and received into the family of God, by complying with the requirements of Christ's teachings, namely: "Repent and be baptized." May they ever prove faithful to their head, Christ Jesus, and be living witnesses to the truth, while here on earth.
COR.

SUNDAY SCHOOL ITEM.

SONNENBERG, WAYNE CO., OHIO, MAY 23D, 1895.—Our Sunday school was opened on May 5th with Bishop Jacob Nussbaum as Superintendent, and an attendance of 176 pupils and 20 teachers. May the Lord give unto us all zeal and energy that the good work may prosper and our aim may be to do good to His glory and honor and to win souls to Christ.
D. A. S.

A SAD ACCIDENT.

Our young brother, Jacob Berkey, nephew of Jacob Berkey of Elkhart Co., Ind., has recently had his right hand sawed off about three inches above the wrist in a saw mill in Oregon. Jacob joined the church here in Kansas while in his teens, and soon after went with his mother and step-father, C. G. Kilmer, to Oregon, where he labored faithfully toward the support of the family who have been in limited circumstances ever since they reached Oregon. There has been sickness in the family occasionally which at times made it burdensome, and now that Jacob, one of the chief supports of the family, is crippled and with a doctor bill of a hundred dollars, we promised him, as he requested, that we would present his misfortune to brethren and friends, who, out of sympathy for him and the family, might feel glad to send him something to lighten the burden. His uncle, Jacob Berkey of Elkhart, Indiana, will receive and send to him anything that friends may wish to contribute. Those in Ohio or elsewhere can send direct to Jacob Berkey, Eugene City, Oregon. He is a faithful, trustworthy young man and no one need fear that the money will be misapplied.

R. J. HEATWOLE.

Trousdale, Kansas.

REPORT OF THE HOME MISSION, MAY, 1895.

Gospel meetings, 28; Cottage meetings, 3; Children's meetings, 5; Homes visited, 82; Destitute homes found, 2; Families not attending church, 7; Meals given away, 86; Persons given clothing, 6; Busi-

ness letters received, 17; Business letters sent out, 24; No. tracts distributed, 1593; No. papers distributed, 303; No. visitors at the Home, 30; No. meals taken by visitors, 92.

MEDICAL:—No. calls made to homes, 96; No. teeth extracted, 68; No. Prescriptions made, 238; No surgical cases, 6; No. taken care of at the "Home," 2.

RECEIPTS.

A Friend, Shiremanstown, Pa., \$1.00; Cyrus B. Showalter, \$4.25; Wideman's S. S., Ont., \$3.05; Libbie Fretz S. S. class, Markham, Ont., .40; Jacob B. Erb, \$2.00; Benj. Hershey, .50; Bible class, McVeytown, Pa., \$2.10; Geo. R. Brunk, \$1.00; Congregation at Palmyra, Mo. \$6.00; Young people's meeting, Holden Mo., (stamps) \$2.50; Joseph Brenneman, .50; Levi Martin, \$2.00; Lydia Hostettler, \$1.00; Lena Eby, .25; A Sister, Conestoga, Ont., \$5.00; Mt. Zion Church, Morgan Co., Mo., \$2.45; Bible class, Allensville, Pa., \$1.60; Frank Smucker, \$1.00; Anna V. Burkholder, .50; Amanda Burkholder, .50; A Brother Elkhart, Ind., .50; C. H. Brunk, \$1.00; John D. Showalter, \$4.00; L. Lehman, \$5.00; A Sister, Cullem, Ill., \$1.00; Birthday pennies, Spring Valley S. S., Kansas, \$1.82; Friends, Canton, Kansas, .28; J. W. Christopher, .50; J. B. Weldy, \$1.00; David Burkholder, .50; Amos Munaw, .50; Lily Davidheiser, .50; Henry Weldy, .50; No. Ten, \$1.00; Hagey Church S. S., Ont., \$4.25; John Garber, \$1.50; T. P. Page, \$3.00.

EXPENSES.

Groceries, \$27.50; Cartage on goods received, .50; Rent, March, \$68; Gas, \$1.15; Postage, \$3.50; Unclassified, \$1.25; License for Hospital, \$10.00; Dispensary, \$5.53; Personal, \$1.05.

Amt. in cash May 1, \$51.51; Amt. rec. during month, \$64.92; Amt. expended, \$118.48; Amt. indebted, \$2.05; Amt. due Mission, \$217.69; Amt. due for rent, \$138. E. J. BERKEY, Sec. & Treas.

For the Herald of Truth.

OUR POSITION.

"Preach the word, be instant in season, out of season." *Paul to Timothy.*

The following article is from an old manuscript written during the war, a time which in many ways "tried men's souls," "and during which many of the non-resistant people were sorely tried and tempted, and often were led to humble themselves and draw near to God in order that their integrity and their pure motives might not be lost. Many however though they stood faithfully by their belief, did so with the most profound silence. Few indeed were those who during those times ventured to come out boldly and declare that all wars were wrong. Religious papers backed down from former positions, and professing Christians declared

that "a people (such as Mennonites, Dunkards and Quakers) that would not fight should not be allowed to dwell in the land." Nearly all took a positive position in favor of war and those who were non-resistant, were with few exceptions not sufficiently bold and strong to defend the cause, and when any one preached or taught or wrote on the doctrine of peace, he was maligned as a rebel and an enemy to the government. These things led the editor to write this article.

We are often called to give our opinion upon points and subjects which some might be inclined to misunderstand, or to interpret wrongly. Especially is this the case in our articles on non-resistance, and the arguments which we must necessarily bring in to support the same. But here we beg leave to say, our paper is a religious paper, and whatever is necessary to religion—the religion which we profess, a pure non-resistant Gospel religion—to the salvation of our souls, that we will write and publish. Whatever is evangelical and is taught in the Bible, that I suppose no man can find fault with, because it is the truth of God, and declared in His word.

It might be said of us, we are interfering with or opposing the government, or that we are meddling with politics, the war, and slavery. With all these points we have nothing to do, and don't pretend to discuss them at all. We believe that Governments receive their authority from Him who removeth kings, and who setteth up kings, Dan. 2:21, and these have their own duty, their own business to attend to, and we have nothing to say to their form or mode of government, only so far as we might have opportunity to instruct them, and exhort them on the Gospel. Our duty is to be subject to every ordinance of man for the Lord's sake, to pray for all in authority, to look in faith to God, and trust in Him, for He doeth all things well,—to set our faces Zion-ward and hasten on, even as Lot fleeing from the city of destruction, that we may save our souls. But as we hasten on, let us scatter the seeds of truth, and sow the words of eternal life, that all may gather them and come with us, and enter into life. Our duty in this respect is clearly defined by Peter, 1 Pet. 2:13-16. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

Yet while it is our plain and self evident duty to let these things which belong to earthly governments alone, and have no fellowship with them, in as much as we

have no abiding city here, but are as pilgrims and strangers seeking rest for our souls, it is also our duty to make known the whole will of God, and boldly declare all the truths, contained in His holy word, and this is our only purpose, and to this may God give grace and help and strength that we may be able to accomplish it, and do much good in His name.

In doing this, we also believe that it is our duty in our writing on the one hand, to maintain, advocate, contend for, and defend the right, i. e., the truths of the Bible. On the other hand to show forth and condemn wrong in all its forms, and if doing this our arguments must be drawn from the actions of men, or the government, we wish to be understood that in no case do we intend to utter a single disloyal sentiment, nor a single word which might prove detrimental to a government under whose liberal and generous rule we have, under God's mercy, enjoyed so many privileges and blessings. Far be it from us, far should it be from every brother or sister to utter a single word, or do the slightest action that might be detrimental to the government under which we live, neither can we without violating the Bible, nor according to our confession of faith, the rules of the church and the solemn promises which we made, when on bended knees before God and man, we entered into a solemn covenant with the Almighty, and renounced the world with all its vain and delusive works, to live to God and Him alone, for according to our confession and promise we must "fear, honor and obey the higher powers in all things that do not militate against the word of God." (Con. of Faith, chap. 27.) Let us then my brethren remember the solemn promise we made, and keep it faithfully to the end of life, that in all things we may keep harmless and unoffending both in the sight of God and toward all men, whether they be our brethren or the world—let us observe the perfect law of love.

The end for which we desire thus to labor, and the object we wish to accomplish is, to form right sentiments in the mind of the people, to inculcate not only good principles and good morals, but to lead people to understand more and more the great—the urgent necessity of throwing off evil nature of sin, and yield themselves all with one accord to the services of the Redeemer; to promulgate the doctrines of true Christianity, clothed in the spirit of meekness and charity which suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but in the truth; believeth all things and endureth all things. 1 Cor. 13:4-7. Had such a religion been faithfully taught by all the churches and by all individual pro-

fessed Christians during the last half century, who can tell how much might have been done to avert the dreadful calamity of war, which is now upon us with all its fearful and ruinous consequences. Had such a religion pervaded the people of this whole land, we venture to say that our land might to-day enjoy peace and tranquility, and the history of crime and bloodshed and devastation and sorrow and mourning and distress, which already fills volumes, (and the half has not been told) would never have been written. Among the true followers of Jesus there can be no wars—no fightings, no bloodshed, for this is the test of discipleship: "By this shall all men know that ye are my disciples, if ye have love for one another." John 13:35. If then the people can be taught to abhor war, and to settle their difficulties without resort to the sword, and especially if this sentiment can be formally instilled into the minds of the rising generation, we would be gaining two points, namely, first, we would be doing our duty to God in the requirement of the duty, to preach the Gospel to every creature, and secondly, we would be educating the people to become loyal, faithful, obedient subjects to their government, a people who would never rise in rebellion and overthrow the powers ordained of God—a people who would never dare to defraud, denounce and slander it—a people who would never stir up sedition and war, because they would be governed by a higher power, than that of sensual lust, conquest and aggrandizement.

But it is said, now is not the time to talk about such things; the nation is at war, engaged in fearful conflict; these are perilous times, we must be very cautious in what we say and do. This remark has been made by many persons, and the same declaration has been made by a certain periodical, whose entire energies were once devoted to peace, and which now comes to us, bearing in its pages no more the gentle persuasive voice of peace, but the cry of war. It is also said that the minds of the people are otherwise engaged, they have no time to think about the Gospel peace and such religion, all such efforts would be in vain, we must wait until the excitement is over, then we will talk and preach and write about these things again.

We beg leave to differ and to say that such sentiments are wrong, as a close observation will show. Where there is no violation of law or principle, there no reform is needed. If sin had not entered into the world no Savior would have been needed. If the human heart was not inclined to sin, then we should need no preaching. If the earth was not filled with corruption, falsehood and wickedness, then we would not need to lift up a voice against them, or at a time when there was no war we would not need to preach against it, because it would be

vain for us to declare against a sin which has no existence, and into which the people are not tempted to enter. But when the sin is upon us, then is the time to proclaim against it, to show the people its enormity—then, and then only will they be able to see it in its true form and learn truly to abhor it. And if there are perilous times, our trust must be in God. All great reforms have been effected through trial, and suffering and fierce conflicts of the spirit, even the Christian church could not be established and instituted but through the blood of the Son of God, and is the servant better than the Master, or shall we shrink from any duty because evil minded men threaten us with harm? Behold the example of Daniel, of the three Hebrew children, of Christ and the apostles, of Paul and a host of reformers and martyrs, whose lives we uphold as patterns for all men to follow. Shall we obey man rather than God?

This war has brought people to thinking. It has aroused their minds to the fearful reality of war; the fallow ground has been well broken up and prepared for the reception of the seed, and now shall there be no sower to go forth and scatter it? Shall we withhold our hands, and not declare the great principles of the Gospel to a dying world, because the days are evil? This would be selling our birthright for a mess of pottage, giving time for eternity, peace for war, joy for sorrow, happiness for misery. The church always flourished most when her trials were greatest, as we may read in the Bible, the ancient histories, and as is now the case again at the present time. Our church is more prosperous than it has been, because the people through recent trials have been led to reflect more upon their lives and duty than heretofore, and we have no reason to believe that our labors would be in vain as has been asserted, but on the contrary more effectual than in times of peace.

Religion is accepted by all Christendom as the great solace in times of trouble and distress; hence at the present time it should be preached and promulgated and under the blessing of God would be the means of doing more good, gathering in more souls, and affording more consolation and joy than at any other time, yet the general complaint among the different churches is that everything is very cold and the minds of the people are otherwise engaged, and not many souls are gathered in. The reason of it is, There is too much preaching for war, and not enough of the Gospel of peace. When men are told that a Christian must also be a warrior, and the most brave of all others, then what are the principles of religion to him? Then I say the vitality of the Gospel is destroyed, and man follows again the teaching of nature, and not the teachings of the Spirit, for the fruits of the Spirit are, love, joy, peace,

long suffering, meekness, temperance, and these do not accord with the work of the soldier; but they do accord with the life of Christ, and the Gospel which He taught.

Noah was sent to preach repentance to the world, when the world was filled with violence to such an extent that it repented God that He had made man. The prophets came one after another, as at different times the children of Israel had become so very corrupt, that at one time Elijah was led to exclaim, "I, even I only am left, and they seek my life to take it away." Christ came Himself at a time when scarcely the seed of the true worship of God remained in the earth, and the same may be said of Luther, Calvin, Menno Simon, and others. To-day the land, yea, the world is swallowed up in sin and corruption, and shall we hold our peace? I tell ye nay! God commands us; let us go boldly forth and declare His Gospel. The voice of the Lord is heard saying, "Son of man. I have made thee watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man will die in his iniquity, but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked ways, he shall die in his iniquity; but thou hast delivered thy soul." Oh! Christian brother, oh! fellow laborer in the vineyard of the Lord, how shall we appear if in these days we are silent in regard to these weighty matters, which relate to the salvation of the immortal soul? "Arise, oh man! Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." "Now is the accepted time, behold, now is the day of salvation."

JOHN F. FUNK

THE HEATHEN AND CHRISTIAN.

A lady, in New Jersey, received into her family a stranger from a heathen land. She found him remarkably intelligent, and sought to instruct him in the truths of Christianity. But though he was apt and willing to learn, she was painfully conscious that her instructions lacked power. She says, in the *Evangelist*:

One day I sat conversing with him, he in very imperfect English, and I with a dictionary of his native language beside me, to which I had frequent recourse. A proverb of his country attracted my attention, and I read aloud, "The heart

of man is the same in all nations." A silence followed, which was broken by the rather personal remark, "Mrs. W., why do you, why do American ladies wear ear-rings?"

You can imagine the startling effect it had on me, when I tell you that a few weeks before, a friend whom I considered rather ultra in her religious notions, having reproved me for wearing them, to her, unseemly ornaments, I replied, rather impatiently, "I am a Christian, but I certainly shall not be a fanatic. When God tells me to put them aside, I shall do so, and not until then."

You can readily understand the effect of this question, and from such a source. Unwilling, however, to be convinced, glancing at an elegant chain attached to his watch, I replied, "Probably for the same reason that you wear that chain. They are pretty, and I like all pretty things, flowers, pictures, &c."

"No, no," said he, "my chain is of use. I think you told me that 'God made men all good.' I think He did not put holes in women's ears. Yes, 'The heart of man is the same in all nations.' My country women blacken their teeth, paint their faces. Christian women make holes in their ears." The truth came home with power to my soul. Quickly unfastening my rings, I laid them on the table.

"Why do you do so?" said he, evidently perplexed by the act.

"O," said I, "God did make man good. He has told me to take these rings from my ears, and I obey Him."

Quickly unfastening his chain from his watch, he laid it beside the rings; and notwithstanding my efforts to induce him to resume it, he persisted in his determination of not wearing it again until I did the rings.

Before his return to his native land, which occurred soon after, his mind seemed much enlightened concerning Christian truths, and he said to me one day, with earnestness, "Mrs. W., I wish you would tell American women, not to wear ear-rings. It has a bad effect upon our country women. Many others think just as I do concerning this matter. And before I came to this country, I was prejudiced against the Christian religion, because I did not think I saw much difference between those who professed it and those who did not."

And now obeying what I solemnly believe to be a message from the Master, I submit the matter to your consideration. Let us not dear sisters, send our money and prayers to the heathen, for the spread of the Gospel, and by our thoughtlessness—for I cannot believe any true Christian would willingly lay a stumbling-block in the way of a fellow creature—virtually deny the power thereof.

WOMEN IN THE MINISTRY.

For the Herald of Truth.

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seductive spirits and doctrines of the devil," 1 Tim. 4:1. This is prophesied by Paul through the spirit of God, therefore it will come to pass. Now if we are willing to take the word of God as our guide, then the teachings of Christ and His apostles will be plain to us, but as long as we cherish self we will try to charge the meaning of Christ and His apostle's will, but this will not change the words one item, they will still mean what they were spoken for. It seems to me that there is not a command in holy writ plainer than that a woman shall keep silent in the churches. We do not find that they taught publicly, only Jezebel, but Paul says 1 Cor. 14:34 that it is not permitted unto them to speak, and in the 35th he says it is a shame for women to speak in church. It seems to me that if we would read the New Testament with an honest heart, prayerfully for the welfare of our souls, we could never understand the Scriptures different than what they mean where there is a command. Now let us see what the Spirit says to the church at Thyatira of Jezebel. "Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel which calleth herself a prophetess, to seduce my servants to commit fornication, and eat things sacrificed to idols. And I gave her space to repent of her fornication; and she repented not. Behold I will cast her into a bed, and those that commit adultery with her into great tribulation except they repent of their deeds. And all the churches shall know that I am he which searcheth the reins and the hearts and I will give unto every one of you according to his works." Rev. 2:20-23 Remember therefore from whence thou art fallen, and repent and do the first works, for whosoever giveth heed to seducing spirits cometheth fornication and adultery. Therefore repent, or else I will come to you quickly and will remove thy candlestick out of his place, except you repent. Rev. 2:5. Read the second chapter of Paul's letter to Timothy, and meditate on the last eight verses, as these, it seems to me, will give light on this subject to any one reading them honestly and out of pure motives.

"Therefore, brethren, hold fast to the traditions which you have been taught by word or epistle." "Now the Lord Jesus Christ himself, and God even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work." 2 Thess. 2:15-17.

Goshen, Ind.

P. Y. L.

MOTHER'S COLUMN.

THE TRAINING OF BOYS AND GIRLS.

We recently read the testimony, given below, of a Christian gentleman respecting his early training. He had been carelessly guarded, and during his early years had heard many vile and vulgar tales. He said: "You cannot know what a source of pain and grief is this fact to me now. Children should never hear the sound of impure words. To-day, at any moment, these hateful, horrid words may rush into mind, at times destroying some beautiful picture, some fancy sketch drawn by what I see or hear; and all the pleasure of the moment is taken away, and I am distressed by the presence of memories I cannot banish." This is not overdrawn. Few men there are who feel not the vicious influence of some incident of early life they should never have experienced. The truth is that our boys and girls have not the guardianship which is due them. They are turned in many instances, like domestic animals, upon the commons of life, and left there to learn what they may. We provide them with schools and churches, and then we divorce their mental and moral conditions entirely from our responsibilities, and devote our only thought for them to their physical needs, hardly inquiring into their leisure hours, their pastimes, and their playmates. They learn a thousand things they should not, many of which might be excluded from their knowledge by proper care. It may be said: "They will learn the evil." Yes, that may be true; but let the knowledge of evil be put off until the character, the tastes, the habits, and the associations of the children have been formed. Then the impression will not be lasting, influential, fixed.

Parents may, in child-training, fix the impress of a spiritual atmosphere and a right purpose. Children without such an atmosphere may have social, literary and natural advantages, and die poverty-stricken in soul. In common departments of the child-training we use authority. If a child does not want to go to school, we say: "Go." If it does not like the food set before it, we say: "You must eat it." If it does not wish to wear the clothes provided, we say: "You must wear them." If it does not wish to take the medicine prescribed by the physician, we say: "You must take this." But in soul culture it is often left to its own "likes," and the enemy of the child's soul sees to it that his likes are reproduced.

We do not care enough for the souls of our children. Our attention too frequently all runs in the secular. If we were handling clay, and it were ruined,

it would prove to be a small thing; but children have immortal souls, and will grow up monuments of our care or carelessness. It is difficult to straighten a crooked tree or change the form of a hardened brick. Let us fill the minds and souls of our children with God-given principles, so that Satan can find no room in their hearts for vice. Luther said: "The whole power of the Church lies in the young." His words may be studied alongside of that divine word which says, "Train up a child in the way it should go."—*Rev. Price A. Crow, in Sunday School Magazine.*

For the Herald of Truth.

HELPING OTHERS.

Could we but realize more sensibly the blessedness of helping those who are not able to help themselves! We should remember that we live not for ourselves alone. Oh man, forget not thou, "that which thou hast is not thy own," and thou art only a steward to the great Master. At His coming He will demand it again with usury. Hast thou gained any, or didst thou hide it in the ground, thinking it needless to try? All power is His, and dreadful consequences will be put upon the slothful. Hast thou wealth? Help the poor. "He that giveth to the poor lendeth unto the Lord." Put thy talent to usury. Can you resist temptations? Help those that cannot. And oh! my Christian friends, now is an important time to awake our drowsy powers and exert every effort against intoxicating drink, which is the cause of so much distress in our land. And I do hope that every genuine Christian will not only work but live against the evil, for it is indeed a great evil.

Look at the dreadful curse it has brought about to day, the many thousand graves that drunkards fill annually, with the seal of eternal perdition, "for no drunkard shall inherit the kingdom of God." The poverty and the misery, the heartbroken and distracted widows, the starving orphans, the strifes, the contentions, murders and divided homes, is this trifling if a single soul is worth more than the whole world? "Woe unto him that giveth his neighbor drink, that putteth the bottle unto him and maketh him drunken also." "Woe unto them that are mighty to drink wine and men of strength to mingle strong drink." "But they also have erred through wine and through strong drink are out of the way, the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in wisdom, they stumble in judgment." "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder."

And what is the consequence of those wounds? DEATH! And "they that tarry long at the wine," what is their portion? "Woe, sorrow, contentions, babbling, wounds without cause," etc.

Is there no harm in drinking? Paul says it is neither good to eat flesh or drink wine, or anything whereby thy brother stumbleth or is offended or is made weak, and we know that many brothers have stumbled and fallen for this very cause, never more to arise. Would it not be well to make the resolution with the apostle Paul when he says, "if meat make my brother to offend, I will eat no meat while the world standeth," not to drink any strong drink whereby our brother stumbleth or offends or is made weak, even though it is known to have checked diseases when used with care. If the value of human souls were not incomparably greater than our vile bodies, it would leave some room for argument, but how an intelligent Christian can insist on this liberty when human souls are at stake, is too abstruse for me, and my prayer to Almighty God is that He will show His strength in the cause, and help us to so live as to remove this evil temptation from poor, weak mortals.

My God, I feel the mournful scene,
My bowels yearn over dying men,
And fain my pity would reclaim,
And snatch the firebrands from the flame.
But feeble my compassion proves,
And can but weep where most it loves.
Thy own all-saving arm employ,
And turn those drops of grief to joy."
Millersville, Pa. ANNA KENDIG.

For the Herald of Truth.

THE JOY OF TRUE PEACE.

What is more blessed, more joyful in this world than to have the perfect peace of God within our souls, and to feel that we are doing the will of our heavenly Father! How glorious to behold a family where father, mother, and children are all rejoicing together in the Savior's love; where one can feel the unity of the Spirit of Christ binding hearts together as one, rejoicing and praising God for the glorious salvation, the love of Jesus which we feel in our hearts and having the promise of entering into His rest. What a glorious promise! How sweet it is to feel that our peace is made with God, and that where Jesus is there we may be also.

Dear brethren and sisters, can we say from our heart and not merely from our lips, that we do the will of God, that we can look to Jesus, to His glory, and take Him as our all in all under every circumstance of life, when we are enjoying the blessing of health, as well as when we may be on the bed of physical anguish and pain, can we feel the love of Jesus burning in our soul, and rejoice in God? Not only this, but do we look upon our unsaved friends with sorrow

and love for their poor souls? We can see the aged with silver hair almost ready to pass off the shores of time; we can look upon the middle aged and young in the bloom of life, enjoying health and strength, and seemingly the promise of a long life. Do we think of their souls? We can only look upon such with a prayer ascending to the throne of grace for the salvation of their dear souls.

What sight is sadder to behold than an aged person tottering, as it were, upon the brink of the grave, with no hope in Christ, but sinning and rebelling against God, or to see those who have professed once to have loved God and are now living upon borrowed time, having passed the allotted time, and testify in their last days that they do not enjoy Christianity as they did in the days that are past and gone. May God help us to live that our last days may tell that we love Jesus as well as, yea, more than in the days of our first experience, and that that love may increase instead of decrease. How sad it does seem to see fathers and mothers going the downward road, the road to ruin, to misery, to despair, and woe, and their children following in their footsteps, at last to launch their souls in that awful eternity!

Fathers and mothers that know not the way of the Lord, will you not retrace your footsteps, and turn from the downward road, and climb Zion's hill, and love your God for Jesus' sake, for your own sake, and for the sake of your children?

Mrs. A. M. Good.

WATCH.

"Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:42.

To watch is the wise exercise of a gracious soul, who is sensible of his own weakness, loves his Savior, and fears to grieve His spirit; who is well acquainted with the depth of corruption in his fallen nature; is well apprized of the invisible powers of darkness; and hearkens to the voice of his kind and adorable Shepherd. This watchfulness discovers an awakened attention to our spiritual concerns, and has the love of Christ for its motive, and is attended with a constant dependence on Christ for protection from danger, and for strength against all enemies, together with supplies of grace in every time of need. If our religion be only in outward profession, it may pass without watching, but if it be true grace in the heart from Jesus Christ, that sacred treasure will need to be guarded with circumspect watchfulness. The exhortation is to all God's children, necessary in all conditions, in youth, manhood, old age; in prosperity and adversity; in the season of consol-

tion, and in the time of temptation; in company, and alone. Oh! blessed Jesus, help me to watch and pray; let me be always ready, keep me in Thy love; and preserve me by Thy power, till my change shall come.

"Lord help me to watch,
And help me to pray,
For foes lie at catch
By night and by day."

LIZZIE S. DOMER.

Landisville, Pa.

Married.

MILLER—EGLE.—On the 26th of May, near Hopedale, Ill., by Bishop Christian Nafziger, Edwin Miller, of Elkhart Co., Ind., and Lydia Eggle of Minier, Ill.

GERBER—SOMMER.—On the 1st of June, by Bish. Jacob Nussbaum at the home of the bride's parents, Brother Jacob M. Gerber and Sister Lina C. Sommer, both of the Sonnenberg church, Wayne Co., Ohio.

LAUBER—STAUFFER.—On Tuesday, May 21st, 1895, by Bishop Joseph Schlegel, Benjamin Lauber and Phebe Stauffer, all of Seward County, Neb.

SCHRAEG—DETWEILER.—On Sunday, May 26th, 1895, by Bishop Joseph Schlegel, in the Fairview Meeting House, in Seward Co., Neb., Daniel Schraeg and Mary Detweiler, all of the above mentioned place.

KEYSER—BOWER.—Feb. 21, 1895, at the residence of the bride's parents, Dr. and Mrs. I. Bower, Plymouth, Ind., by Rev. W. W. Lineberry, Mr. Schuyler Keyser and Miss Callie Bower, all of Plymouth, Ind.

DIED.

SHANK.—On the 27th of May 1895, in Howard Co., Ind., Wilson, son of Noah and Lucinda Shank, aged 3 months and 27 days. Little Wilson was a great sufferer from his birth. Funeral services on the 28th at the Zion church by A. J. Troyer in German, from 2 Samuel 12:23, and in English by J. S. Horner. Buried in the Mast graveyard.

ROPP.—On the 24th of May, 1895, near Pekin, Tazewell Co., Ill., of cancer, Bro. Jacob Ropp, aged 78 y., 17 d. He leaves his wife and 9 children, 45 grand children and many friends to mourn their loss. He was buried on the 26th at the Union M. H. at Elmhurst. Funeral services by Joseph Buercky of Tiskilwa, and Isaac Miller of Tremont, Ill., Benj. Berkey of Groveland, and John Schmitt, in German, and by Val. Strubhar of Washington, in English, from Phil. 1:21. The funeral was one of the largest that ever occurred in this part of the country. Bro. Ropp died in peace with God and man. J. BURCKEV.

NUSBAUM.—On the 21st of May, 1895, in Elkhart Co., Ind., Christian P. Nusbaum, aged 62 y., 8 m., 13 d. Deceased was born in Ashland Co., Ohio. He leaves 3 sons and 4 daughters, 3 brothers and 4 sisters and many friends to mourn his death. He left the assurance that all was well with him. Buried at the Clinton M. H. Funeral services by J. S. Lehman. Text, "Depart, for this is not your rest."

HAGER.—On the 30th of May 1895, in Elkhart, Ind., Floyd Vernon, son of Frank and Ella Hager, aged 6 y., 6 m., 5 d. Buried on the 1st of June, in Elkhart. Funeral services by J. S. Lehman. Text, "To die is gain."

GLICK.—On the 23d of May, 1895, in Newbury Twp., Lagrange Co., Ind., of consumption, Rachel Emma, daughter of David H. and Barbara Glick, aged 21 years, 10 months and 6 days. She was a faithful member of the Amish Mennonite church. The remains were interred on the 26th in the family graveyard. Services at the Pleasant Valley A. M. meeting house by J. D. Miller, from Rev. 14:13, and by D. D. Troyer, from 2 Cor. 5:1.

SHOWALTER.—On May 8th 1895, near Mt. Clinton in Rockingham Co., Va., Sister Elizabeth wife of John Showalter, aged 60 years, 6 months and 25 days. She was buried on the 10th at Weaver's church. Services were conducted at the church by Jacob R. Hildebrand, E. C. Shank and Jacob Martin, from Mark 13:37. She was for many years a consistent member of the Mennonite church, and leaves a husband and six children to mourn their loss. We believe we say truly a mother in Israel has left us.

MYERS.—On the 1st of June 1895, in Olive township, Elkhart Co., Ind., Mary A. Funk, (widow of the late Enos Myers, who died about five years ago), aged 67 yrs., 5 mos., and 5 days. She was born in Northampton Co., Pa., Jan. 27th, 1828, and at the age of 8 years she moved with her parents to Wayne Co., Ohio. She was married to Enos Myers in 1849. In 1854 they moved to Elkhart Co., Ind., and located on the farm which is now the old homestead. There are six sons, three daughters, two sisters, two brothers and eleven grand children and many friends to mourn her death. The family were all present at the funeral except one son, who is in Australia. Her funeral was very largely attended. Services were conducted by Felthouse assisted by J. F. Funk. She was a faithful member of the Brethren Church and was much beloved and respected by those who knew her. She had been in declining health for sometime. She passed away quite suddenly, and while we mourn her death we hope our loss is her eternal gain.

GINDLESPEGER.—On the 15th of April 1895, in Conemaugh Twp., Somerset Co., Pa., very suddenly, Mary Ellen, only daughter of Bro. Josiah and sister Elizabeth Gindlespeger, aged 1 month and 21 days. This child died very suddenly; in the morning when they left home to visit the wife's parents the child was well, but when they arrived there, at a distance of a few miles, the child was a corpse. It was buried on the 16th in the Blough Mennonite grave yard. Funeral services by Sam'l Gindlespeger and L. A. Blough.

"The little crib is empty now,
The clothes are now laid by;
I am not dead, but sleeping,
Awaiting a crown on high.

So farewell, dear, dear mamma
You nursed and watched me well;
But Jesus took your darling
So mother, dear, farewell.

And farewell, dear, dear papa
You to your bosom pressed
Your child, your Mary Ellen dear,
Who now has gone to rest."

Sol. by HER MOTHER.

THOMAS.—On the 30th of April 1895 in Conemaugh Twp., Somerset Co., Pa., Ida May, daughter of Silas and Lovina Thomas, aged 2 yrs., 1 month, 26 days. She was buried on the 1st of May in the Thomas Mennonite grave yard. Funeral services by Samuel Zimmerman and L. A. Blough. Little May had suffered for several months but her sufferings are now over and she is at rest.

AMSTUTZ.—On the 28th of May, 1895, near Orville, Ohio, Sister Sarah, wife of Solomon Amstutz, of consumption, at the age of 31 years, 4 months and 9 days. She leaves a husband and 4 small children to mourn the loss. This is the third funeral from that family within 9 months. She had selected her funeral text from 2 Tim. 4:9-10 from which services were conducted by Bish's Henry Horst, Jacob Nussbaum and John K. Yoder.

MILLER.—On the 30th of May, 1895, near Plevna, Howard Co., Ind., of consumption, Ida Miller, aged 17 years, 7 months and 11 days. Sister Ida very patiently bore all her sorrows and her afflictions. She gave her heart to Jesus two years ago, when the brethren J. S. Coffman and J. P. Smucker were holding a series of meetings at this place. She was a devoted young sister. She will be greatly missed both in the church and out of church, although she said that if God would again grant health unto her that she would do up her work early and then take her Bible and go to some secret place and read her Bible and commune with her Lord. She was adopted into the family of brother Noah Schrock, her mother's husband. Her mother died about twelve years ago. On the 31st the remains of Sister Ida were followed to the A. M. meeting house by a very large concourse of people. Services were conducted by E. A. Mast in German, from Eccl. 12:7, and J. S. Horner in English, from James 4:13, 14. The last good evidence that she is safe in the arms of Jesus.

"A precious one from us is gone,
A voice we loved is stilled!
A place is vacant in the church and home;
Which never can be filled.
"Go to thy rest, fair Ida,
Go to thy dreamless bed!
While yet so gentle, undefiled,
With blessing on thy head!"

BASINGER.—On the 28th of May, in Mahoning Co., O., of inflammation of the bowels, Ira, son of Jacob and Lydia Basinger, aged 20 years, 6 months and 1 day. Funeral on the 30th at the Oberholzer M. H. where services were conducted by Allen Rickert and John Burkholder. He had been in the vigor of health until about a week before his death. Being a bright boy, kind, gentle and seemingly of a faultless disposition, he had gained a wide circle of warm friends which was attested by the fact that perhaps never before had as many people assembled on any occasion at the Oberholzer church as were present, to pay their last tribute of respect at his funeral. But with all this he came to realize that even the highest moral character alone will not save, and his desire to be baptized and received into the visible church of Christ was granted, and his bereaved parents and only surviving brother, as well as his many friends, can well soothe their sorrows with the assurance that he is at rest. He left this message for them, that they should tell his comrades and young friends also to come to Christ and meet him in heaven, and that they should try and work more for Jesus than he did. Now young friends, will you not for his as well as for Christ's sake heed his dying request and accept his invitation to come to Christ, to live and work for Him while in the vigor of youth that still others may join in with you to meet him in the glory world. M.

DOSTER.—On the 31 of May, 1895, at the home of John Bender, in Rothville, Lancaster Co., Pa., Jacob Doster, aged 56 years, 11 months and 13 days. He suffered over fifteen years of spinal disease. He was received into the Mennonite church two months before his departure.

GOOD.—On the 31st of May, in Ephrata, Lancaster Co., Pa., Sister Catharine Good, widow of John Good, aged 65 years, 9 months and 5 days. She was a victim of bronchial consumption. She had been in feeble health since last fall, and was confined to her bed the past 8 weeks. She was a member of the Mennonite church for many years. Funeral took place on the 21st. Interment at Eby's meeting house. Services were held by Elias Nolt in German and Bishop Isaac Eby in English. She leaves three sons and two daughters to mourn her departure.

EICHER.—On the 9th of May, 1895, in Washington Co., Iowa, of consumption, Leon, son of Christian and Anna Eicher, aged 1 year, 10 months and 17 days. Buried on the 10th at the Emanuel church. Services by S. Gerig, in German, and D. D. Graber, in English.

YODER.—On the 27th of May, 1895, in Elkhart Co., Ind., Grace, daughter of Alphens and Yoder, aged 8 m., 24 d. Buried at Yellow Creek on the 29th. Funeral services by Noah Metzler and J. S. Coffman. Text, "Of such is the kingdom of heaven."

REEB.—On May 25, 1895, near Lund, Decatur Co., Kansas, of lung fever, Charles, infant son of Charles and Frieda Reeb, aged 3 months and 10 days. Buried on the 27th in the Amish Mennonite graveyard. Services by C. C. Schrock, from Psalm 39 and J. C. Birkby, from Mark 10:13-15. Another rose has faded, to bloom in that better land. A. S.

BVER.—On the 24th of April, 1895, near Stouffville, Ont., Mary, wife of the late Samuel Bver, aged 91 years, 7 months and 24 days. She was buried on the 27th in Wideman's graveyard, where a large concourse of relatives and friends assembled to pay their last tribute of respect to the departed sister. Peace to her ashes.

REAMAN.—On the 31st of May, 1895, in Toronto City, Ont., Emma, widow of the late John Reaman of Markham Township, aged 88 years and 9 days. She was buried on Sunday June 2d in Wideman's graveyard where a large concourse of relatives and friends assembled to pay the last respects to the departed sister. The funeral sermon was conducted by Samuel R. Hoover, from Amos 4:12, and Gabriel Heatwile, from 1 Thess. 4:13-18.

FORTNER.—On May 30th, 1895, near Freeport, Ill., of spinal meningitis, Ellis D. Fortner, oldest son of John and Rozella Fortner, aged 14 years, 6 months and 24 days. Buried June 1st in the Mennonite Cemetery. Funeral services conducted by Aaron Loucks of Scottsdale, Pa., and Christian Snavely. Text, Matt. 24:44, a large assemblage were present to sympathize with the bereft family. We hope their loss is his eternal gain.

Our family circle now is broken;
Since our Ellis dear has gone;
In our grief, our hearts have spoken,
"Lord, Thy will, not ours, be done."
Hard it was indeed to part
With one so bright and young in years;
But Jesus soothes our aching heart,
And in His love doth dry our tears.
The Lord in love us Ellis gave,
The blessing that we loved so well;
And Christ the Lord who came to save,
But called him home with Him to dwell.
The child no more to us can come,
And in the family circle meet;
But in that blest, eternal home,
We hope in joy again to meet.

SHENK.—On the first of June, 1895, near Petersburg, Lancaster Co., Pa., of heart disease, and dropsy, Harry W., son of Christian and Anna Shenk, aged 13 yrs., 10 mo., and 1 day. Buried on the 4th at the Petersburg Mennonite church. Services were conducted by Benjamin Hertzler in English and John Landis in German. He leaves his parents, two brothers and one sister to mourn their loss; also his neighbors and friends, yet not without hope. A few hours before he died he called the family to his bed-side and said he would like to see them once more; then kissing them he said "Good night," then fell into that sleep that knows no waking. The Lord in His infinite love has simply transplanted their dear little Harry as a tender plant out of this dark world of pain, sorrow and sickness to that home beyond, there to join the throng of the redeemed and to unite in singing God's praises as he had often done in the Sunday school of which he was a member, and where he will be sadly missed, as his seat was seldom vacant when health permitted him to go. May the parents, as well as the Sunday school pupils, look beyond the gloomy shades of this life to a better home and may they be prepared that when they are called they may leave this world with the assurance of meeting Harry "where the surges cease to roll."

"Though we lay down our darling to sleep
With the dead,
And water his grave with the tears that we shed,
Hope's tender blue violets spring up from
Our tears"
And flourish to gladden the dark vale of tears."

Leaf by leaf the roses fall,
Drop by drop the spring runs dry,
One by one, beyond recall,
Loved ones say farewell a-die die."

ITEMS.

SECRETARY of State, W. Q. Gresham died at Washington, D. C., on the 28th of May.

ARRANGEMENTS are being made in Russia for taking the first general census in that country.

The Catholic parochial schools of Chicago have 46,975 children in attendance; those of New York 32,866.

AN International Congress of the Catholic Church is to be held at Lisbon, the capital of Portugal, the latter part of June.

THE recent session of the Legislature of Florida passed laws prohibiting prize fighting and the existence of lotteries in that state.

UNUSUALLY heavy rains in Southern Germany and Austria have caused immense damage to property. At Stuttgart on the Neckar about 50 people were washed into the river in their buildings and drowned. Much suffering prevails.

The U. S. Supreme Court, in its trial of the notorious Eugene V. Debs, president of the American Railway Union, plainly set forth the fact that when Unions of any kind have grievances, there are tribunals,—open alike to all citizens,—whose duty it is to hear and determine upon the justness of the complaint, and that inciting insurrection and violence is punishable the same as any other misdemeanor. Debs will have time to think over this fact before he leaves prison.

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MICHIGAN DIVISION.

Condensed Schedule of Trains.
EFFECTIVE FROM NOV. 15, 1894.

GOING NORTH.	STATIONS	GOING SOUTH.
No. 22.	No. 24.	No. 25.
pm	pm	am
2 15	7 00.....Benton Harbor.....	1 00
1 18	6 09.....Niles.....	1 57
12 39	5 29.....Elkhart.....	2 34
12 17	5 08.....Goshen.....	2 57
am		
11 25	4 15.....Warsaw.....	3 31
10 10	2 55.....Wabash.....	5 10
9 13	2 00.....Marion.....	6 08
		pm
8 16	12 45 Lv.....Anderson.....	Ar. 7 25
am		
6 30	11 15 Lv.....Indianapolis.....	Ar. 9 25
	11 17.....Kushville.....	3 11
	10 30.....Greensburg.....	4 00
	9 25.....North Vernon.....	5 15
	8 30 Lv.....Cincinnati.....	Ar. 6 10

Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:30 a. m.
Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles, 7:07 p. m.; arrives Elkhart 8:10 p. m.
All trains daily except Sunday.
Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.
Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.
G. A. HENRY, Ticket Agent, Elkhart, Ind.
OSCAR G. MURRAY, Traffic Manager, Cincinnati, O.
D. B. MARTIN, G. P. & T. A., Cincinnati, O.

Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves.....	6:30 a. m.
No. 2, Coming east, arrives.....	8:00 a. m.
No. 3, Going west, leaves.....	12:40 p. m.
No. 4, Coming east, arrives.....	3:35 p. m.

Each train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.

DARWIN F. COE,
Traffic Manager.

H. R. BUCKLEN,
General Manager.

Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that Preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., JULY 1, 1895.

Vol. XXXII. No. 13.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN,
A. B. KOLB, ASST. EDITORS.

Entered at the Post Office at Elkhart as second class matter.

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EDITORIAL NOTES.

SCANDAL mongers are Satan's mailing-carriers.

SOME people seem to be proud of their humility.

THE "water of life" will quench the fires of malice and envy in the heart.

SATAN is particularly well pleased with the man who tries to be a Christian without a change of heart.

BRO. J. F. FUNK lost for Owen and Clay counties, Ind. on the 21st to hold communion services with the congregations in that locality.

A Brooklyn lawyer recently became an adherent of the Jewish faith! He is now the husband of a rich Jewish heiress!! "The love of money", etc.

THE pope is deploring the fact that the contributions known as "Peter's Pence" are decreasing in amount from year to year. His infallibility desires consultation as to methods for increasing the influx of this important part of the papal revenue.

If we cannot do anything else to help a good work along, we can at least ask God's blessing upon it.

HE who has but one talent and fails to make use of it, would not make use of fifty talents if he had them.

TO BE a hypocrite is worse than to be a sinner, but to remain a sinner is all that is necessary in order to be lost.

CORRECTION.—In Bro. J. G. Wenger's report in HERALD OF TRUTH \$13 10 were credited to Levi Musselman. It should have been credited to members of the Slate Hill congregation.

DR. HUFELAND, the celebrated physician, is reported to have said, "It is bad that people have to cough when something wrong gets into the throat; but if they had to cough for every wrong thing that comes out of the throat, there would be no end of coughing."

A HOME FOR THE POOR.—We call the attention of our readers to the article under the above heading in this number, by our brother, Bish. P. Y. Lehman of Goshen, Ind. Bro. Lehman has taken the initiative in the matter, let others give their views also. The columns of the HERALD are open for articles on this question.

WHAT is frequently termed Christianity may well be divided into three different classes; viz., Christianity proper, in which Christ is all in all; Christ-i-anity in which the individual has entered into a partnership with Christ; and Christ I-anity, in which there is little connection between the I and Christ, and also in which the I part is by far the most conspicuous. Too many people have one or the other of these last two classes, and too few have the first.

THE deeper a river is the less noise it makes; so likewise it is with true merit.

THE miser's end is misery, but he that giveth unto the poor lendeth unto the Lord, and the Lord loveth a cheerful giver.

WITH the June number of the *Pacific Banner*, organ of the Peace and Arbitration Department of the W. C. T. U., the publication of that excellent paper will be discontinued.

IT is not generally known that the aged Mennonite minister, Chr. Harder of Elbing, Germany, now over 50 years in the ministry, was the tutor of the children of Prince Herman of Wied, whose daughter, now the queen of Roumania, is the author of "Carmen Sylva."

AT the recent Assembly of the Presbyterian church the Home Mission Board of that denomination reported an indebtedness for the past year of \$364,000. The hardest trial for the Board was the fact that on account of the decrease of funds they were unable to enter any new fields of labor. The Assembly decided to raise \$1,250,000 for the Home Mission work, and the churches are urged to make every effort to remove the present indebtedness.

THE aim of some churches seems to be to remove the evil influence of worldly amusements by carrying these amusements out of the hands of the world into the church. As if a change of place could sanctify the carnal amusement! It is not the place, but the carnal amusement itself that is wrong, and a church that fails to realize this fact fails to discern right from wrong, fails to keep the devil out of the church and therefore fails in the very purpose for which Christ instituted the church—that of winning souls—not to the church, but to Christ.

We should do to-day only that which we will wish we had done after we shall have spent a short time in eternity.

COMMUNION services were held at the Skippack M. H., Montgomery Co., Pa. on Sunday June 2. A large number participated.

BRO. Samuel Yoder returned on the 17th of June from his visit to the congregations in Michigan. His report appears in next number.

THE Annual Meeting of the Stockholders of the Mennonite Publishing Company was held at their office on Monday, May 27th. A dividend of six percent was declared, to be paid on Dec. 1, 1895. The officers elected for the ensuing year are as follows: President, J. F. Funk; Vice Pres., Lewis Kulp; Sec'y-Treas., A. K. Funk; Board of Directors, J. F. Funk, J. S. Lehman, Lewis Kulp, C. R. Herr, A. K. Funk, Benjamin Shoemaker, A. B. Kolb.

THE recent Papal Encyclical to the Church of England in which the pope invited that church to return to the bosom of the fold of the "Mother church" has been a dismal failure. The pope did not understand England as well as England understands the pope, and in this, as in many other instances, the old gentleman on the Tiber has again shown how foolish it would be for him to control the temporal and spiritual affairs of a country and a nation whose situation and tendency he does not at all comprehend.

OUR communion services at Elkhart on the 16th ult. were very largely attended, quite a number from our surrounding congregations, being with us as guests. It was truly a day of spiritual feasting and rejoicing in the Lord. At the preparatory services the evening before one person was received into membership by confession. The following evenings, Monday, Tuesday and Wednesday, Bro. J. M. R. Weaver of Kansas was with us and preached to us the word of life. The last evening Bro. D. D. Kauffman of Versailles, Mo., who is at present on a trip to the East, gave us a pleasant surprise by coming in upon us. He assisted Bro. Weaver in the services. God bless these brethren on their mission of love.

THE "Familien-Freund" of Milford Square, Pa., informs us of the death of our ministering brother, Isaac Clemens of Harleysville on the 6th of June at the age of about 83 years. The remains were laid to rest on the 10th at the Salford meeting house.

BRO. A. METZLER of East Lewistown, Mahoning Co., Ohio informs us that Bro. Gabriel D. Heatwole of Virginia is at present (June 18th) holding meetings in Mahoning Co., O., and that Bro. Heatwole's wife, who accompanies him, was a few days ago thrown out of a buggy, fracturing her collar bone and several ribs.

OUR words should ever be "seasoned with grace." There are times when the physician is obliged to use the lance, to open a festering sore, or to remove some foreign substance that may have been brought there by accident or carelessness, but the work is done carefully, skillfully, with the proper instrument in proper hands. It sometimes becomes necessary for a word to do morally or spiritually what a lance is required to do physically, but the words should be carefully, prayerfully, skillfully chosen and directed, so that no unnecessary wounds are made. But as a physician could not be excused for ruthlessly using his lance and making gaping wounds when there is absolutely no need of doing so, even so our speech should be such that we do not commit the sin of hurting those about us by the careless, ruthless use of the tongue.

AN exchange states that the so-called higher criticism, or unbelief as it should properly be called, which seeks to belittle the word of God, has found some adherents in prominent members of the Baptist denomination. At the recent Baptist Congress in Detroit, Mich., President Harper of Chicago and President Brown of Andrew's University, beside others of high rank, discussed the last twenty chapters of Isaiah, in which they set forth the claim that this part of the book was written by another author than Isaiah. To this attack upon the Scriptures, Prof. Osgood of Rochester arose to make reply. His remarks were brief, but pungent, and had a most salutary effect. He said, "I hold here in my hand an article that is nearly one hundred years old. I shall read it and then tell you the name of the

author." He then read a criticism of the Bible, especially of the Book of Isaiah, in which the claim was made—almost in the same words as those used by President Harper and his colleagues—that the Book of Isaiah had two authors. He then added that the views expressed in this article were exactly those of the modern higher critics. Then in a loud voice he said to the congregation, "The author of this article was THOMAS PAINE!" The impression which he made upon the congregation was wonderful. The faces of the higher critics wore a look of blank amazement, and they with their high ideas were humbled into the dust. Truly in this age of refinement (?) infidelity and kindred abominations seem to go by simply another name; the article itself however remains the same.

A CLOSE observer calls London, England a desert that has no comparison in the Christian world. Between four and five million human beings are huddled together there, and of these, one half have never entered a church; of the other half God alone knows how many are truly followers of Christ. London is a wilderness. The richest and the poorest, the highest and the lowest, are crowded together there. No heathen land can show deeper moral degradation and desperate wickedness than is to be found in our large cities. Is the Christian church guiltless before God if it permits Satan to have full sway, without making a single effort to rescue these poor lost millions? It is easy to ignore this work; it is easy to say with guilty Cain, "am I my brother's keeper," but it is not easy to escape the judgment of a righteous God whose sentence will be, "Inasmuch as ye have not done it unto the least of one of these my brethren ye have not done it unto me."

VISIT UNDER THE JUNIPER TREE.

"Jerusalem is the city of the great King," saith the Lord, Matt. 5:35. Where is Jerusalem? Where tears of mourning start into the eye; where the knee and heart are bowed at a throne of grace; where the hands of faith are lifted to the cross, and lips of sincerity utter their prayers and praise, there is Jerusalem.

This is the royal city of God on whose towering heights the banner of the cross waves. This is the joy of all the earth,

and this the chief of cities. There is nothing beautiful, nothing noble, nothing worthy of regard but Jerusalem. Who would like to dwell in the wilderness of this world if Jerusalem, with its peaceful tabernacles, did not stand in the midst of it? What is it that makes this life of banishment tolerable, yea, delightful? It is Jerusalem. Jerusalem, oh! it is good to be within thy walls, to sit together as fellow citizens, according to the privileges of the new birth, to sing together in the ways of the Lord, to speak often with one another upon faith's bright prospects that lie before us; to number up our joys with which the stranger intermeddeth not; or to place ourselves at the windows toward the east and breathe the morning air of the everlasting day, and refresh ourselves with the blissful thoughts of the future that awaits us. Oh! Jerusalem, if I forget thee, let my right hand forget her cunning. Where are the treasures of God displayed, and the jewels of heaven exhibited? where burn the torches of eternal light and where springs the fountain of peace and joy? where does the soul look into the opened book of life, where do the true Israelites obtain the oil of joy from the flinty rock, where drops the balm that shall heal every wound? Where but in Jerusalem? They shall prosper that love thee; they shall go on from strength to strength who set their heart upon the ways of Zion.

But if all this is true of the spiritual Jerusalem on earth, what shall we say of the Jerusalem which is above, which lies on the other side of the river of death, where the everlasting palm trees grow, and the still waters flow from the eternal hills, and the angels sing to their golden harps among the trees of paradise. Thither we are journeying. We are happy pilgrims from Jerusalem to Jerusalem. Whilst ye who love the world and the things that are in the world, are on your way to Jophet, to the valley of destruction, to everlasting night. We are going to full and cheerful day, and on our staff is inscribed, "The citizens of heaven." Why will our eyes glisten with tears whilst looking at the far blue distance? It is because of our longing for home. And who has built us this city, and who has made it so beautiful for us? Jerusalem is the city of the great King. The city rests peacefully under the wings of His love. We are traveling to Jerusalem. 1 Kings 19:5-8.

"And as he lay and slept under a juniper tree, behold, then an angel touched him and said unto him, Arise and eat, and he looked, and behold, there was a cake baken on coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came the second time and touched him and said, 'Arise and eat, because the journey is too

great for thee.' And he arose and did eat and drink, and went on the strength of that meat forty days and forty nights unto Horeb the mount of God."

This narrative belongs to the children of God, especially to the afflicted among them. In the seasons of clouds and darkness is here displayed in the most heart-refreshing manner the divine and gracious protection made apparent in the appearance of the angel whom the Lord sent to strengthen the prophet in his journey through the desert. Elijah had wished for death after being obliged to give up the hope of the regeneration of his beloved Israel; life had now no longer any attractions for him; the love of life can bear up under many privations of endearments, but it cannot survive hope. When Elijah sees this flower fading, he sinks, and is weary of his existence, and it he had not been a man of God, who knows into what still more dreadful abyss he might have fallen, at least it seemed so to the prophet. He found himself as it were in a dark labyrinth without any candle of the Lord to shine upon his faith, or any clue to conduct him, and if we consider how such situations of the godly are always taken advantage of by the powers of darkness, and how the tempter doubtless assaulted the fugitive under the juniper tree, and in the deepest dejection, and anguish of soul, cry unto heaven and say, "Lord, it is enough, take now my life from me, for I am not better than my fathers." It appears God is not willing to let His children finish their course in vexation and sadness, however violently the storms may rage around them. He suffers them not to be swallowed up and drowned. In the connection their sky generally becomes serene again before they reach the harbor. A calm will succeed the storms and tempests of your life, although it may not be until the evening of your pilgrimage, and you shall be enabled to say, "Lord, now lettest thy servant depart in peace."

This Sabbath morning had not yet dawned upon Elijah. It was now one of the darkest moments in his life in which he seemed like a man who had fallen out both with God and the world. What he had ventured to prefer before God was denied him. His life was not taken from him; he must yet live to see glorious things. Many a broken instrument will the Lord use again for His work before He takes it away to the land of rest, and after the great darkness he was again brought to feel humbled and astonished at his former doubt, and was placed in such a sunshine of divine favor as he had never before enjoyed.

How kind it is of our heavenly Father that with respect to our real and best interest He gives us according to His will, denies our requests, and guards us against the attainment of our poor and

often foolish wishes. Take courage, my brother, believe that the denial which the Lord occasionally puts upon our requests will eventually yield us abundant cause for praise. Do not think the time too long which you have to wait, you may be ready to exclaim, "Oh Lord, make an end, it is enough;" but my beloved brethren, we must first travel, like Elijah did, through a desert unto Horeb, that we may there hear the still small voice of peace, and after that the end. The pilgrim's staff is dropped and he is enabled to sing,

"Thou needest, Lord, no more,
To turn me o'er and o'er;
The clay at length has rest,
Thy image is impressed."

Elijah did not die; his hour had not come, his petition remained unanswered. The very days of storm and tempest have their hours of repose and mercy. However steep and thorny his path, however dreary and rough his road, when his weary knees are ready to sink, God knows how to provide him a resting place, and he will be able to say, "I laid me down and slept, I awakened for the Lord sustained me," and at any moment He can deliver us out of trouble and a believing assurance of this is sufficient to overcome every anxiety and fear.

The man of God lay and slept under the juniper tree, to all outward appearance as one forsaken, and like the disciples in Gethsemane, sleeping for sorrow. Yet a divine watch is kept over him. Grace, mercy and peace are with him. An angel touched him and said, "Arise and eat." Here is one of the several instances which are given in the holy Scriptures of the pleasure enjoyed by angels by ministering to God's saints on earth. Behold them in this gloomy wilderness, the ministering angel of God, and of the blest and noblest kind. Thus was Jacob attended at Mahanaim, and indeed it may be adopted as a general remark that where the world closes against any servant of God, there heaven opens to him. The action of the angel in awakening the prophet and telling him to arise and eat may be spiritually applied. And he looked and behold there was a cake baken on the coals, and the cruse of water at his head, and he did eat and drink, and laid him down again. It appears he was so well lodged and provided for in the wilderness, as to leave him nothing more to wish for; and as if he were at home in his own dwelling, in a half-awakened state, he must have been absorbed like Mary Magdalene, at her visit to the sepulcher. Persons of weak faith and under strong spiritual temptations, may hear the word of consolation and receive it. It reminds us of those thoroughly awakened. They eat and drink, or in other words they hear much that is good, and they read the Bible and

are regular in attending the worship of God, yet everything seems lost upon them. Yet let no one venture to say before their course is ended that such persons have eaten and drunken in vain. They might suddenly one day prove the contrary, like the prophet. The angel of the Lord then came the second time, and touched him and said, "Arise and eat, because the journey is too great for thee." Though God allows His servants to be tried beyond their own inherent strength, He never suffers them to be tried beyond what He Himself enables them to undergo. He prepares and strengthens them before He leads them into any conflict, before He lays His cross upon them. When we are enjoying days of special refreshment in spirit, it is generally a sign that a new trial of faith awaits us, for which through this refreshment we must make vigilant preparation.

Elijah now arose and did eat and drink and his slumber and weariness disappeared. The word of the angel seemed to have quickened his soul as much as the food had refreshed his body. The angel had spoken to him of a further journey, which the prophet had now to undertake, which was the same as telling him that God had a new commission for him, and that he was still on a career of which he had not yet seen the end, even at a distance. It had seemed as if his own heart had devised this wilderness. He now finds that the Lord directs his steps; he is again persuaded that God is with him, and he springs up as a young roe, and no longer goes whither he would, but in the name of his gracious God he again sets out on his way. Oh how blessed it is after going on for a season in uncertainty and darkness, sighing with David, "I am sorrowful and forsaken," to have the Scriptural evidence that things are really different from what we supposed; that we are really walking in faith the way which God has marked out for us. The prophet is now himself again. He has found God to be the lifter up of his head, and he went in the strength of that meat, forty days and forty nights, unto Horeb the mount of God. He travels through the sandy desert alone, yet not alone, for God is with him. Forty days and nights he travels, without rest or intermission, through the silent wilderness. A miraculous journey which was performed in the strength of the food with which God through His angel had refreshed him, and who upholdeth all by the word of His power. He who multiplied the loaves and fishes, at His pleasure could give to a little all the virtue of much; in short Elijah had no need on the whole journey for either refreshments or rest; the hot wind during the day did not exhaust him, nor the difficulties of the night fatigue him.

The desert over which Elijah traveled forty days and forty nights was the same through which the children of Israel traveled forty years, under the convoy of a cloudy and fiery pillar. Surely this, if any, was holy ground. It had been traveled by the feet of the mighty, it was rich with the most pleasant thoughts and most interesting recollections. Here the whole history of the ancient fathers would revive before him in the liveliest colors would recur to his mind at every step, and the profound silence around his soul would assist him in the consideration of the sublime things of which this spot had once been the theatre. As often as he descended into a green and palmy vale, he alighted in the spirit upon some resting place of his fathers. Often as the shades of an overhanging rock received him it was as if the incense of the sanctuary breathed around him, for the prayers of the pilgrims of God had hallowed these shades. Here and there he would think, perhaps Moses had taken counsel in the sacred circle of his elders, had kneeled before the Lord and speaking to Him as a man talketh to his friend, and one thought would follow another. The history of the forty years journey would attain a form and vitality beyond what he had hitherto realized, and sometimes he would seem to be gathering manna with the ancient fathers or standing with the wounded before the brazen image of the serpent, and feeling with them the return of health. Presently he would be in spirit with them at the altar which Moses built and called *Jehovah Nissi*, the Lord my banner. This would exhilarate him, with a spring of hope and joy that seemed to give wings to his feet, and banish the last remains of fear and care from his spirit. Assured that he was pursuing his way under the shadow of the same almighty hand which once covered the whole host of Israel, he would cheerfully pursue his way, not doubting but that he was led by the right hand of Him, who under the juniper tree had given him the signs to depart and was able on that strength to finish the journey. It did not diminish until his end was attained, and he was bidden to rest, and lay down his traveling staff, in peace and safety. What a blessed gift is faith to the children of God! They become heirs of a better world and a peaceful paradise. By nature we are encamped with dark clouds about us, and whatever grace we experience, is through faith appropriated to ourselves with the promise made to Abraham. It sustains us with strong consolation. It gives us the staff of Jacob to support our steps. It enables us with Moses' rod to divide the sea, and with David we leap over the wall and rampart. Oh faith, thou doorkeeper of every sanctuary, thou master over all the treasures of God, may He that is thine Author draw near unto us, and He that is

thy Finisher incline Himself toward us. May God deliver us in the fiery chariot like Elijah to the place where woe, confusion and strife will end, where temptation, pain and sorrow will cease, where God will wipe away the tears of all eyes.—Selected.

For the Herald of Truth.

THOUGHTS ON DEATH.

That death is among us we need make no effort to prove. Daily experience teaches us this fact with incontrovertible power; the voice of nature proclaims the instability of all earthly things; the fading of the flowers, the withering of the grass, the ripening of the summer fruits, the falling of the leaves, the departure of the birds, the general change of summer into autumn and autumn into winter, the continual change of day into night, and night into day, teach us the most powerful lesson of the great change to which our race is subject. But aside from all these, Revelation, which is the word of the great and unerring Jehovah himself, whose word is "yea and amen," and who is the perfect embodiment of all truth, "for he is the truth," and cannot lie, declares, "It is appointed unto man once to die, and after death the judgment," and that "we have no abiding city here, but seek one to come."

Again and again this truth is verified before us when we look upon the white stones that rear their heads in every graveyard, and read the solemn inscriptions thereon; and again, as the terrible messenger comes stealthily, like a thief in the night, creeping silently and unawares upon us in the form of consumption, or other hidden, treacherous diseases, or in a raging and delirious fever, or in the hand of a midnight assassin, in the pestilence which wasteth at noonday, or the quick flash of the livid lightning from the dark thunder cloud, sent like an arrow from Him in whose hand are the issues of life and death as in the case of our dear brother, whose untimely departure makes our hearts feel so sad at this very hour, and in whose remembrance we pen these few lines.

There seems to be a certain fear of death in the mind of almost every human being; a certain sad, foreboding fear; a prognostication of some undefinable something which we cannot comprehend, and which no one can tell, and no one explain for no one can ever return from the dead to tell the living what is the experience of the terrible mysteries of the dark valley and the spirit-land beyond. It is true we have seen men seemingly near the confines of this world who have showed not the least sign of fear; vile criminals have gone down to their fate with brave hearts and firm steps, leaving no indication that the fear of death had made the slightest impression on their minds, while thou-

sands of martyrs have met their fate with a heroism that may only be attained through a hope in the Lord Jesus Christ; but these seem to be exceptional cases, and do in no way annul the assertion that the great mass of the people of this world fear death. If it was not so mysterious; if we only knew more about the future; if we could only understand the terrible process; if we could only lift the veil and see its workings, and know all about the effect it will have upon us, and how we should reach the unknown shore, then, it would be a different matter. But to cast ourselves entirely upon God's mercy, to lay down into the everlasting arms, to trust entirely to Him who is above all and with all and yet invisible, whom we have never seen; this seems so difficult even for the Christian, even for the child of God, but we often want His grace in advance of our necessities; we are not willing to trust His promise. "As the day, so shall thy strength be." When we need strength, and comfort, and help the Lord will give it. While you are in health and strength you do not need the grace to die; but when you come to die, then He will be there, and you shall have all you need; only trust Him and He will give you grace to live. You shall have all you need to-day; to-morrow when you need more, He will give it. So the Christian, the child of God, need not fear. He has One who will be ever with him, and who is a very present help to him in every time of need.

But the ungodly are not so. They have reason to fear; they have no hope for help; they have no prospect of salvation; they have no expectation of better things; but only a fearful, terrible expectation of the righteous judgment of God. The further they go the more terrible their fate. Having wasted their time and talents, having sold their birthright for a mess of pottage; and wasted all their goods with riotous living; despised the goodness of God; rejected the promises; crucified the Son of God afresh; closed the door of their hearts; rebelled against Him who alone can save, and is the rightful sovereign, Father and Savior, they come to the hour of death like the famous infidel who, after long years of labor in the attempt to make of none effect the cross of Christ, and falsify the word of truth, was on his deathbed led to exclaim, "I am taking a fearful leap into the dark." Oh! the thick darkness to that soul who in the hour of death has no divine light, no Savior, no God, and before whom the saints and angels of heaven would flee as before the dragon of darkness! What a terrible state—what a terrible fate, what a terrible fear must be in the heart of such a one!

The consequences of death are of the most solemn importance. The great change which death causes is worthy of our consideration. We do not now speak in reference to the eternal happiness or

the eternal misery which is in store for our race in the future world, for these are the rewards of a holy or an ungodly life, and not the immediate results of death. Death has entered into the world by the transgression of our first parents, on account of their disobedience, and has passed upon all men, and thus all men became sinners by the transgression of one man, and death came by sin, because according to the declaration of God himself, the reward of the transgressor is death, as the apostle says: "The wages of sin is death." But eternal life and eternal death must not be understood as the wages, or the consequences of death. Death is simply the door through which we pass from the material world to the immaterial; from a mortal to an immortal state; from the natural to the spiritual world, for indeed all men are alike subject to it, the sinner and the saint, the wicked and the pious, the evil and the good, the unfaithful and the faithful, the unjust and the just, the infidel and the believer pass through the same ordeal. Yet, nevertheless, death has its influences, its powers, its effects, its consequences. Death has been called a destroyer. It is a destroyer. In a certain sense it is a destroyer. In another sense it is only a change of condition. The form of things and even the substance may be entirely changed, and the original matter is still in existence, only in a different form or substance. Among natural materials we have changes like these: we fill a vessel with water and we set it over a fire, and in a short time, all that was in that vessel is gone. Where is it? Did the heat destroy the water? No. It only evaporated it, and in the form of vapor or steam that water ascended into the air, and was taken up thereby, it is now invisible. Yet that same vapor might have been collected in another vessel, and nearly if not quite all condensed and brought back to its original condition. So we take other fluids, and by evaporation or boiling convert them into entirely different substances. We take wood and burn it to ashes, and it only changes its characteristics by assuming new forms of existence in the material world,—not that any of its parts are destroyed, but changed. But in all these changes something is left. So in death.

When our first parents died there was a great change. They lost a great deal, though that which they lost did not perish; it only changed its relationship or connection with the being to whom it had previously been joined. They lost the divine characteristics which had been bestowed upon them. To say that they lost the divine image would no doubt be saying more than reason or revelation would justify, for we must believe that in form, man is to-day as when first created, but those divine characteristics of honesty, truth, sincerity, purity, righteousness,

holiness, goodness, the love of divine things, the blissful ignorance of sin and unrighteousness, these were lost. The heavenly mindedness—that which made man a little lower than the angels of heaven, and made him a fit companion for heavenly and holy beings, the desire for holy things without the knowledge or desire for sin, the power of their full and complete enjoyment, without being marred by the consciousness of evil being present with him—these things man lost by the fall; or if you prefer the expression these things were destroyed in man so far as their possession by him have anything to do with the matter; but they were not blotted out of existence. They only severed their intimate relation with man. They exist to-day because they exist in God, in Christ, and in the holy angels, and man, poor sinful, fallen man, may enjoy and possess them again by faith in the Lord Jesus Christ in whom dwelleth all the fullness of the Godhead bodily.

As man died to the divine characteristics through the transgression of Adam, and thereby entered upon a life of sin, became carnally minded and delighted in sin, so now if he would return again unto God, and repossess these lost characteristics, blessings and privileges, he must in a certain sense die again. He must crucify the flesh, die to sin, and rise to newness of life. But as he dies to sin, sin is not destroyed; sin remains in the world; but the man dies to sin, or sin dies to him, and his mind is changed and renewed, and he enters upon a new life of holiness, a life of confidence in God, communion with his Maker, and obtains the blessings, the privileges and the promises of the saints.

So in death. This mortal body, so far as the life thereof, and the usefulness thereof is concerned, is destroyed. It is lost; it remains on the earth and becomes food for worms; its form of existence is changed; it has passed away, and yet it is not annihilated, not lost. It will be found and in a glorified form it will come forth and be united with its former spirit and soul, which were preserved in the Paradise of God; and thus spirit, soul and body, according to the words of the apostle, shall have been preserved blameless to the coming of the Lord, and by Him they will be brought into the fullness of eternal glory, according to the unchangeable promises of God.

JOHN F. FUNK.

For the Herald of Truth.

EXHORTATION.

"If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Set your affections on things above, not on things on the earth. For ye are dead, and your lives are hid with Christ in

God. When Christ who is our life shall appear then shall ye also appear with him in glory." "Mortify therefore your members, which are upon earth; fornication, evil concupiscence, and covetousness which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience. In which ye also walked sometime when ye lived in them. But now, ye also put off all of them, anger, wrath, malice, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him: where there is neither Greek, nor Jew, but Christ is all in all." "Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful." "Let the mind of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—*Paul to the Colossians. Chap. 3.*

These are a few of the many exhortations given by the Apostle Paul. He tells us from what to refrain that is unbecoming, and also how to be Christlike. He says, "Above all these things, put on charity, which is the bond of perfectness."

Blessed are they that obey the teaching of the Bible, and seek those things which are above, and strive to live pure lives for the sake of Jesus Christ. They shall not only be blessed in this world but experience the glories of the blessed hereafter, among the holy angels.

They who seek the things of heaven,
And upon the Lord believe,
Have the best assurance given,
They shall crowns of life receive.
Jesus, Thou art ever near us,
And Thy promise still doth cheer us.

"Seek and ye shall find."

LENA GINGRICH.
Bradford, Ill.

For the Herald of Truth
A GOOD RESOLUTION.

Not long since an aged brother said to me, "I have used tobacco for many years, and as the HERALD was opposing the use of it, as inexpedient and improper, I became vexed about it, and concluded once to stop the paper; but I began to seriously consider the matter, and to lift my

thoughts to God about it, so that my mind was changed, and instead of discontinuing the paper, I resolved to stop the use of tobacco, and hold to the paper, and I feel glad that I received power to do this." Once before I tried in my own strength to quit it, but I soon gave way to my fleshly desire, and commenced using it again, but this time I have help from above, and I have no desire for it now, and I enjoy the reading of my paper."

R. J. H.

REPORT

of the Ohio Annual Conference of the Amish Mennonite church.

According to previous arrangements a number of ministers and many brethren and sisters met at the Oak Grove church, Wayne Co., Ohio, on Thursday, June 6, 1895, at 9 A. M.

Conference was opened by singing, followed with exhortation, and prayer by John P. Schmitt.

On motion D. J. Johns was chosen Moderator, John P. Schmitt, assistant Mod. and D. D. Miller and C. Z. Yoder, Secretaries.

The Moderator then read 1 Cor. 3: 1-17 and made appropriate remarks upon the same, impressing upon all the importance of building upon the only true and sure foundation, also how to build, and what kind of material should be used for such a building, and especially should all bishops and ministers see that they are well established on the foundation which is the Rock Christ Jesus, and be fully consecrated to the work, and not look upon Menno Simons as the founder of our faith, but as an instrument in God's hands to revive the faith in Christ Jesus.

After some brief remarks as to the object of the conference in the Apostolic times and of the advantages of holding conferences in our days, that we strive for peace and unity with God, and the household of faith, he then proceeded to set forth the principles of the doctrine of non-resistance, non-swearing of oaths, non conformity, non-secrecy, also showing the danger of vain and idle amusements and evil habits that may be acquired, also demonstrating that if we possess the riches of God, the spiritual life, our inclinations for these things of the world will cease.

J. K. Yoder, then following, bore testimony to the above and read from 2 Peter 1: 3, 4 proving that if we be partakers of the divine nature, we will flee from these worldly lusts, as there is no communion with Christ and Belial, that we have no desire to be yoked with the unbelievers. 2 Cor. 6: 14-18.

J. P. Smucker expressed himself as being in harmony with the preceding remarks, but regrets that there is so much

indifference and lukewarmness manifested by those who profess the doctrine of Jesus Christ as has been presented, he also referred to the evil results of life insurance.

All the bishops, ministers, and deacons then responded to the call, with many words of encouragement, of exhortation to put forth greater efforts to put into practice the Christian principles as set forth in the above. The laity also embraced the opportunity of expressing their faith as being in harmony with the doctrine of Christ as had been presented.

After devotional exercises the forenoon closed to partake of refreshments, observed in a Christian manner.

At 1:30 P. M. conference again convened, opened by prayer and song, after which the following questions were deliberately discussed.

1. What is the sentiment of this conference with regard to holding secular offices?

Ans. We advise not to seek any secular office, and especially to refrain from holding such offices where violent means may be required to faithfully discharge the duties of such offices.

2. What is the advice of this conference regarding members who frequent saloons?

Ans. We advise the brotherhood to use their influence against said evil habit, and especially urge the ministers to frequently admonish their members in reference to said evil, and if any should persist in such practice to deal with them according to Matt. 18.

Friday, June 7, at 9 A. M. after the regular devotional exercises, the following queries were adopted and discussed.

3. What is the sentiment of this conference in regard to brethren serving as jurors?

Ans. It is the sentiment of this conference that the churches here represented devise means whereby our brethren may be released from serving as jurors.

4. How shall the Lord's day be observed? After deliberately discussing the temptations and the inclinations of the Christians becoming contaminated with the world in desecrating the Lord's day in various ways, the following answer was adopted.

Ans. We should refrain from all temporal affairs as much as possible, and use our influence and talents in the service of God, according to Matt. 5: 16.

INTERMISSION FOR REFRESHMENTS.

5. If a deacon be promoted to the ministry is he thereby released from the deacon's office?

Ans. This conference thinks that it does not release the deacon from all his duties as a deacon.

An explanation was desired of Romans 12: 1, 2, which was discussed thoughtfully, proving that those who conform themselves to this world, are thereby disqualified.

fied to prove the good, acceptable, and perfect will of God.

The resolution passed by the late Conference of Indiana, (HERALD OF TRUTH, Page 149 current Vol.) was next considered and adopted.

6. How shall we encourage evangelistic work?

Ans. By prayer and consecration, by providing financial means, and where it is expedient to ordain ministers who have the qualifications for such work.

7. When a member applies for, and receives a certificate of church membership, who has the control of such a member during the time said member retains said certificate.

Ans. The church which granted said certificate, has control of said member.

The ministers and lay members from abroad offered the following resolution:

Resolved, That we extend our heartfelt thanks to the brotherhood at this place, for their kindness and hospitality shown us during this conference. Adopted by a rising vote.

Constrained out of love to God, the bishop with his congregation of this place then expressed their gratitude to the brethren and sisters, who came here from other places, for the pleasant association, the opportunity of mingling our voices together in songs of praise and adoration, in prayer and thanksgiving, for the time of refreshing, realizing the power and goodness of God, as the real enjoyment we may have by being together in peace and harmony to the advancement of the cause of Christ.

A collection of \$29.30 was then held for the evangelizing fund.

The following were present and participated in the conference.

BISHOPS.

D. J. Johns,	Goshen, Ind.
J. P. Smucker,	"
Moses Mast,	Walnut Creek, Ohio.
Fred Mast,	Berlin, "
John K. Yoder,	Orville, "
Jacob Nusbaum,	"
D. C. Amstutz,	Marshallville, "
Elias Schrock,	Smithville, "

MINISTERS.

Nobertus Sproll,	Amboy, Ind.
C. K. Yoder,	West Liberty, O.
John P. Schmitt,	Metamora, Ill.
Peter Summer,	Washington, "
Andrew A. Schrock,	Metamora, "
Jacob D. Mishler,	Eugene, Oregon.
John Miller,	Walnut Creek, Ohio.
John Summers,	Paris, "
Joseph Becker,	Louisville, "
C. P. Steiner,	Cranberry, "
C. D. Steiner,	Orville, "
D. Z. Yoder,	Smithville, "
Benjamin Gerig,	"
Jacob Moser,	Silver Hill, "
David Hostetler,	Weilersville, "
Adam Brennenman,	Orville, "
Samuel Longenecker,	Orville, "
D. D. Miller,	Middlebury, Ind.

DEACONS.	
Noah Mast,	Sugar Creek, Ohio.
Abram Burkholder,	Rittman, "
Peter Conrad,	Smithville, "
C. Z. Yoder,	Weilersville, "
Sol. K. Plank,	Orville, "
Jacob Moser,	Dalton, "

SUNDAY SCHOOL LESSONS.

LESSON II.—JULY 14.

THE GOLDEN CALF.—Ex. 32: 1-8; 30-35.

Golden Text.—Little children, keep yourselves from idols.—1 John 5: 21.

INTRODUCTION.

Time.—B. C. 1491, toward the close of Moses' 40 days on Mount Sinai; probably July.

Place.—The plain before Mount Sinai.

THE BOOK OF THE COVENANT.—This is the name given (Ex. 24: 7) to chapters 20 to 23, containing the covenant of the Ten Commandments, and about seventy enactments based upon them, which apply their principles to the lives of the people. These were given to Moses on Mount Sinai, for the government of the people.—*Peloubet.*

THE COVENANT RATIFIED.—No government can succeed in training the people without their practical consent. Accordingly, the words of the covenant were written in a book, an altar was built, the people assembled, sacrifices were offered, the book of the covenant was read, and the people made a solemn promise to obey (Ex. 24: 3-8).

MOSES IN THE MOUNT.—Moses was called up into the mount, in order to receive the tables of stone, and further instructions; and also to be prepared by his intimate communion with God for his long and difficult work of forming the people into a nation that could dwell in the promised land. For forty days was Moses absent from the people, learning his work directly from God.

THE PEOPLE UNDER TRIAL.—The absence of Moses was a time of testing both to the leaders and the people. They had just unanimously promised to obey him. But they were inexperienced; their faith was yet un strengthened by trial, and their old inward impulses and habits had been awed but not destroyed. Under these circumstances the long absence of Moses was very discouraging to them.

THE BROKEN COMMAND.—At first it seems as if the people broke both the first and second commandments. But they evidently regarded the golden calf neither as a god itself nor as the image of some heathen deity, but as the representation to them of their own God who had brought them out of Egypt (verse 4 Ps. 106: 20). But such idolatry soon gives place in the minds of the poor and ignorant to the actual worship of the visible, tangible piece of wood, or stone, or metal. The same result follows in Roman Catholic countries; priests and doctors may distinguish between the worship offered to God and the adoration paid to images, but no such distinction can be grasped by the mass of the people.

DAILY READINGS.

M. The Golden Calf.	Ex. 32: 1-8
T. Intercession by Moses.	Ex. 32: 9-14
W. The calf destroyed.	Ex. 32: 15-24
T. The punishment.	Ex. 32: 30-35

F. Impressive reminder.	Deut. 9: 7-21
S. Polly of idol worship.	Ps. 106: 16-27
S. Trust in a living God.	Ps. 115: 1-13

LESSON III.—JULY 21.

NADAB AND ABIHU.—Leviticus 10: 1-11.

Golden Text.—Do not drink wine nor strong drink, thou, nor thy sons with thee.—Leviticus 10: 9.

INTRODUCTION.

Time.—B. C. 1490; probably April, about nine months after the making of the golden calf.

Place.—The plain Er Rahah before Mount Sinai.

LEVITICUS.—This book is so named because it is chiefly devoted to the duties of the Levites who had charge of the whole system of sacrifices, feasts, etc.

THE TABERNACLE.—The last part of Exodus is devoted to the tabernacle. For as soon as the principles of the law and covenant were given, the next most important thing was to organize the religious worship of the nation. For this there must be a central place and means of worship, toward which the whole nation should look. This religious centre was a beautiful and costly tabernacle, built of acacia wood planks covered with gold, placed in solid silver sockets, roofed with a delicate tapestry of violet, blue, crimson and white. Over this was spread a tent of goat's hair and of skins dyed red. The tabernacle proper was forty-five feet long, fifteen feet wide and fifteen high (a cubit being counted as eighteen inches) and surrounded with a court one hundred and fifty feet long and seventy-five feet wide. Within the tabernacle were the ark of the covenant, the table for shewbread, the golden candlestick, the golden altar of incense, and in front of it was the brazen altar for burnt offerings. The people contributed with great liberality for this costly work; for they must have a part in whatever pertains to worship.—*Peloubet.*

CONSECRATION OF THE PRIESTS.—Of this ceremony we have an account in Lev. chapters 8, 9. After building the tabernacle the next duty was to consecrate the priests to their office in connection with the tabernacle. Aaron and his sons were the chief priests.

"STRANGE FIRE."—The Lord had just signified, in a miraculous manner, His acceptance of Aaron and his sons as priests, by kindling the fire upon the altar and consuming the sacrifice, (Lev. 9: 24). This fire was never to be extinguished (Lev. 6: 12, 13). The sin here charged is probably that of using other than this hallowed fire from the altar of sacrifice in their presentation of incense. Prayer can only be acceptably offered on the basis of an adequate atoning sacrifice; and God can only be acceptably approached in the way that He has Himself prescribed. "It has also been inferred from Lev. 16: 1, 2, that Nadab and Abihu may even have ventured into the holy of holies."—*W. H. Green.*

DAILY READINGS

M. Nadab and Abihu.	Lev. 10: 1-11.
T. The incense altar.	Ex. 30: 1-10
W. Privileges of Nadab and Abihu.	Ex. 24: 1-10
T. Cause of stumbling.	Isa. 28: 1-7
F. Unfaithfulness of priests.	Ezek. 22: 23-28
S. Uzziah's presumption.	2 Chron. 26: 14, 21
S. God's goodness and judgment.	Nahum 1: 1-10

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July 1, 1895

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Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

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CORRESPONDENCE.

SONNENBERG, WAYNE CO., OHIO, JUNE 18TH, 1895.—Again we acknowledge the goodness of God for permitting us to enjoy the pleasure of having Bro. Gabriel Heatwole of Rockingham Co., Va., in our midst on the 12th. He preached a very interesting sermon, showing us the necessity and power of prayer. Bro. Heatwole was accompanied by Bros. Adam Brenneman of Orrville, O. and Ira J. Buckwalter of Dalton, O. We rejoice and thank our heavenly Father for sending out ministers to cry aloud unto the children of men, and may it be the means of bringing many precious souls into Christ's vineyard. We were cheered up by this visit, the hearts that were softened, the tears that stole down so many cheeks, may they make us more earnest and active in this Christian work of prayer. May we put on the whole armor of faith and work while it is called to-day, for night cometh when man cannot work. God bless us all and keep us in the narrow way that leads to life eternal. D. A. S.

WISNER, CUMING CO., NEB., JUNE 10th, 1895.—Bro. Joseph Schlegel of Milford, Neb. came here Friday the 7th inst. and remained here till the following Tuesday. He held meetings in the evening and on Monday we commemorated the suffering and death of our Savior. After the communion, steps were taken to ordain a brother to the ministry. There being more than one brother appointed, the lot was cast, and fell upon Bro. Jacob D. Buerky. May God bless him in his work. Bro. Schlegel's labors here were truly like a refreshing shower after a season of drouth. Brethren and sisters, pray for us. We now have preaching every two Sundays, and Sunday school on the intervening Sunday. Regarding the weather here I am thankful to say that we have had plenty of rain, so that everything in field and garden looks well. Greetings to all the readers. JACOB O. OSWALD.

FROM SHELBY Co., Mo.—On Sunday, June 9th, communion services were held here, Bro. D. D. Kauffman of Morgan Co. officiating. The brother admonished us very earnestly in six sermons. May the Lord bless him on his long journey eastward. We need many such visits of encouragement, and plead for the prayers of the brotherhood in behalf of our little flock. There is much to be done here, and when ministers pass us by we feel the disappointment keenly. Let us ever pray the Lord of the harvest to send more laborers into His vineyard.

COR

FROM GRANTSVILLE, MD.—On Sunday June 2nd the Amish Mennonite congregation commemorated the suffering and death of our Savior, by partaking of the emblems of His broken body and shed blood, and also engaged in the ceremony, significant of humility and brotherhood on a common level—foot-washing.

By far the greater number, but deplorably not all, partook of the communion; those who did however seemed very sincere and zealous to go on in the Lord's work. May God bless us with more and more spiritual life and light and cause us to realize that regeneration is the only means by which those, who have sufficient mental endowment to discern good from evil, can be saved. May God bless us with the *Comer*, that we may, with friends and enemies, be guided into all truth, that we may avoid past mistakes in the future, do the omitted duty, and undo and leave undone the committed wrong. Pray for us, brethren wheresoever you be.

Finally may we all be with Jesus in eternity. COR.

CANTON OHIO, JUNE 14th 1895.—For six weeks I have not been able to attend to my ministerial duties, and the result is the interest that had been worked up in the Sunday school and church suffered somewhat. But it pleased the Lord to restore my health sufficiently to allow me to attend to my pastoral duties again. Hope has revived and all seem to rejoice.

Last evening a meeting was held to elect trustees for the church. The brethren Eli D. Yoder, Edward Rohrer, and Jos. D. Miller were elected. When we came here there were not enough male members in the church to elect the required number. We praise God that things have changed since.

Arrangements have also been made to have services and Sunday school every Sunday fore-noon, and young people's meeting followed by an address or a sermon every Sunday evening. Our meeting last evening and the one last Sunday evening were well attended. I am sure the church here can be built up if the proper steps are taken. But one man cannot do

it alone, it takes the united effort of many. Then there are sacrifices to be made, and for one to make about all the sacrifices may not suffice. There is a limit to sacrifices as well as to anything else. Let there be a general awakening in our stronger churches to assist and help the weaker churches on their feet. That is benevolence put into practice.

I am glad to say that the ministers of our neighboring churches have shown a willing mind to do what they can. Bro. Jno. Burkholder and Bro. Rickert of Mahoning Co., and Bro. D. Hostetler of Wayne Co. were here to fill appointments during my illness. Bro. Robert Spoll of Ind. and my father of Bluffton, Ohio, also helped us out in the way of filling appointments. I trust the Lord will reward them for their kindness. Remember the work at Canton in your prayers, dear brethren. Fraternally,

M S STEINER.

SOUTH CAYUGA, JUNE 16TH 1895.—Bro. David Garber of Ohio has again been in our midst. We feel very thankful for his kind visit and the earnest remarks that were made during his short stay with us. He held nine meetings in this place which were well attended. From here he went to Rainham for nearly two weeks. There were a few there that made a start for the kingdom. The brother, like Paul, did not shun to declare the whole counsel of God. We often wonder that with all the earnest preaching people will still refuse to accept the truth, but as it was at the marriage feast, so they still make excuses, one about his farm, another about his merchandise. One of the excuses at this place is life insurance. We frequently hear the remark that so and so would be a Mennonite if it were not for that cause. The brother preached about that one evening to a large number of that class of people—text, Matt 6:31—33. Some were offended, but Christ did not talk to suit the people, and if God is for us who can be against us? As long as people will make excuses, I am afraid they do not feel themselves in a lost condition, and the church is better without them in that state. Let us see that we are building on the rock Jesus Christ. Our communion was held on Sunday June 9th. Bishop Wismer of Berlin officiating. Bro. Gilbert Bears and others from Bertie were here, also some from Rainham. May the Lord bless us all. NANCY HOOVER.

WATCH AND PRAY.

DEAR EDITORS: "Watch and pray means to me simply what it says and means to any Christian, to the new born man or woman in Christ. After we have put on the breast-plate of righteousness, I think it is the most needed commandment that is in the Bible, that Christians should ob-

serve. If not observed we are very likely to be led astray. DANIEL HOOLEY. Wayncouth Ohio.

BOWLING GREEN, FLA. JUNE 11th. 1895.—In complying with the request of the Editors, as to what the short sentence "Watch and pray" means to one, I would answer that it means much to me, but as a brief letter is requested, I will answer briefly.

1st. It means that I should watch myself to see if there is a beam in my eye 2d. To watch myself from looking at my brother to see if there is a mote in his eye. 3d. To watch the instruction of the Savior and Apostles, to know what sin is: to watch all the restrictions they have put upon the disciples of Jesus. 4th. To watch the lust of flesh, the lust of the eyes and the pride of life, which is not of the Father but is of the world. 5th. Jesus also requires that I watch my thoughts, for if I think evil it is sin. 6th. To watch my tongue that it speak no guile. 7th. To watch my actions so that I avoid every appearance of evil, and with all this watching myself 8th I should watch to see that I might help the poor and needy and afflicted and keep myself unsullied from the world.

"And pray." Little would it avail me if I did not with this watching also pray to God for grace and strength, otherwise all my watching would be for naught, for we are instructed by the word that with our prayer to God we could not expect to be saved, even to the extent of being importunate in prayer. So watching without prayer or prayer without watching is of no avail, but as the body without the spirit is dead, so the soul without watching and praying is also dead. Let us all pray and watch for each other as though we were in the light and have fellowship one with another. 1 John 1:7. L. H. SHANK.

For the Herald of Truth.

THE LOVE OF GOD.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

What boundless love the Father hath bestowed upon us, that we might be called the sons of God! Love that never ends, never grows cold, and is always the same. How cold ours is in return. When everything pleases us, and goes as we like, then we praise God. How is it with us when things are contrary to our will? Do we praise God? If we have this true love shed abroad in our heart, we will in times of affliction and poverty, as well as in times of health and in possession of riches, "rejoice in the Lord."

Are we every day or only Sunday Christians? Do we let Him lead us?

Are we careful in keeping our spiritual home as free from everything that is unclean, as we are of our earthly house? I am afraid so many of us fail here. We must remember the Lord reigns in our spiritual house. Is He not a truer Friend, a kinder Father, and a dearer Brother to us than our earthly relatives?

We often forget that we have this dear Friend reigning with and within us. He is with us all the time. He will never forsake us, but how often we forsake Him. We often think evil thoughts, do evil deeds, and sometimes say things for which we are afterwards sorry. If we would ask the Lord what he shall think or do, and say and do it, there would be no room for anything that is displeasing in His sight.

There are many troubles and fears that we would not have if we would talk more to Jesus. We should take all our cares to Him, not only our spiritual cares, but also our earthly ones. We miss many pleasant seasons by not living close to the Savior. I have experienced this myself. He tried me time and again, until I yielded. I always had for an excuse (which was none) that I could not do everything He asked, if I gave myself to His service. I cannot with my own strength, but with His I can do His will. I gave Him everything. It was His wondrous love and mercy and forbearance that He bore with me so long.

Dear Christian friends, I cannot express in words what joy and peace I have received ever since. I cannot express my gratitude to Him that He would take such a poor weak mortal as I, and give this peace daily. I have it every day, and by His help and the prayers of His people, I mean to walk and commune daily with Him. I do not say this boastfully. I am so thankful for what the Lord has done for me that I cannot keep silent.

Oh! that we all would be so filled with His presence and His love, that there would be no room for hatred nor evil feeling of any kind toward our friend or neighbor. If we would examine our own hearts, and see them as the Lord sees them, we would be silent about others.

How often we speak about this one or that one doing something we do not like. Is that love? Far from it. How much better it were if we would praise that person for his good works. If God would treat us as we treat Him, (the way we treat our fellow man we treat Him) we would long ago have been turned to dust.

Dear brothers and sisters, if we were more careful about not grieving our dear Master, and would through pure love do our duty, we would not have time to find faults in others. We must remember, (I have experienced it myself) if we put our trust in the Lord, seek to do His most holy will, (not our own) and follow the

reigning of Jesus Christ, all other things will come right.

Love to God prompts us to live such fully consecrated lives, to have no other desire than to follow His footsteps, that all other things whether spiritually, earthly, or physically, will be done to His honor and glory.

The Lord gave me this subject. He gave me this one that cannot be exhausted; and without His aid I could not have written. I have lately been impressed more than ever before, with the thought, "How little we do for Jesus." How much we could do if we were only willing. Oh! that the Lord may help us to overcome this stubborn will of ours. We can never repay Him for what He has done for us, but we can do our best.

Oh! that we would be willing to have Him lead every motive, thought, word or action. May the Lord help us all so to live that He may not be ashamed of us when we are called to give a strict account of our lives. Oh! what a sad thing it would be if we would have to think of our lives as "misspent lives."

Let us live with this love continually in our hearts. "Be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you."

Let us solve, that when we are done toiling here below, we may meet one another around God's throne. There we shall see Him face to face, Him who has bought us and washed us with His own precious blood, which was shed in love for us that we might not perish, but have everlasting life.

My prayer is that I might have said something that may do some person good, and make us willing to follow Christ more closely in the future than in the past. God shall have all the praise.

Millersville, Pa. ALICE H. HERR.

THE TIRED MAN AND THE NEW STROKE.

When quite young in the business of mowing, I was very ambitious of being thought a full hand, and having procured a scythe, I set out one fine sunny morning with a company of veterans in order to take a swarth with them, and pursue it. I had been previously instructed in the art, and knew pretty well how to swing the scythe, therefore went along very well till the heat of the day came on, when I began to think I did not get along quite as easy as the rest, and got to trying several manœuvres in order to find out some new stroke that would lighten the labor. At length I hit upon one which I thought was easier. It happened, however, about this time, that an old man, the owner of the meadow, came along. "Ha, my lad!" he says, "I guess you are tired." Oh no, I said, I have found

out a new stroke, and it goes lighter. "A new stroke!" he exclaimed, "that is a sure sign you are tired; whenever any person quits the old and well proven stroke in any kind of business for some new whim, you may be well assured he is tired; and, let me tell you, your new stroke will not do; you don't mow as well now as you did with the old one, and if you continue it a while, and be not blind to your own faults, you will see it yourself; but then you will be very likely to have forgotten the old stroke, or have the new so blended with it, that you will become perplexed and disgusted with the business, and very probably give it up altogether." This was logic that did not entirely comport with my feelings or notions at the time; but in the course of my passing along through life, I have often had the circumstance brought to my recollection, and have often looked upon it as conveying an excellent moral. And though I have not perhaps paid as much attention to it as its weight deserved, yet I think it has been of some use to me; for sometimes when I have felt uneasy in my situation, and desirous of change, I have said to myself, "My lad, I guess thou art tired," but take care, look before thou leapest, remember the new stroke in mowing, and so I continued the old.

But I have met with many, very many, who, I have thought, had brought great difficulties and perplexities upon themselves by forsaking their old and well proven strokes for new and untried ones.

When I have seen boys, brought up near to manhood in useful and honorable occupations, growing uneasy, and teasing their fathers to permit them to go to the study of physic, the law, or some other of the fashionable professions, I have said, "Ha, my lads! I guess you are tired," you want to find out some easier stroke, but take care, you are little aware of the dangers this change will subject you to. Your morals, your religion, and your estate are all at stake, and your ultimate prospects uncertain. Let me tell you, one certainty in a mere competency, is more to be valued than a dozen distant prospects of affluence.

When I have seen a farmer, with a good stock about him, comfortably situated on a farm, from which, with moderate industry and economy, he could draw a competent support for himself and family, stopping his plow, selling off his stock and his farm, or mortgaging it, and moving to the city to turn merchant, "Ha, my friend!" I have said, "I guess thou art tired," or ambitious of being thought something more than an industrious farmer; thou art entering upon a new stroke, but take care, ten to one if thou mow as well with it as thou didst with the old one. Art thou aware that it is as necessary for a man engaging in the mercantile business, to be well

A HOME FOR THE POOR.

"Blessed is he that considereth the poor." Psalm 41:1.

The Mennonite Church has always tried to care for her poor. In many instances it was very poorly done, as there have always been those who, though enough was given them, could not prepare and take care of it as they should and much was wasted and their living was not what it would have been under good management. Besides that, in many instances many were not able to attend church services, not having conveyances; it seems to me the Mennonite Church could buy a farm and take care of her poor for less money than we are doing and moreover to better credit to the church and more honor to Christ. Many of our poor could earn their living if put under a good superintendent on the farm and could help to take care of the invalids. It looks to me as if such an institution could soon be made self sustaining, if the home were made a Christian home, where there would be preaching every Sabbath and where traveling ministers could hold services the same as in our meeting houses. Under such conditions some old people would make it their home in old age who would make donations or pay for their keeping. There are sometimes orphan children left that have not had the training they ought to have had, so the neighbors do not want them. If they were put under restrictions at such a home, places could be gotten for them amongst our own people.

This should not be a home for the lazy, neither in temporal nor spiritual things. Many things would have to be taken into consideration to have the home within reach of a well established church, good school privileges, good drainage, cheap fuel and cheap land, good market for "garden truck," making potatoes, or something else, a specialty, where nearly every one could help, and have the work so arranged that no one would have too much to do.

I have here simply given a few ideas or suggestions. Many other things would have to be taken into consideration. If such a home were established, one brother whom I know would donate several hundred dollars and make it his home. I should like to hear from some of our brethren through the HERALD in different congregations, both Mennonite and Amish Mennonite brethren, especially from the bishops, and if there were those whom God has blessed in this world's goods and would be willing to do something for the Lord, much good could be done; for whatsoever we do unto the least of His brethren will be done unto Him. Matt. 25:40.

P. Y. LEHMAN.

CONSISTENCY.

"Submit yourselves to every ordinance of man for the Lord's sake," 1 Peter 2:13. "Let every soul be subject unto the higher powers." Rom. 13:1.

I was induced to present a few thoughts on the subject of consistency, while reading on page 148 of the HERALD OF TRUTH, current number, a conference report in which the moderator in his introductory remarks said, "The government of the world belongs to the world and not to the church. The world is taking care of itself better than the professors of Christianity are taking care of the church." Can any one gainsay this? Does it not harmonize with Christ's gospel in this that, "The children of this world are in their generation wiser than the children of light"? Under such circumstances it would seem the worlding is a light to the church or to many Christian professors at least, rather than the *vice versa* requirements of the gospel of Christ. There surely is a fault resting on the Christians' side somewhere. While reading this report it brought to mind a decision made at a conference a few years ago, allowing brethren to give some offices of our civil government, as Postmaster, Roadoverseer and school director, evidently without due investigation of the obligation required by law of those who serve such offices. While the laws referring to the two latter may differ in the several states of the union, they nevertheless demand strict execution under certain circumstances. The Postal law is national, therefore uniform throughout all the states, requiring attention * seven days of every week during the year. Do not such decisions virtually license the brotherhood to violate those very principles which the church advocates, thus acting contrary to the teachings of Christ and His apostles. The plea that in certain localities, the serving of such offices by brethren is absolutely necessary, may appear quite plausible from a superficial view, but when viewed from a purely gospel standpoint by the child of God, will become a very frail and insignificant excuse.

The reader will please bear in mind that in this article we aim to reason with those Christians *only* who profess to observe the principles of scriptural non-resistance and non conformity to the world.

* The Postal Law does not require any postmaster to have his office open on Sunday. But in this case, as in many others, the open postoffice on Sunday is simply an acquiescence to the demand of a worldly public, and Christians even make use of the so-called "convenience." It therefore follows that a conscientious postmaster cannot be compelled to open his postoffice to distribute mail on Sunday; in fact, he complies with the letter of the law if he does not.—ED.

acquainted with the mode of doing business in that line, as it is for a mechanic to understand the use of his tools? If thou art not, thou wilt be likely to make the discovery at a heavy expense.

When I have seen a man who has made a high profession of religion, and had become a popular preacher in the society to which he belonged, regardless of the advice and admonitions of his experienced brethren, or the testimonies of those worthies who had gone before him, raising up new notions and new doctrines, thereby making rents and divisions in the society, and, in order to support these, raising doubts of the authenticity and divine origin of the Scriptures, also making great exertions to draw the young and inexperienced after him, I have said, that man, if he ever had religion, has grown tired of it; he has found the narrow path too strait for him, he wants to find out some easier way. But I had nothing to say to him; advice upon such a man would be bestowed in vain. "He is wiser in his own conceit than seven men who can render a reason." He has become "heady and high minded," a lover of the approbation of the multitude "more than a lover of God." He has taken the broad road to ruin, and has already arrived at the town of *scepticism*, which is a port of entry to the city of *infidelity*, a cold, dark, and dreary place, unenlivened by a single ray of holy hope, and where the Scriptures and all systems of religion are looked upon as alike fallacious, "a mere *ignis fatuus* got up to terrify people and make them bow to creeds and priestcraft;" but to all others I would say, take care of that man; he is of that sort "which creep into houses, and lead captive silly women laden with sins; led away with divers lusts; ever learning, and never able to come to the truth." And I would say, particularly to those who heretofore esteemed the man, beware that your partiality does not enable him to entangle you. For so sure as he draws you into his web, so as in any manner to become an advocate for him and his cause, so sure you are undone. For besides the cords that he will be constantly drawing around you, in order to secure his prey, your own natural propensity to support the cause you have espoused, and your aversion to acknowledge yourself to have been in an error, and your opponents in the right, will close every avenue for light, and render you totally incapable of making the least exertion to be extricated.—Hope.

No sooner has the sinner in true penitence confessed his sin, than God extends His forgiveness towards him and blots out his sins "as a thick cloud."

"The older the Christian, the newer he will find God's Book."

Now, if the church of Christ is a distinct and separate institution from the government of the world—as it unquestionably is, for Christ hath said, "My kingdom is not of this world, etc."—therefore, what relation, what possible agreement can we, as Christ's servants, have with the powers of the world kingdom? The opposite of consistency is contrariety—self contradiction of profession or practice, and closely akin to a lie.

And if the expression "consistency is a jewel" is true under any circumstances, it certainly is applicable to religious profession. In the above texts we have the most important charges on record with reference to the Christian relation with the world powers. And if there be—as we believe—such a characteristic as non-resistance taught in the gospel of Christ, then the principles of God's law teach us to act consistently with what we profess also, as surely as it teaches non-resistance and non-conformity to the world. Yet the very actions of many who pretend to observe this renunciation doctrine show that political connection with the world still seems to them an indispensable requisite.

By others those passages are advocated and explained—even by ministers—on the strength of Rom. 13:1 as implying authority to execute temporal power in so far as they do not conflict with the gospel and apostolical teachings. Such ideas certainly are misconstructions of both texts. The expression "Submit yourself to every ordinance" is clear and does not admit of such a definition. It allows no exception, but means precisely what it expresses—"every" one from greatest to the least. But neither of those texts have reference whatever to rendering service to the powers that be. Therefore, it is of great importance and behooves all to learn to understand the true meaning and correct application of every scriptural term given by inspiration, in order to comprehend the purpose they are intended to declare. And to attain to this, we must first place ourselves in true relationship with God, nor can we accomplish this so long as we serve the world by taking part in its political principles and legal powers. To be consistent with our profession, we must stand aloof of such participations; for it is a physical impossibility from the very nature of the circumstances to be at the same time a true and agreeable servant of two contrary powers. There is a law to govern the church and a law to govern the world, both from God, yet as inconsistent one with the other, and as distinct and opposite in design as light is to darkness—the law governing the day from that governing the night. "I have chosen you out of the world," said Christ to His disciples. But this will avail us nothing so long as we do not get the world out of ourselves. "No man can serve two masters, for

either he will hate the one and love the other or else he will hold to the one and despise the other. Ye can not serve God and mammon." Which do our actions declare that we hate or love, hold to or despise, honor or dishonor? There is no gospel law on record requiring the disciple of Christ to take part in the present age of God's method of regulating the world's governments. That God, who "ruleth in the kingdoms of men and giveth it to whomsoever he will, and setteth up over it the basest of men," will take care of the world through His appointed agents. We, as Christ's servants, need have no concern.

But that the Christians, who serve Christ truly in the sphere to which they are called in this dispensation, will have a part in judging the world in some future time is clearly enough implied in first Corinthians 6, alone, "Do ye not know that the saints shall judge the world?" even "angels?" Let us not therefore allow our zeal for mere imaginary good, run beyond our knowledge of truth. Like "the sons of thunder," perhaps "not knowing what manner of spirit they are of," but wait for God's appointed time, and prepare ourselves to be worthy to participate in that awful event, rather than run any risk on the other hand of being found among the judged. We should not forget that there are afloat false theories and distorted views of God's word with reference to the Christians' obligation to the world powers. And when our actions do not manifest to the world consistency with what we profess, what is the character of our light? The term "submit" in the text unquestionably implies only to yield to any and every penalty enforced on account of a non-performance imposed by the world powers.

The idea of a necessity of being subject to those world powers in the sense of practically using and enforcing them, is simply human theory—consequently there exists no better authority for so doing than the baneful influence and deep-rooted custom. But that the child of God, in the scriptural sense, is to be subject to those powers, is an established fact in divine law. But to be a practical subject of them, is quite another thing. This would be inconsistent with as well as ignore the very principles of non-resistance doctrine. And if we have become God's children in deed and in truth, and thus properly qualified for citizenship in Christ's kingdom, then our sphere will surely be in the realms of the same, where the true meaning of the Holy Scriptures can be "spiritually discerned," and our desires, our enjoyments, our conversation will also be. But if otherwise, will not our very actions prove our inconsistency, and that virtually we are subjects of the world? "By their fruits ye shall know them."

Under divine law we are in all instances admonished to submit to, be subject to or unto, but never subject of secular power. The former always implying non-resistance, submission, passiveness, a yielding to every legal penalty required, every manner of indignity and disgrace which man's power can impose upon us, and if need be, as unjust and ignominious a death even as Christ endured, "for the Lord's sake." This is precisely what those passages quoted teach. Such endurance is loyalty to Christ pure and simple, while the latter sense implies to be a party to and partaker of to observe and execute the laws of civil governments, corrupt as they may have become, which is serving the world in deed and in fact. The inconsistency and evil effects upon churches professing to observe and practice the principles of non-resistance as essential to salvation, while at the same time their members mingle with the world in its revelings consequent in political government, seems so palpable a violation of such principles as to need no comment. And while the magnitude of this deplorable error seems scarcely noticed, not only by the laity, but in a measure by the ministry as well, it is nevertheless a subtle scheme which manifestly has in a great measure been very successfully employed by Satan to frustrate the saving mission of Christ and hinder the progress of His kingdom on the earth, and all this under the guise of apparently pious but false theories of the Christian religion, thus blunting men's conceptions of the simple truth, in order to the more successfully blend this kingdom of Christ with the kingdoms of the world. Need we therefore wonder why in the face of glaring inconsistencies there is often so little true godly zeal on the one hand, and on the other so much lukewarmness and carnality manifested in some congregations, if it does not in a great measure accrue from mingling with the affairs belonging to the world powers. So at least this matter appears to us from the fact that for the want of a single intimation even to the contrary, the whole trend of the gospel doctrine justifies this view.

But to precisely discern the line of distinction between right and wrong—that is to fully perform our duty to the world powers, without doing violence to the law of Christ—requires more wisdom from on high than ordinarily is possessed, or at least practiced by many would-be-nonconformity and nonresistant Christian professors in our day. J. K. ZOOK.

"HOLINESS consists of two things, two endeavors—the endeavor to know God's will, and the endeavor to do it when we know it."

THE best prayers often have more groans than words.—Bunyan.

THE LORD WITHIN.

The soul's best portion is the Lord's;
And when He fills our lives,
We think less of the blessings given,
Than of the Love that gives.
The heart receives the blessed Christ,
He comes to dwell within—
Abiding presence in the soul,
That finds pure joy within.

To His dear will we yield our own,
Give Him supreme control,
And let our life draw strength from Him,
Who fills, exalts the soul.
Oh! heavenly kingdom, sweet within,
A realm of untold peace!
Where God may dwell, where Jesus is,
Where weary longings cease.

Thrice blessed soul to make a home,
Where Jesus may abide;
The Lord in us, and we in Him,
Oh! loving friend and guide.
And life is but to do His will,
The precious will of God,
To follow where He leads the way,
To love and serve the Lord.

Selected, ANNIE M. LIPHART.

SIMPLICITY AND UNIFORMITY OF ATTIRE.

As a young brother solicited me some time ago to give him a few suggestions on how to successfully advance simplicity and uniformity of attire, I will endeavor with the aid of divine guidance with my limited talents to offer a few thoughts on this subject, not only for his benefit, but for all, young and older brethren and sisters; hoping they may be available to all who may read them.

In the first place it is becoming for all Christians to be simple and uniform in their attire; and especially so for all those who adhere to one and the same organization. If we want to be followers and disciples of Christ our Redeemer, we also ought to follow Him in His footsteps in all ways possible.

From all we can learn and infer about Him, He wore plain and simple clothing, and His forerunner, John the Baptist, wore plain and simple clothing made of camel's hair. The whole tenor of the Scripture points to plainness, simplicity, and uniformity, not only in attire, but in everything else.

Let us consider for a moment the requirements of some temporal organizations, what is demanded of their adherents. For instance, when a new recruit has promised or sworn allegiance to the flag or banner, under whose color he will faithfully serve his time, henceforth he will not be allowed to appear in the ranks of that order, without the proper mode of attire of that order, or the uniform as it is called; as their garments are uniformly made after the same pattern, and mostly of the same color. So at a first glance, any one, who is familiar with the customs of such a body or organization, can tell to what rank such a person belongs, and

neither the observer nor the wearer of such attire, feel that they need be ashamed of such recognition.

Now, we as Christians have vowed allegiance to the banner of faith, which is bloodstained by Christ's redeeming blood, shed on the cross, on Mount Calvary, for all mankind; but only those who believe and faithfully follow His teachings and footsteps to the end will be saved. Why should we not much more seek to be simple and uniform in our attire, and not be ashamed to show the world to what rank we belong, and what colors we bear; and prove it by our faithful works and deeds?

The apostle Paul says, (Rom. 12:2), "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

The world is ever and anon changing from one fashion to another in all manner of luxury and extravagance, and this is not becoming to Christians. But alas! how many persons can we observe who profess to be Christians, and in their attire they are in the ranks with the worldlings and disbelievers. A tree is known by the fruit it bears, whether good or bad.

Christians appearing in plain, simple, and uniform attire, are more esteemed by all susceptible classes of persons, than those persons appearing in gaudy attire. Yes, in our simple and plain attire we are permitted to appear before the highest magistracies, with acknowledged appreciation, in preference to gaudy flippants.

Paul says further, (Rom. 12:16), "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time." 1 Peter 5:6.

Now according to my views, the best method to advance or promote the cause and effects of this subject is to convince the people by scriptural authority that simplicity and uniformity of attire are divinely revered; while gayety and gaudiness are despised.

While thus seeking to advance this cause, we should always bear in mind that example speaks louder than precept. We should always be living examples ourselves. Paul says: "In all things showing thyself a pattern of good works, &c., Titus 2:7; 2 Thess. 3:9; Phil 3:17.

S. D. GUENGERICH.

Amish, Iowa.

THE CHILD OF A KING.

My Father is "King of kings and Lord of lords." I was born a child of this King but did not know it. I was through false teaching and my own ignorance exiled from home, my Father's kingdom, into a strange land, where I was ruled over

by a cruel and revengeful king, and I have been a slave in this foreign country, not knowing who I was, or who was my father, not knowing that I myself was the child of a Great King,—good, kind and loving. But I have received a loving message from my Father, brought to me by my elder Brother, letting me know that I was the child of God, the good and loving King, and that I was rich, lacking no good thing to make me supremely happy.

This message I have accepted as true, and have started on my return home to my Father's house, the kingdom of heaven,—harmony. And I find that it takes courage and faith to get out of this country in which I have been a subject so many years. The cruel king and his emissaries are loath to let me go, and beset my way with many things that try my courage and faith, and besides I have formed many a fond attachment for those who dwell in this foreign country,—kindred, friends and loved ones who refuse to believe that this message really means them, and they will not return with me, and think I am foolish to undertake such a journey, or to believe that I am really the child of a King, heir and joint heir with Him who brought me the loving message from the great King. But I know that the message is true, and if I only follow Him in the way which He has so plainly marked out for me, I shall finally get out of this country where there is so much pain, sorrow and sickness, and enter into that beautiful country which belongs to my Father, the good and loving King, and receive my inheritance which cannot be taken from me. Even now as I journey out of this land of bondage, often from the mountain tops of realization I can get glimpses of this country, so beautiful and glorious. And they tell us that there is no sickness, no pain, nor sorrow nor death over there. These are the messages which our Father has sent us, no more separation of friends and loved ones, no evil nor sin. What an inspiration to spur us onward through all seeming opposition. "Our crown" awaits us. "Glory to God in the highest, and on earth peace, good will toward men"—Sel. by Barbara Miller, Smithville, Ohio.

For the Herald of Truth.

LOSING vs SAVING LIFE.

"Whosoever will save his life shall lose it, and whosoever shall lose his life for my sake and the Gospel's, the same shall save it." Luke 9:24.

The principle contained in this text is that of self-denial and that to an extent which the Christian world at large at the present day does not willingly admit, or at least practice. In the preceding verse the Savior says, "Whosoever will come after me, let him deny himself and take up his cross daily, and follow me."

Then to show to what lengths the disciple of Christ may be called upon to go in the faithful performance of that which is entrusted unto him, the Savior gives the choice of two courses of life; one, the path of self, of man trying to reach his highest ideals—or even heaven itself—by his own efforts, to end in failure and disappointment; the other, the sacrifice of all selfish interests for the sake of proclaiming and maintaining the life and principle of the Master, and which, though it may even bring about the loss of all and even life itself, will end in the greatest and grandest success and joy.

This text is one of the many in which Christ set forth fairly and squarely the issues of life and death. Pleasures and ease, affinities with worldly vanities and worldly interests He invariably ascribes to such as have not accepted His offered conditions of life. Whether they profess to have done so or not, makes no difference. Sacrifice, meekness, humility of heart, persecution and tribulations in general He holds out to those who accept His word and follow Him. Which, then, will the wise man choose? The course which holds out present and fleeting, unsatisfactory pleasures and sure ruin at the end, or that course which leads through great tribulations but which ends in the possession of a blood washed robe, a crown of joy, a building not made with hands, eternal in the heavens, peace and joy at God's right hand? Who then is foolish? He who seeks present pleasure or he who looketh for the things that are not seen but that are eternal? Let lost souls answer, let the glorified answer. Let eternal truth itself answer. A. B. K.

For the Herald of Truth. A MARTYR FOR CONSCIENCE SAKE.

Concerning the fate of brother Troehner of Germany, of whom we spoke in a recent issue and who has now, for his continued refusal to bear arms, been sentenced to imprisonment for one year, the "Deutsche Volksfreund" of New York says editorially:

"Why is he punished? Why does he languish in prison? Has he committed a crime? No, he is a pious Christian, and his Christian conscience forbids him from participating in wholesale murder usually called war, and to bear arms. Since it is not meet to act contrary to one's conscience, Troehner begged to be excused from serving under arms. In vain. For alleged disobedience he has been punished again and again, and now in a military trial he has been sentenced to imprisonment for one whole year, a sentence which the emperor promptly confirmed.

"From the stand point of civil law the emperor is undoubtedly right. From this standpoint the Roman judges had a right,

when Christians for conscience' sake refused to burn incense before the statue of Caesar, to arrest them for disobedience to and insurrection against the empire and condemn them to a speedy death by decapitation. To the heathen empire the Christians were disobedient rebels, although they prayed for Caesar and for the empire. Their conscience forbade them to deny Christ and offer sacrifice to the emperor, therefore they meekly suffered death rather than stain their conscience. This young German Mennonite is placed in the same condition as were the Christians of the first three centuries. He suffers for conscience' sake. As the Supreme head of the State the emperor had a right to demand obedience of this Mennonite; but as a Christian, as the head of the State church, it is the solemn duty of the emperor to spare the brother's conscience, and to show favor instead of inflicting punishment. The highest privilege, as viewed by the heathen empire, has, in this case, as viewed by Christianity, been made a despicably mean and highly criminal injustice!"

EVERY evil to which we do not succumb is a benefactor.... We gain the strength of the temptation we resist.—Emerson.

DIED.

LEATHERMAN.—On the 24th of May 1895, in Plumsted Twp., Bucks Co., Pa., of paralysis, sister Rachel K., widow of the late Abraham Leatherman, aged 81 years. Buried at Deep Run, of which congregation she had been for many years an esteemed member.

SCHMIDT.—George Schmidt was born in Medina Co., Ohio, January 16th 1832, died in Putnam Co., Ohio, June 11th 1895, aged 61 years, 4 months, 16 days. Funeral services at the Blanchard M. H. on the 13th by D. S. Brunk of Elida, Allen Co., Ohio to a well filled house; many could not get into the house. The remains were laid to rest in the Union graveyard. Bro Schmidt was at a funeral on the day of his death. After he returned from the funeral he took his horse and went to his potato patch. He took sick on his stomach and died the same evening. It is supposed that the pain went to his heart. We trust our loss is his eternal gain. He was a member of the Mennonite church for a number of years.

KEMP.—On June 4, 1895, in the forenoon, Annie Alice Kemp, daughter of Bro. Samuel and sister Mintie Kemp, tried to start fire with kerosene in the cooking stove at her home south of Grantsville, Md., and thinking there was no fire in the stove she poured the oil into the stove with the tin. Just then she thought she heard some one call her, and looked around to see who it was. The oil at this moment caught fire, exploded the can and set her clothes on fire. No one was near enough to extinguish the fire at once and she was severely burnt, and died the same day, aged 17 years, 4 months, 5 days. She was buried June 6th in the cemetery at the Chestnut Spring church. Services by Bro. D. H. Bender and Bro. G. D. Miller. Text Job 1:21.

ZOOK.—On the 11th of June, 1895, near Belleville, Mifflin Co., Pa., of consumption, sister Mary Zook, daughter of Eli S. Zook, aged 19 years, 7 months and 6 days. Funeral services on the 12th by A. D. Zook and Jos. H. Byler. She was a faithful member of the church and we mourn for her, but not without an assured hope that our loss will be her eternal gain. This, together with the death of her sister Rebecca about 4 months ago, is a severe affliction for the family.

DETWEILER.—On the 14th of June, near Belleville, Mifflin Co., Pa., of typhoid fever, after a lingering illness of more than ten weeks, sister Mollie Detweiler, daughter of Bro. Jacob K. Detweiler, aged 19 yrs, 1 mo. and 13 days. Funeral services on the 16th by Jos. H. Byler, A. D. Zook and J. A. Myers. An unusually large concourse of relatives and friends assembled on this occasion to pay their last tribute of respect to this dear, bright and faithful young sister and to the sorely bereaved family. She died with an assured hope of eternal life.

KOLB.—In Dayton, Ohio, after a season of mental and bodily suffering from a complication of causes, Sarah, wife of Isaac Kolb, (maiden name Crumbacher) aged 34 years, 4 months and 8 days. Her remains were taken to Mahoning Co., Ohio, her former home, where the funeral was held at the Zion (Daukard) church on June 15th. Services by Allen Rickert, from Matt. 14:30, latter clause. She was a faithful member of the Mennonite church and leaves a husband and three little children to mourn their sad loss. Several years ago her strength and finally her mind began to fail until it became necessary to remove her to an asylum where her sufferings finally ended in death. M.

HERSHEY.—On the 14th of April 1895, near Intercourse, Lancaster Co., Pa., Sister Fanny Hershey, widow of the late Joseph Hershey, aged 75 years, 5 months, 11 days. She was a faithful member of the Mennonite church for many years. Her sickness was bronchitis and heart trouble. She was sick only 11 days, but though she suffered much during her sickness, she bore all her sufferings with patience and fortitude. She was buried on the 17th in Hershey's burying ground. Services at the house by David Buckwalter in German, and Pre. John Ranck in English, and at the church by David Hostetter and Isaac Eby in English. Text, Psalm 116:15. It was her desire to depart from this troublesome world and go home to that mansion of bliss where all trouble is over and where sickness can never enter. She longed to go and meet her dear companion, who died about four years ago, and her three children who died long ago. She leaves 7 daughters and 3 sons, 52 grandchildren and 8 great-grandchildren. They also mourn the loss of a kind and affectionate mother and grandmother, but we mourn not as those who have no hope. She was always ready to lend a helping hand in time of need. She has one only sister living, in Stark Co., Ohio, who is 80 years of age.

"Farewell, children, God has called me.
Weep not for me when I'm gone,
But prepare to meet me yonder,
When the Christian course is run.

Farewell, children, I am going
Home to dwell with Christ above,
Where no pain or sickness enters,
And where all is joy and love.

Yes, we miss you, O, we miss you
When we see your vacant chair,
Ah how sad the home without you,
For there is no mother here.

A DAUGHTER.

BRACHY.—On the 5th of June 1895, at his home east of Toad, Pa., Manassa Brachy, aged 57 years, 11 months, 21 days. He was a bishop in the Amish Mennonite church; he had been sick for some time and was dejected. Buried in the churchyard at the Hershberger M. H., June 7. Services by Bro. Daniel Yoder and Bro. Moses Yoder, from John 5:24-47.

GOOD.—On the 7th of June 1895 at Bowmanville, Lancaster Co., Pa., Sister Hettie Good, widow of Jonathan Good, deceased, aged 61 years, 4 months, 19 days. Buried on the 10th in the Bowmanville graveyard. She was a member of the Mennonite denomination for a long time previous to her death. Four children survive her to mourn over her departure. Funeral services by Henry Good and Benjamin Horning, from 2 Cor. 5:10.

SNYDER.—On May 31, 1895, in Adams Co., Neb., of dropsy of the heart, Jacob G. Snyder, aged 40 years, 7 months and 21 days. Buried on June 3d at the Roseland Mennonite church. Funeral services by D. G. Lapp and J. M. Nuenemaker, in English (text 1 Cor. 15:21, 22), and in German by A. Shiffer (text Isaiah 38:1). Bro. Snyder was born in Blair county, Pa., from whence he moved with his parents to Freeport, Ill., when about two years of age. He resided at Freeport till 1893, when he was married to Rebecca Burkhard and moved to Adams Co., Neb. His wife and seven children, his mother, five sisters and two brothers survive him to mourn his death, but not as those that have no hope.

HILTY.—On the 2d of June 1895, in Bluffton, Ohio, of old age and heart trouble, brother John Hilty, aged 76 years, 4 months, 22 days. The deceased was born in Canton Basle, Switzerland, and came with his parents to America in his eighth year. In 1839 he married Katherine Niswander, who survives him. To this union were born 9 children; 8 of these are still living. There are also 59 grandchildren, 48 living, and 12 great-grandchildren. Brother Hilty and family lived continuously in Allen Co., with the exception of eleven years, (from '64 to '75) which they spent in Paulding Co., Ohio. On the morning of his death he was well, and had prepared to go to the church house, intending as he had expressed himself the day before, to take communion. With tears he had longed to do so, but could not. Yet in the afternoon to his great enjoyment a short communion service was held at his own home, where he partook of the sacred emblems for the last time. It could be noticed by this time that he was getting weak. A little before nine o'clock he was out by the gate bidding the people goodbye. He soon went into the house and expired. Brother Hilty died with a bright hope and a full assurance of a life beyond. He united with the Mennonite church in his 18th year. He was never heard to complain, everybody as "Grandpa." His continual prayer was that his children and grandchildren should be consecrated Christians and be under God's will. Not only his prayer would be so, but his everyday life, his tears and his smiles. Many cannot forget his smiles that he would give on meeting them. May he meet us with his bright, smiling countenance over there, the home of God's people. His remains were buried in the Zion graveyard. Funeral services by Christian Brenneman, assisted by others. Text Matthew 24:42. "To get ready is not so hard as to stay ready."

"Father, thou hast left us lonely,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow
Tears will all be wiped away.

BUCKWALTER.—May 20, 1895, near Green-land, Lancaster Co., Pa., Ada Mabel, daughter of brother Dorcas D. and sister Mary E. Buckwalter. She was sick only five days. Her death was very unexpected to all. She had inflammation of the bowels. Her funeral was largely attended on Ascension day at Mellinger's meeting house. Services were conducted by David Buckwalter and John L. Landis from Luke 8:52. Her age was 8 years, 10 months and 19 days. She was a member of the Mellinger Sunday school.

"Companions dear, I leave you here
In solitude and gloom and tears;
But all in mercy God has come
To take me to my heavenly home.

Weep not for me, since 'tis in vain,
I will no more return again;
My home from earth is far away
And here is my delight to stay.

Christ gave to me this place of bliss,
Of joy, of peace, of righteousness;
My joy, dear parents, so wondrous great,
Prepare to share before too late.

Now farewell, brother and sisters dear,
As we have lived so happy here;
And farewell, loving parents dear,
Since I am gone to leave you here.

ITEMS.

—FORTY buildings were blown down in a storm at Crancy, Oklahoma on June 12, one person was killed by lightning.

—CLOUDS of grasshoppers alighted in the fields several miles south of Elkhart, Ind., June 12 and destroyed the growing crops.

—OUR people will be glad to learn that Governor Hastings is reported to have hinted that he would veto the religious garb bill.

—FOR the first time in sixty-seven years, the Orthodox and Hicksite Quakers gathered in one body in New York City, May 29, to celebrate the founding of the yearly meeting in the province of New York.

—PRESIDENT Cleveland has advanced Attorney General Olney to the place of Secretary of State, made vacant by the death of Judge Gresham and selected Judge Harmon, of Cincinnati, for Attorney General.

—DR. William T. Harris, Commissioner of Education, in his report for the year 1894 shows that the total number of pupils in all schools was 15,530,268, an increase over the previous year of over 450,000, in spite of hard times.

—TWENTY-FOUR men, heads of families at Hubbard, went to Midland, Mich., June 12 and besieged the court house, demanding something to eat from the county officials. They claim that 30 families are destitute, and that the women and children are crying for bread. Relief measures were at once undertaken.

—JUDGE Grosscup, of Chicago, in passing sentence upon two vendors of obscene literature recently, is said to have used the following just, but exhorting language:

"You are vipers and your crime is second only to murder. I would rather that a rattlesnake came into my house and crawled into my child's couch than have your vile literature carried to him."

—PRESIDENT Cleveland has issued a proclamation forbidding citizens of this country to give aid to the Cuban insurgents.

—THE American steamship line has it as an invariable rule that no captain or other officer, sailor or other employee, should use intoxicating liquor as a drink. A famous captain in one of the great liners recently said: "Many a time has a glass of whisky wrecked a ship."

—GOV. Hastings of Pennsylvania has signed a bill putting away with the days of grace on notes, drafts, etc. This law will go in effect on Jan. 1, 1896. Thereafter such a paper must be paid on the day it matures unless that falls on a Sunday or a holiday when it will be due the next secular day. This, of course, applies to Pennsylvania only.

—It is estimated that the great Chicago drainage canal will deflect from the lakes to 1,000 cubic feet of water per second into the Mississippi Valley. It is said that this will raise the Mississippi one foot at St. Louis and that it will reduce by five per cent, the amount going over Niagara Falls. Lake Erie will be reduced by the canal from five to nine inches in depth. Chicago has spent ten million dollars upon this colossal undertaking, and will probably spend as much more before it is completed.

—A TELEGRAM from Victoria, British Columbia, says that "the British Government has decided not to renew the agreement with the United States respecting the sealing up of arms and implements of sailing vessels proceeding to Behring Sea during the closed season. This information came in an official message to the Collector of Customs on the 12th inst., and is in consequence of the non-payment of the \$425,000 indemnity due to British sealers and withheld by the American Government after being formally agreed to."

—THE Turkish Government has handed to the British, French and Russian ambassadors a new and satisfactory reply, according to the principle of control by the Powers, but asking that the period be limited to three years. The three governments have formally demanded that the Porte shall disarm the Bedouins at Jeddah and pay indemnity for the attack on the foreign consulates at that place. It is stated in the reply that the disarming of the Arabs would be an extremely difficult matter. Another conference will be held to consider further action. From Russia comes the information that extensive movements of the troops and of military materials are taking place in the Caucasus, and the contractors at Kars and Bitlis have received large orders for stores. A thousand troops have been sent from Odessa to Batum to strengthen the Russian force on the frontier facing Armenia.

—WHEN a man can carry about on his back a gun that can fire more than five hundred shots a minute there is danger that some one will get hurt when war breaks out. Perhaps the old practice will be reversed, and instead of a few only out of each battalion being killed in action there may be only a few who will escape. In the Maxim automatic machine gun there are more good arguments for peace than can be spoken in many meetings of the average society for the discouragement of war. As soon as there is a nearly practical certainty that more than half the number of men engaged will be killed in every battle war will be equivalent to suicide; and as the people who want to commit suicide are not numerous war will cease. We have not yet reached the point where the resort to arms is impossible, but we are fast approaching it.—New York Herald.

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No. 22.	No. 24.	No. 25.	No. 23.
pm	pm	pm	am
2 15	7 00	Benton Harbor	1 00
1 18	6 09	Niles	1 57
12 39	5 38	Elkhart	2 34
12 17	5 08	Goshen	2 57
am			
11 25	4 15	Warsaw	3 51
10 10	2 55	Wabash	5 10
9 13	2 00	Marion	6 08
8 16	12 45	Lv. Anderson	Ar. 7 25
am	am		
6 30	11 15	Lv. Indianapolis	Ar. 9 25
	11 17	Rushville	3 11
	10 20	Greensburg	4 00
	9 25	North Vernon	5 15
	8 30	Lv. Cincinnati	Ar. 6 10
Train 26, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.			
Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles, 7:07 p. m.; arrives Elkhart, 8:10 p. m.			

All trains daily except Sunday.
Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.

Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.

C. A. HENRY, Ticket Agent, Elkhart, Ind.
OSCAR G. MURRAY, Traffic Manager, Cincinnati, O.
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Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves.....	6:30 a. m.
No. 2, Coming east, arrives.....	8:00 a. m.
No. 3, Going west, leaves.....	12:40 p. m.
No. 4, Coming east, arrives.....	3:35 p. m.

Rail train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. & G. T. points.

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Semi-Monthly.

ELKHART, IND., JULY 15, 1895.

Vol. XXXII. No. 14.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, A. B. KOLB, ASST. EDITORS.

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

TRUTH is not only stranger than fiction, it is also much more rare.

If a man does not believe in Christ, he will be lost even if he never commits any other great sin.

AN excellent way to observe the injunction, "Cast thy bread upon the waters," is to teach children the truths of the Bible.

BRO. M. S. STEINER expects to visit some of the congregations in Illinois and Missouri in August. The Lord bless his labors.

OUR pleasures should be such as we can freely relate to God. There is a day coming when we will have to give an account to God of all that we have done. How unpleasant a task that must be to those who delight in carnal pleasures, which they know are not a delight, but rather an abomination to God. When you go for pleasure be sure that you have Jesus along. He has the highest pleasure in store for us if we take Him as our Companion and Friend.

A GOOD fort for the Christian soldier is the comfort that cometh from above.

To love God and hate our brother at the same time is just simply impossible.

BRO. J. S. COFFMAN and wife and Sister H. A. Mumav, who visited the churches in Canada, returned to Elkhart on the 6th of July, much refreshed by their trip.

THERE is many a home in which if you desired to hide a ten dollar bill, so that none of the family would find it for a long time, about the best place would be somewhere between the lids of the Bible.

SOME people remember the Lord's day who do not keep it holy. They remember it only as a day on which to carouse and have a "good" (?) time. To remember it in this way is worse than not to remember it at all.

THE article on Wycliffe, which appears in this issue over the name of our well known friend Josiah W. Leeds, will no doubt be a surprise to many, as but few people are aware of the decided peace views entertained by this great light of the 16th century. Concerning this fact, friend Leeds writes us.

"The secretary of a well known religious organization—an elderly man of large experience, who has had many religious books in his hands, and is also the author of some—wrote that these views of Wycliffe were entirely new to him. yet he was not prepared to believe that Wycliffe entertained such decided views against self defense as I claimed. I can only refer to his words. Pity 'tis that his biographers generally had not allowed to shine abroad that peaceful ray from the 'Morning Star of the Reformation.'"

The same is true of Cranmer, author of England's martyrs, yet few people are aware that Cranmer held non resistant views, and what is true of these men is true of every true follower of the Lord Jesus in every age.

WHEN once people become willing to have God find them, they can easily and quickly find Him.

THE usual chapter of accidents fills columns of the dailies of the days immediately following the 4th of July. In and around Elkhart alone several severe mishaps occurred, all of which go to show that 4th of July celebrations have very often a saddening instead of a gladdening sequel, and are expensive in more than one sense, inasmuch as the loss of many an arm or other member, or even of life itself is a sad reminder of some 4th of July "fun."

If there ever was a man to whom the difference of prospects might have been an inducement, or whose advantages and all other circumstances and conditions might have provided a reasonable excuse for forsaking his own forsaken and despised people and seeking a higher position among the honored of the world, it was Moses. But he chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. By filling his place where God wanted him he attained to a higher position in Israel than he could have ever occupied in Egypt, and beside all this the Mount of Transfiguration shows us the glory into which a faithful life in the service of God among his own people raised him by divine grace. In this respect Moses was much wiser than some ambitious people to-day are who think their talents can not be brought into play if they stay where they are, be it in their church home or their social circle. But in their eagerness to put all their talents to work they often overlook the fact that where they are best acquainted with the people's needs there they ought to, if they are truly consecrated, be able to accomplish the greatest good.

JOHNSTOWN HORROR.—Our Publishing House wishes us to state that the supply of this book is exhausted, and that a number of orders for this book could not be filled. Those who desire to secure any of the other books offered at reduced prices should order at once as they will not last long.

A STATEMENT.

For those concerned in this matter we make the following statement:

The Mennonite Evangelizing Board of America is an institution originated by a decision of the conference of the State of Indiana, and has since been recognized by all the conferences west of Pennsylvania, and also by the conference of the South-western District of Pennsylvania.

All the missionary work of the church whether in the country or in cities, home or foreign is to be done under the sanction and direction of the Evangelizing Board.

Through the efforts of the Board and the faithful work of devoted brethren in the field, hundreds of souls have been converted and gathered into the church, while the membership has been encouraged and confirmed in faith and doctrine, greatly to the promotion of the cause of Christ, and all this has been done with a comparatively small outlay of means.

Since the establishment of the Chicago Mission, many of our most liberal contributors to the cause have directed their attention to that work, and the Evangelizing Board has suffered to such an extent that the evangelizing treasury is very low and the evangelizing work is, in a measure, crippled.

The Chicago Mission has consumed about three times the amount of means used by the Evangelizing Board, while the results from the Mission are very small indeed.

The Chicago Mission is not under the control of the Evangelizing Board.

We kindly ask our people to stand by the recognized means of the church and sustain especially the evangelizing work, under the direction of the Evangelizing Board of America.

The evangelizing work is growing on our hands and we expect during the coming year to be able to do much more than any previous year.

The Evangelizing Board is prepared to receive not only contributions to its fund, but if any brother or sister wishes (as one brother has signified his intention to do) to bequeath any amount to this Board either as means to be spent directly, or as a permanent fund, from which the interest only is to be used, the Board will be glad to receive it.

We hope the above will satisfy all inquiring friends. J. F. FUNK.

A SERMON

delivered by Bish. Isaac Peters at a baptismal service in the Ebenezer M. H., York Co., Neb., on the 23d of June, 1895.

Text:—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 3, 4

Dear friends:—There are in this passage of Scripture three very important truths which we shall endeavor, upon the occasion of this baptismal service, to present for consideration, by the use of other passages. I. What the object of Christian water baptism is, and what it is; II. What it teaches us; and III. What it imposes upon us. I. What its object is, or what it does or really is, is shown in the first part of the text when the apostle says interrogatively to the Romans, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Thus we are baptized "into his death," that is, since Christ, by His death, has wrought salvation from sin, so that all who truly believe in Him shall receive in Him the forgiveness of their sins, consequently by baptism this promise is sealed unto them, for in baptism they give back to God and our Savior "the answer of a good conscience," according to 1 Peter 3:21, because baptism is the token or seal of the covenant of the New Testament.

We read in Gen. 17:7, 10—14 that God called Abraham out of his father's house and out of his kindred and led him into the land of Canaan, and promised him there to make of his descendants a great nation, that He would multiply his seed as the stars in the heavens, and as the sands upon the sea shore, and that his seed should be a chosen people, through which all the nations of the earth should be blessed, and the seal of this promise was given him and his descendants after him in the rite of circumcision. None could belong to this chosen people who had not fulfilled this rite. The seal itself however consisted not in the act

of circumcision, but in the shedding of blood thereby, even as the sacrifices from the time of the fall of man had typified. For when God led Israel, the chosen people of the covenant, Abraham's descendants, out of Egypt, and Moses erected and dedicated the tabernacle in the wilderness, this great leader of Israel took half of the blood of the sacrifice in a vessel and with the other half he sprinkled the altar and all the instruments and utensils belonging thereto, and read to the people all the commandments which the Lord had commanded him to write. And the people said they would do all that the Lord had said. Then he took the blood out of the vessel and sprinkled therewith the people and said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:5—8. This covenantal seal, as well as the blood of the sacrifices and that of the circumcision retained its significance and virtue until Christ, the promised Messiah who should crush the serpent's head (Gen. 3:15), the blessing of Abraham's seed (Gen. 12:3), came and Himself fulfilled the rite of circumcision (Luke 2:21), and shed His blood for the salvation of poor sinners, and by His offering once and for all, fulfilled and made an end of all previous rites and ceremonies and offerings and sacrifices of blood, and wrought an eternal redemption (Heb. 9:11—15), and as Peter says (1 Peter 1:18, 19), "Ye know that ye were not redeemed with corruptible things, as silver and gold," etc.

There the Old Testament Covenant seal had an end, for the time had come, of which the Lord had long before spoken prophetically through Jeremiah (31:31—33), "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, . . . but . . . I will put my law in their inward parts, and write it in their hearts." When our Savior, after the completion of His work of redemption, was about to ascend into heaven, He gave His disciples the commission (Matt. 28: 18—20; Mark 16:15—16), "Unto me is given all power," etc. However the fulfillment of the promise, which even John the Baptist had already several times foretold, was not to come until some time after Christ's ascension, and they were "baptized with the Holy Ghost and with fire." When this had been fulfilled (Acts 2) they went out and preached the glad tidings of salvation through Christ to all people, even in the remotest parts of the earth, the apostles of the Lord spread the gospel, undaunted by persecution, shame, and suffering even to imprisonment and death, and all

who accepted this glad message were, according to the command of the Savior, baptized by water in the name of Christ and thereby received into the church of the new Dispensation, in which baptism was instituted by the command of Christ Himself as the seal of the covenant, as it was plainly typified by the piercing of Jesus' side with the spear causing blood and water to issue therefrom (John 19:34). For as the blood there was a type of the shedding of blood by Christ, so the water in baptism now is a type of the Holy Ghost as promised to all believers, for it had been often promised through the prophets that all who truly believed in Jesus Christ, upon them should be poured out the Holy Spirit. (See Jer. 44:3; Ezek. 36:25—27; Joel 3:1, just as this promise was fulfilled (Acts 2:9, 10).

It is an incontrovertible fact that the outward ceremonial form or action of baptism can in no wise take away sin, but that it is simply a visible means of pointing to the true baptism of cleansing by the blood of Christ sprinkled upon the heart and the outpouring of the Holy Spirit whereby the real union with God is wrought in Christ, as Paul plainly teaches in Heb. 9. Even to the people of the Old Covenant it had been said, "The Lord God will circumcise thine heart." (Deut. 10:10; Jer. 4:4).

For this reason John the Baptist in his preaching always associated water baptism with the baptism of the Holy Ghost (see Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26, 31, 33, etc.), and the Lord Jesus Himself (Acts 1:5). If then water baptism is a figure unto the Holy Ghost baptism, which it certainly is, it must be administered in like manner as the Holy Ghost baptism was administered to the apostles, and for this reason too, we find no formula for baptism prescribed in the New Testament, because the form is plainly evident in the example of the Holy Ghost baptism. Hence it is a type of the baptism of the Holy Ghost and serves to the initiation of the person baptized into the family and communion of the believers in Christ, into the rights and privileges of the heirs of God and joint heirs with Jesus which right we received through the death of Jesus. For this reason the text says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

If we will now endeavor to show what baptism teaches us. Of this the text tells us, verse 4, "Therefore we are buried with him by baptism into death." Thus it teaches us a burial. But the burial of what? The apostle tells us of the Old Testament Law that it is holy, just and good (Rom. 7:12) and in verse 14 that the law is spiritual. If then the Old Testament law was holy and spiritual, how much more must the Gospel be spiritu-

ally comprehended and accepted. Paul also speaks of the outward and the inward man. Rom. 7:22 Paul says, "I delight in the law of God after the inward man." In Eph. 3:16 he prays for the Ephesian church that God would grant them, "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." In 2 Cor. 4:16 Paul says, "Though our outward man perish, yet the inward man is renewed day by day." The outward or outer man is the body, and the inward, inner man that part which is usually designated in Scripture by the term "soul." The question therefore is which part of both did Paul mean when he said, "We are buried." He could not have meant the whole man, body and soul, for by such a burial death would ensue to the natural or outward body. Hence he must have meant the inward part of man, the inner man, and consequently also a spiritual burial. We will use another passage which will give us a clearer insight. In Col. 3:1 we read, "If ye then be risen with Christ," etc. In taking this passage into consideration, one could hardly get the idea that the Colossians had undergone the natural death and resurrection. Then in verse 3 we read, "Ye are dead." They had died (spiritually) to sin, even as Paul says of himself (Gal. 2:17—20) that he is crucified with Christ, and nevertheless lives. And in 1 Cor. 15:31 he says that he died daily. Hence just as these little words "you" and "I" in these passages refer to the inner man—a point which no one questions—it is equally incontrovertible that the word "we" in the text refers to the inner man, who is to be buried by baptism as Paul teaches in Col. 3:5—10, "Mortify (German "put to death") therefore your members which are upon the earth; fornication, uncleanness, inordinate affection," etc. Again in Gal. 5:16—21 and Rom. 6:6—8 he speaks in the same manner. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

Paul also writes to the Ephesians (4:22—24) and admonishes them to "put off the old man," etc. It is this, therefore, my dear people, which is to be buried in baptism, as the text teaches, for it says, "buried . . . into death and not into the earth, as the outward man is buried when he dies the outward, natural or bodily death; neither in the water, as many try to do in baptism, but into death is the way the old Adam must be buried. And the more this is the case, the more the new man Christ Jesus gains the ascendancy, and is formed in us (Gal. 4:19), so that that is fulfilled in us of which John speaks when he says, "We know that we have passed from death unto life." 1 John 3:14.

This, then, is what baptism teaches us and what the apostle means in the text

when he says, "Therefore we are buried with him by baptism into death." This brings us to the next division of the subject.

III. What baptism imposes upon us. The last clause of the text gives answer when it says, that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

We have already seen in the second part of the discourse what in us is to be put to death and buried. Now upon this spiritual putting to death and burying follows a spiritual resurrection from the spiritual death of sin, which is pictured in our text from the resurrection of Christ. For this reason Paul wrote to the Ephesians (5:14) to awake and arise from this spiritual death, that Christ might give them light. And this is the general calling of the New Testament, to awaken, and to lift up. The Savior says (John 5:25), "Verily, verily, I say unto you, The hour is coming, and now is, when the (spiritually) dead shall hear the voice of the Son of God; and they that hear shall live." The little word "hear" in this place means "obey" or "give heed to." And as after a resurrection a new life always begins, so will we, and we lay upon us *in* and *by* baptism the solemn obligation to live a new life in God and Christ Jesus our blessed Lord and Savior who loved us unto death. We must have come to that point where the words of Paul (Eph. 2:1—3) no longer apply to us, namely that we are dead in trespasses and sins, but that we are, as he says in verses 4 and 5, quickened, or alive, together with Christ, and raised up together, and made to sit in heavenly places in Christ Jesus, so that we become like the primitive apostolic church of whom we read, that they continued steadfastly in the apostles' doctrine, even as Peter admonishes the believers to be built up, as lively stones, into a spiritual house, (1 Peter 2:5), and to be the chosen generation and royal priesthood, etc., and to continue in the word of Christ, even as He commanded the apostles, John 8:31, 32, that we with them may know the truth and be made free. They also remained in the church, that is, they neglected not the assembling of themselves together, as the Hebrews afterward did (Hebrews 10:23—25) and as so many professing Christians today are accustomed to do, but came diligently together on the first day of the week (Acts 20:7) to encourage and strengthen one another in the faith. They also observed faithfully the breaking of bread, as is evident from verses 42 and 46 and chap. 20:7, in which they commemorated and held in high esteem the sufferings of our Lord and Savior, through which they had been so recently redeemed. They did not pass over these things so lightly as is the case with many

to-day who profess to be followers of Christ, taking no heed to the words of Christ (John 6:53-56).

They also remained steadfast in prayer which is the heavenly ladder by means of which the believer has communication with his God and with his Savior, and by which the covenant can retain its full virtue, as Paul admonishes the believers, 1 Tim. 2:8-10; 1 Thess. 5:17 and as even Christ exhorted His disciples (Luke 18:1, etc.) not to be negligent in the same.

All of this, and much more, baptism imposes upon us when the text says, that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This, my dear friends, is what water baptism teaches us and as it has ever been taught and practiced from the time of the apostles by the true Christian church. May our dear Lord and Savior grant unto all true children of God a deep and thorough comprehension, and according to Eph. 1:16 open the eyes of their understanding that they may receive the word and truth of God in the spirit *in* and *by* which it was given and written down. May He also give us all willing hearts to bring into captivity every thought to the obedience of Christ (2 Cor. 10:5) and His word. O what unity in the Spirit there would be then, and how the streams of living water would then flow from heart to heart, while now, on the contrary, the word of God is made to suit the ideas of men so that Christ's and the apostles' words of prophecy, "Lo, here is Christ, there is Christ," are literally fulfilled, being heard on every side and thereby many innocent hearts are bewildered, and deceived, and led astray, so that the complaint of the prophet is fulfilled even in the people of the New Testament Covenant: "All we like sheep have gone astray; we have turned every one to his own way." Isa. 53:6. The Savior calls to all sinners, "He that is athirst, come unto me and drink." "He that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. Unto this end may God, the Father, Son and Holy Ghost help us all, to whom be praise evermore. Amen.—*From the German*

For the Herald of Truth.

BE NOT ASHAMED OF JESUS.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Surely no Christian should be ashamed of the Gospel of Christ, or at least no true child of God can be ashamed to live the Gospel of Christ, knowing that it is the power of God unto salvation to every one that believeth. For therein is the right-

eousness of God revealed, from faith unto faith, and the just shall live by faith, for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Paul said, 2 Cor. 4:3, 4. "If our Gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

It was Christ's love that gave us the Gospel, and it was His love for the world that caused Him to send His disciples out to preach it. It was His love, looking down through all the ages yet to come that caused Him to give the command, "Go into all the world, and preach the Gospel to every creature." That Jesus was concerned for the salvation of the world, is clearly shown in all His actions. He came to us with the Gospel. He did not wait for us to come to Him. He sent the Gospel through His apostles into all the world, and commands that the same be done in all ages.

We must have the love of God shed abroad in our hearts in order to have the spirit of Christ in greater fullness. The word says, "He who has not the spirit of Christ is none of His." If we are filled with the Spirit and love which makes us His, we cannot be indifferent in regard to spreading the Gospel in its purity. When we know that the greater part of the world still lives in darkness, and that great numbers are led astray by teachers who seek their own glory and interest instead of Christ's, whether we are concerned for the unconverted or not, we show by the effort we make to save them. We cannot save them, but the Gospel can, for it is the power of God unto salvation to every one that believeth. But without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. Yet James says, "Even faith, if it hath not works, is dead, being alone. Thou believest that there is one God, thou doest well; the devils believe also and tremble. For as the body without the spirit is dead, so faith without works is dead also." We can not all be eloquent speakers, but our actions and influence often speak louder than words. We should ever heed the admonition of Peter, to sanctify the Lord God in our hearts, and be ready always to give an answer to every man that asketh of us the reason of the hope that is in us with meekness and fear. Having a good conscience, that whereas they speak evil of us as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. A few words, or a small act on our part may entirely destroy our influence for good on those around us, and souls may be lost which might by our example of

Christian love and meekness be brought to Christ and be saved.

If we wish to be true followers of Jesus, we must pray God will give us such a measure of His Spirit that we shall be able and willing to conquer and control our passions, and try to leave as many of our sins and as many of our faults as possible, that we may let our light shine that others cannot say of us that we profess to be Christians but do not manifest the spirit of Christ in our actions.

If we glory in the cross of our Lord Jesus Christ, we will speak of Him, not by constraint, but willingly; not formally, but affectionately; not with indifference, but out of the abundance of the heart. God saves not only by discourses from the pulpit, but often by the most simple means. The free and simple practicable remarks uttered in conversation are often made the power of God unto salvation.

Let us pray to God for grace so to live that the way of truth shall not be evil spoken of. Let us walk before God as obedient children, so that if He would be pleased to come to us with the message to call us into His immediate presence, that we could meet Him with joy, and not with a guilty soul. How many have regretted that they have not held their peace, when they look upon their past life and see their sins of omission and the many opportunities for usefulness lost forever. We regret that so many fine opportunities are lost. Let us not end our time in regret. We have yet a little time left, our sun has not quite gone down yet, we can yet use the means God has endowed us with; we are yet surrounded by perishing sinners. Shall we aim at their salvation and try to pluck them as brands from a burning fire, or allow them to perish forever without any relief?

Let us not stifle the convictions of conscience, or silence its voice, neither attempt to excuse ourselves for the past and go on in the future as if our past had been correct. Let us humble ourselves before the Lord for the past, and cry unto Him mightily for grace in the future, that we may walk worthy of the vocation whereunto we are called.

"Ashamed of Jesus! sooner far,
Let evening blush to own a star.
He sheds the beams of light divine,
O'er this benighted soul of mine.
Ashamed of Jesus, that dear friend,
On whom my hopes of heaven depend,
No, when I blush be this my shame,
That I no more revere His name."

SISTER C.

HE could never have had such a hard heart had he not had much knowledge.

ALL wicked men are weary, and do inwardly complain of their condition; only they can not find sweetness in God, and so are fain to keep themselves to their husks.

A MUCH SUPPRESSED CHRISTIAN TESTIMONY OF JOHN DE WYCLIFFE.

I have lately made an excursion into the bibliography of that sturdy English reformer, who has been often referred to as "the Morning Star of the Reformation," to ascertain to what extent publicity was given to a certain one of his Christian testimonies not commonly associated with his name; for, it is not generally known that John de Wycliffe, called "the greatest of all the Reformers before the Reformation," was an advocate of the principles of peace as maintained by the Primitive Christians.

To Robert Vaughan's "Life and Opinions of John de Wycliffe, D. D.," a second edition of which work was published in London, in two volumes, so long ago as 1831, are we chiefly indebted for information upon this matter. Writing more than a century earlier than Vaughan, of "the Life and Sufferings of the Reverend and Learned John de Wycliffe, D. D.," John Lewis, A. M., "Minister of Merigate," had failed to bring it out that the valiant soldier of the cross whom he extolled, was one who trusted not in the arm of flesh for his defence. When Chas. Webb LeBas issued his life of the Reformer (Rivington's, 1846), he gave indeed some insight into Wycliffe's opinions respecting the unlawfulness of war, but he says in qualification (an unworthy and mischievous gloss)—"it furnishes him with an occasion of propounding certain eccentric and adventurous opinions relative to the practice of war." He is startled, not to say shocked, that Wycliffe opposes even wars of self-defence.

LeBas was presumably unacquainted with the historical testimony of Justin Martyr, who averred that "we who were filled with war and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons, our swords into plowshares, and our spears into implements of tillage;" or of Cyprian, who, making explanation of the Christians' doctrine and practice to the Roman proconsul of Africa, said, "For this reason it is that none of us, when he is apprehended, makes resistance, nor avenges himself against your unrighteous violence, although our people are numerous and plentiful;" or again, of Tertullian, who queried, "How will a Christian man war; nay, how will he serve even in peace, without a sword, which the Lord has taken away. . . . The Lord, afterward, in disarming Peter, unbelted every soldier." These, which voice the sentiments on the subject of all the early Christian writers, we certainly cannot cast aside as "eccentric and adventurous opinions."

John Laird Wilson's Life of Wycliffe, in Funk and Wagnall's edition of a popular biographical series, does not enlighten the people as to what Wycliffe thought upon the subject of war, nor, singularly, does the Life, in nearly 400 pages, designed for younger people, by the author of "The Story of Martin Luther," and "The Story of Ulrich Zwingli." The treatise of "John Wiclif, and his English Precursors," by Professor Lechler, of the University of Leipsic, translated, with notes, by Professor Lorimer (2 vols., London, 1878), of which Schaff says: "This biography supersedes all the others," does not note, as it might very well have done in alluding to Wycliffe's treatise on the Ten Commandments, what that Reformer declared relative to Christ's annulment of the code of old time, "an eye for an eye, and a tooth for a tooth," notwithstanding the authors' references to Vaughan's able work, where those views are brought out, show their familiarity therewith.

In the sketch of Wycliffe, contained in Schaff's "Religious Cyclopaedia," also, in the very full account of him and his writings contained in Neander's General History of the Christian Religion and Church, the interested student gleams no light on this matter. The eleventh American edition, revised, corrected and enlarged, of Neander's great work, refers indeed to Vaughan's account, but not at all to his full and clear exposition of Wycliffe's testimony against war.

Good opportunity was afforded Dr. Richard S. Storrs, several years ago, in pronouncing his lengthy oration (printed afterwards by A. D. F. Randolph & Co.) upon "John Wycliffe and the First English Bible," to touch upon what Wycliffe thought of warring Christendom, but the nearest to an allusion to it in the eighty-five pages octavo, is this sentence of Wycliffe concerning the Pope—"that he is bound to be pre-eminent in following Christ, in humility, meekness and brotherly love." Now, Milton, in remarking upon the gift of the Bible in the vernacular, through Wycliffe, strongly said: "Had it not been for Wycliffe, neither the Bohemians, Huss and Jerome, nor the name of Luther or Calvin had ever been known." The well-considered judgments of the early Reformer upon the wars of professing Christendom, and upon Christ's followers fighting at all, ought not to be thus ignored. It is a satisfaction, however, to note, that in an unpretentious but valuable compilation upon "The Reformers Not of the Lutheran Reformation," by the late William Hodgson (J. B. Lippincott & Co., Philadelphia), that author has not omitted in his brief sketch to justly emphasize the peace views of John de Wycliffe.

Let us now revive some of Wycliffe's observations upon the theme which we are considering. His composition on "The Seven Deadly Sins" contains, as its notable feature, some sentiments not much

broached in that age, upon the practice of carnal warfare. "That it is lawful to annoy an enemy in whatever way you can," was the doctrine held by the clergy of Wycliffe's time; but the latter remarks that "the charity of Christ biddeth the contrary," and further, that "to keep men fighting—though humanity teaches that men should not fight—Antichrist argues, that as an *adder* stings a man who treads on him, why should not *we* fight against our enemies, especially as they would also destroy us, and ruin their own souls? It is for *love*, therefore that we chasten them! But what man that hath wit, cannot see this fallacy?"

Concerning *offensive wars* he reasons thus: "As to the title of conquest, we should understand that if God enjoin conquest, it may then be lawful, as in the case of the children of Israel. Where a kingdom by sin has forfeited against its chief, the Lord Christ, in punishment of such trespass He may give it to another people. But men should not dream that a people have so sinned and God will thus punish them, *except God tell it them*."

To the objection that the Pope approved crusades, he replies that as St. Peter could err, his successor may probably be found to inherit his infirmity in that respect along with his power, and he concludes that any hostile act, unless commenced from a *special Divine commission*, is no less criminal under the Gospel dispensation than it would have been under the Jewish theocracy. Hence, Wycliffe believed that an attention to this simple fact would be sufficient to realize the vision of the prophet, when men shall beat their swords into plowshares, and spears into pruning-hooks, and nations shall no more learn war.

His views of *self defence*, as intimated above, are identical with those of the Primitive Christians. The following reads almost like a passage from Cyprian:

"Angels withstand friends, and many men with right of law withstand their enemies, and yet they kill them not, neither fight with them. The *wise* men of the world hold this for wisdom, and have thus vanquished their enemies without striking them; and men of the Gospel, by patience, and the prospect of rest and peace, have vanquished through the suffering of death, just as we may do now. But here men of the world come and say, that by this wise, kingdoms would be destroyed; but here our faith teaches that since Christ is our God, *kingdoms should be thus established and their enemies overcome*. But peradventure some men would lose their worldly riches, and what harm were thereof? Well, indeed, I know, that men will scorn this doctrine. But men who will be martyrs for the law of God, will hold thereby. Lord, what honor falls to a knight that he kills many men; the hang-

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man killeth many more, and with a better title. Better were it for men to be butchers of beasts, than butchers of their brethren!"

Wycliffe next alludes to the military career of Spencer, Bishop of Norwich. The latter had attained his high ecclesiastical position as a reward for military services rendered to Pope Urban V in Italy, in his contest with the rival Pope of Avignon. In the suppression of Wat Tyler's rebellion, Spencer again took the field, clad in armor, and delivered Peterborough from the insurgents, a course of conduct which leads Wycliffe to draw the comparison between Christ the good shepherd, who lays down His life for the sheep, and Antichrist, the wolf of ravaging. To the flock at Lutterworth, Wycliffe further observes upon this clerical fighting.

"Friars now say that bishops can fight best of all men, and that it falleth most properly to them, since they are lords of this world. Thus they say the Maccabees fought, and Christ bade His disciples sell their coats, and buy them swords, but whereto, if not to fight? Thus friars make a great array, and stir up many men to fight. But Christ taught not His apostles to fight with a sword of iron, but with the sword of God's Word, which standeth in meekness of heart, and in the prudence of man's tongue. And as Christ was the meekest of men, so He was most drawn from the world, and would not judge, or divide a heritage among men, and yet He could have done that best."

"It thus appears," says Vaughan, in his discriminative summing up of Wycliffe's enlightened views upon the subject before us, "that it was not merely the act of invasion, but the slaughter of men under any circumstances, which the Reformer considered as opposed to the spirit and the letter of Christianity. It is also evident that he was aware of the opposition and contempt which the advocate of such opinions must encounter, so long as the state of the world should continue to be at all such as it had hitherto been. But the New Testament was before him, and that volume was understood as requiring that each professor of the Gospel should adhere to such modes of resistance only as are prescribed, or as occur in the recorded example of Christ and His apostles."

The disastrous influence of war on civilization, on literature and liberty, the Reformer could deplore, but its demoralizing effects and the desolation which it must rebode with respect to eternity, filled his mind with amazement and dismay."

So I think we may safely leave it to the truly "wise men of the world," and "men of the Gospel," to declare whether communities and commonwealths would suffer loss were they to heartily embrace the foregoing "eccentric and adventurous

opinions," supported, as their promulgator claimed them to be, by the injunctions of Christ and His apostles, and by the general practice of the Church through its first three centuries. Times have changed in the five hundred years since Wycliffe, yet it is hardly supposable that the pastor of Lutterworth, who was so outspoken against the fighting friars and bishops of his time, would readily acquiesce in the belief that the boys of this age may best be instructed in the ways of obedience, discipline and true Christian manliness by teaching them military tactics, and putting guns and swords in their hands, the better to battle against the powers of darkness and the evils of this life.—*Josiah W. Leeds, in Episcopal Recorder.*

For the Herald of Truth. SALVATION.

There are many ways by which we neglect our salvation. The rich man mentioned in the Gospel supposed he was to live many days, and being blessed with an abundance of grain, he decided to tear down his small barns, and build larger ones. But the result was he neglected his soul's salvation, he made no preparation for death, and that very night his soul was required of him. So let us watch and pray, and not be careless about the salvation of our souls.

The Scriptures plainly teach us that we should seek the Lord while He may be found, and call upon Him while He is near. To us who live in a Gospel land, there is a time, when if sought, salvation may be found. In Psalms 35, David prayed for his own safety, and his enemies' confusion, and in the 9th verse of the same chapter he said, "My soul shall be joyful in the Lord, it shall rejoice in his salvation."

No cries, no horrors of remorse, no torments of hell will ever change our condition afterwards if we neglect our salvation. The kingdom of heaven will then close its doors of salvation, and the gate keeper will depart, and a voice will be heard to say, "He openeth and no man shutteth, he shutteth and no man openeth."

Now, may we not put off the salvation of our souls, for we know not the time when the door will close and the day of grace will end, and our fate will be sealed for eternity. ELIZABETH SNAVELY.

Intercourse, Lancaster Co., Pa.

For the Herald of Truth. THE CONQUEROR OUR FRIEND.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

What a grand consolation, we as God's children have in these words of Jesus. When we are tempted and tried then we hear Him say, "Be of good

cheer; I have overcome the world." When Jesus spoke these consoling words He knew what it was to be tempted, for He was tempted before we were. We sometimes think we have much tribulation; truly we have, but if we have only put our trust in Him, who has said, "Be of good cheer," we are thereby only made to rejoice in Him. If we are often cast down, with pain and sickness and cares of life, and Satan trying to deceive us so that our days seem long and dark, as if the clouds were so thick that the sun could never shine, let us remember that light comes after darkness and sunshine after rain, and when Jesus comes and whispers to us, "Be of good cheer," then all is bright and we go on our way rejoicing in Him.

He has also said, "I will send you a comforter to lead you into all truth," so let us all do as we are bidden. We know of ourselves we are too weak to bear our tribulations, but Jesus is so willing to bear them for us, if we will only let Him bear them. "Cast your burden upon the Lord, for he careth for you," and again, "Greater love hath no man than this, that he lay down his life for his friends, and ye are my friends if ye do what I command you." Oh! may we all be of those who do His commandments and stand firm on the rock that is higher than we, and not shrink back and stand afar off, as Peter did, when that maiden so earnestly looked upon him, and said, "this man was also with him," (Jesus). Peter not being able of himself to "be of good cheer," denied his Lord and Master. When Peter saw what he had done, he was again willing to repent, and afterward he cheerfully bore everything for Christ.

Just as earnestly as that maiden looked on Peter, just so the world is looking on us, and we may often deny our Lord and Master as did Peter, by standing afar off, by our actions and conversation. We may also not be willing to go and talk to those around us, who are yet unsaved, and use our influence against the cause of Christ in that way, and are influenced by the world as was Peter when he stood afar off; but we as Peter may again, when we see our denial, and are willing to weep bitterly, hear the blessed words, "Be of good cheer, I have overcome the world."

Oh! may we all realize that He has overcome the world, and "be of good cheer." LUCY A. YODER.

Smithville, Ohio.

It faith looketh for the righteousness of Christ for justification, it leaves the heart to imitate that righteousness for sanctification, and to hate all that sin it seeks the pardon of, as truly as it seeks for the pardon of it; it knows not upon what other terms to desire it.

For the Herald of Truth. GROWTH.

"Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18.

Do we grow? We are commanded in God's holy word to grow, and if we do not grow, we are surely not what we profess to be. Therefore, it is truly necessary that we are growing. We surely would grow faster if we would study God's holy word more, and ask Him to bless us with wisdom and understanding, so that we may know how to do His holy will. Perhaps there are some who have no real desire to grow. We surely have no time to idle away. We should remember that God is sparing our lives for some wise purpose. Time is too precious to idle away. How are we spending the time which God has given us? I am afraid a good many of us are not always spending it as we should, especially on Sundays. There is too much idle talking. "Remember the Sabbath day to keep it holy." This is a command from God. "But I say unto you, Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Matt. 12:36 "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. Now if we have to give an account for every idle word, some of us may have to account for more than we think.

Let us consider what we are doing. "Wherefore," He saith, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. *Elida, O.* ABRAM J. SHENK.

For the Herald of Truth. THE SEAL OF OUR FAITH.

Christ's first call to man was, "Repent for the kingdom of heaven is at hand." Repent is to change our mind; it is to come to a right mind in things pertaining to the kingdom of God; to turn from a selfish course of life, and enter upon a life of obedience, and supreme devotion to God, through faith in Jesus; by an open confession, and receive the seal of faith by a water baptism, which is the outward sign of an inward cleansing through the atoning blood of a once crucified Savior, and Redeemer. Baptism is a requirement upon confession of faith, "With the heart man believeth; with the mouth confession is made unto salvation."

Baptism is designed as an expression of faith in Jesus. It is a consecration to His service. When I truly repent, and am baptized in the name of the Lord Jesus, I testify that I accept Christ on the terms of the Gospel; that He is my righteousness, that by His death, and through faith, I am justified before God, that through His shedding of blood, I receive

remission of sins. We are not baptized to receive remission of sins, but seeing we have received remission by Him taking our sins upon Himself, and suffered the penalty which the law inflicted upon the sinner, now, blessed is the man to whom the Lord will not impute sin, and in order to become partakers of this blessing, we are baptized upon confession as a seal of our covenant of faith.

Then follows the promise, "He that believeth in Him is not condemned, and he that continueth or keepeth His sayings shall not see death." Then baptism is the seal of an acknowledgment of faith, that we believe that our sins are forgiven us through the shedding of the blood of Jesus; for without the shedding of blood there is no remission of sin. In baptism we also show our love to God by becoming obedient to His divine will, it becomes the outward symbol on which we have the promise of the gift of the Holy Ghost. It is also the appointed method of making a profession of religion, therefore every disciple of Jesus should be baptized to receive the seal upon their foreheads that they belong to, or are numbered with the people of God, as we read Rev. 7, not thinking by baptism to wash away sin, as our sins are forgiven by faith in Jesus, and we are washed in His blood.

Jesus Himself was baptized, not to wash away sin, for He had none, but simply to fulfill all righteousness, and a public renunciation of sin; so by our baptism we make a public renunciation, not willfully to indulge in sin, but to renounce it by the help of God. So we are no longer condemned sinners by willful disobedience, but we are pardoned sinners through the merits of Christ, and our obedient faith in Him. A. H. BAER.

Hagerstown, Md.

SUNDAY SCHOOL LESSONS.

LESSON IV.—JULY 28.

JOURNEYING TO CANAAN.—Numbers 10:29-36.

Golden Text.—Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.—Num. 10:29.

INTRODUCTION.

Time.—B. C. 1490, probably the middle of May.

Place.—From the base of Mt. Sinai northward through the wilderness to Kadesh Barnea.

PARALLEL SCRIPTURES.—A parallel account is given in Deuteronomy, chapters 7, 8, and 11.

THE BOOK OF NUMBERS.—The title "Numbers" is a translation of the name found in the Greek Version, and the book is so called from the two numberings of the people described therein; one giving the census, or mustering of the people near the beginning, the other near the end of the forty years'

wandering. The book consists of historical matter interspersed with various laws and ordinances.

THE STAY AT SINAI.—The children of Israel reached Sinai in the third month of the year they escaped from Egypt (Ex. 19:1), and left it on the 20th of the second month of the next year (Num. 10:11). Hence they were before Sinai for nearly a year. In this time they had changed from a crowd of fugitive slaves to an organized people, with laws, a constitution or covenant, a priesthood, a religious ritual, and house of worship.

THEIR NUMBER.—According to the census of Numbers 1 and 2, there were 603,550 men, twenty years old and upwards, beside the 22,000 Levites. This would naturally imply about 2,000,000 in all.

DAILY READINGS.

M. Journeying to Canaan.	Num. 10:29-36
T. The guiding pillar.	Num. 9:15-23
W. Jehovah's promise.	Ex. 6:1-8
T. Remembering the Way.	Neh. 9:5-13
F. Loving kindness acknowledged.	Isa. 63:7-15
S. The Almighty Keeper.	Ps. 124
S. "He leadeth me."	Ps. 21

LESSON V.—AUGUST 4.

THE REPORT OF THE SPIES.—Num. 13:17-20, 23-33.

Golden Text.—The Lord is with us: fear them not.—Num. 14:9.

INTRODUCTION.

Time.—B. C. 1490; probably July or August, the time of the first ripe grapes (v. 20). The spies were gone forty days.

Place.—Kadesh, or Kadesh Barnea, just south of the southern border of Palestine.

PARALLEL SCRIPTURES.—Deut. 1:1, 2, 19-36; Heb. 3:7-19; 4:1-3.

THE SITUATION.—The Israelites had now come to the borders of the promised land. Between them and it was a natural defense of hills, up which they must go to the higher land, and something of a wilderness. All that could be done for them, in the fifteen months since they had departed from Egypt, had been done. The way was open.

THE COMMAND TO POSSESS THE LAND.—Everything was now in readiness for taking possession of their new home, provided the people had the necessary faith and courage. Moses commanded them in the name of Jehovah to go up and take possession of the land (Deut. 1:20, 21).

THE TWELVE EXPLORERS.—The people, however, were afraid to go forward. They were not a warlike people. Abraham's attack on Chedorlaomer in the distant past, and their battle with the Amalekites a year before this time are the only battles recorded in their history prior to this time. This sending of spies pleased Moses (Deut. 1:23), and was so directed by God (Num. 13:12).

DAILY READINGS.

M. Report of the Spies.	Num. 13:17-25
T. Report of the Spies.	Num. 13:26-31
W. Mistruist.	Num. 14:1-12
T. The Punishment.	Num. 14:13-25
F. Judgment on the Rebellious.	Num. 14:26-39
S. Remembrance of the Fact.	Num. 32:6-15
S. Without Fear.	Ps. 46

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CORRESPONDENCE.

TROUSDALE, KANSAS JULY 4th, 1895.—Just returned from Marion, Marion Co., Kans. We passed through a very fine shower of rain that the Peabody district was favored with upon its fine fields of corn. We are sorry that we were just one day too late to see Bro. Caleb Winey before he started with horse and buggy for a visit to Tennessee City, Tennessee. We visited several families about Peabody, but were especially interested to see that our aged Brother and Sister Good are enjoying such excellent health, as they are nearing their four-score years. Sister Good has entirely recovered from the injury received by a fall while visiting in our county some time ago, and Father Good is still handling heavy stone out of the quarry and converting them into tombstones. COR.

MARKHAM, ONT. JUNE 29th, 1895.—On Thursday evening June 13th, Bro. J. S. Coffman and wife and Sister Mumaw from Elkhart, Ind., and on the following evening Bro. Dewitt R. Good from Chicago, Ill., came into our midst and visited on Friday and Saturday amongst our brethren and sisters who are not able to attend to church services, and on Sunday Bro. J. S. Coffman preached in Wideman's M. H. at 10 A. M., it being our regular services, and in the afternoon Bro. Coffman and Bro. Good gave very interesting talks in our Sunday school. In the evening Bro. Coffman preached in the same place, from Matt. 16:26. Then they again visited (about forty places in all) until Wednesday evening, when he again preached in Wideman's M. H. to a very attentive congregation. The brother very earnestly admonished all the brethren and sisters to be more faithful than ever and have our lights shine brighter than ever so that God may be glorified. May the power of God be with the dear brother that sin-sick souls may be led from darkness into light that they may see the great contrast between the people of God and the sinner. We feel glad that our dear brethren and sisters had the blessed privilege of coming into this vicinity to cheer us up in our spiritual work. On Thursday morning the 20th they left for Jordan via Lake Ontario. May God bless them all.

A. B. R.

FROM HOLMES CO., OHIO.—On Saturday June 1st, in the forenoon we held our preparatory meeting and votes were taken for a minister; in the afternoon the lot for minister was cast which fell on Bro. Josiah Kaser. May the Lord bless him so that he may stand up boldly for Christ and proclaim the glad tidings of salvation wherever he may be called to go, and expound the Gospel in its primitive power and purity. Brethren, let us all be earnestly engaged in prayer in behalf of our dear brother. After the lot was cast for minister two persons were added to the church by baptism. The Lord bless them in the noble step they have taken and may they be as bright and shining lights to the world that may lead others to follow their good example. Bishops Michael Horst and John Burkholder were with us on these occasions and earnestly admonished us. On Sunday June 2d communion services were held. S.

FROM WEAVERLAND, LANCASTER CO., PA.—On June 4 we had special services here, when we were richly and earnestly admonished out of God's holy word, by the aged brethren Benjamin Horning of Berks Co., Pa., and Abel Horning of Montgomery Co., Pa. The meeting was not so well attended as it should have been. We should have such a love for the Lord and the church that we would lay all our worldly cares aside to meet in the house of God when visited by our dear brethren from abroad. We felt greatly refreshed by this visit but felt sorrowful when Bro. Abel said that this would be the last time he would be in our midst here, as he felt weak and feeble, but we hope we will have the pleasure to meet again in heaven. On Sunday June 6, Bro. Jacob Martin from Ladd, Va., was with us and preached a short but quickening sermon, taking for his text the words, "Bear ye one another's burdens, and thus fulfill the law of Christ." These words were very appropriate for the occasion, and we hope they will not soon be forgotten, but put into practice. In 1 Cor. 14:12, Paul says, "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." Our prayers go with the dear young ministering brother wherever he goes, and we hope the good Lord will give him strength, wisdom and understanding from His holy word, and guide him on his journey home. It will no doubt be refreshing to the readers of the HERALD to learn that 27 dear young souls came out on the Lord's side at Bowman'sville, wishing to enter the fold of Christ, and have their names written in the Book of Life. I hope that this spiritual awakening will continue to spread out. COR.

FROM GARDEN CITY, MO.—Praises to His name! Hungry prodigals are returning from the far away land of husks to the Father's house to enjoy a feast of good things. Recently, five precious souls in Jasper Co., Mo., and five at this place confessed Christ, and were received into church membership by water baptism, Bro. D. F. Driver officiating. May they continue in the Master's service until they receive the unfading crown. A. D. W.

TROUSDALE, HARVEY CO., KANSAS, JUNE 22d, 1895.—We have had fine showers in the month of June so that all nature has revived. Showers of spiritual blessings have recently attended the labors here in various localities where Bro. J. S. Coffman and Bro. D. J. Johns have been sowing the good seed. May the Father who giveth the increase have all the praise for the happy results. Bro. Schlegel's visit in our family and amongst us will not soon be forgotten. We welcome him again as the Lord may direct.

Our young Bro. David Zook is at present visiting his afflicted father and mother in Pennsylvania who have earnestly requested his presence, not knowing their sickness might be unto death. Bro. Jacob Erb has just returned home safely from his visit among friends and brethren in Lancaster Co., Pa., who have also sent us as a church many friendly greetings that were received with joy. This forenoon service (June 23d) was unusually interesting with us because of several strange brethren and sisters from abroad, one from Pennsylvania and eight from the Egli brotherhood in Reno county, Kansas of which one was a minister that preached to us in German from Isaiah 55:1. "Ho every one that thirsteth, come ye to the waters." Next Sunday, if the Lord will, a very common and deeply spiritual old brother will preach to us also in the German language. In conclusion will give a thought for consideration that is not clear to us, viz., In our Savior's parting words in the Sunday school lessons we have the command to "Preach to all nations," and "to every creature," and when our ministers are called for again and again and yet excuse themselves from going because of their earthly cares, and souls should be lost on account of it or the cause of Christ go down, will the blame rest upon them or upon the brotherhood in general all over the land?

Since we have had to drop several points of worship in the West we are made to think of this subject more than usual, and since the work too in Jackson Co., Kans., has been so long neglected. We are glad however that if the Lord will they will be visited Aug. 16th by T. M. Erb and some bishop. COR.

FROM LEBANON, LACLEDE CO., MO.—On the 15th and 16th of June, Bro. Daniel Kauffman and John C. Driver came to spend a few days with the people at this place. Truly we were all glad to have them come. Bro. Kauffman preached three sermons, all of them impressive and searching as well as strengthening. The roads being good the congregations were large for this locality. The lack of numbers was fully made up in attentiveness. The brethren labored earnestly, warning those who are living in sin of their evil ways and teaching them how to live for Christ. I believe many were led to consider their condition, and I hope they may yield to what they heard. The saints were made to rejoice on the way heavenward and to feel thankful to the dear brethren for their visit. May the Lord bless the efforts put forth for the upbuilding of the church. We gladly invite all who can to come and labor with us. DAVID FRY.

EUGENE, LANE CO., OREGON, JULY 2d, 1895.—I arrived home safe and well Saturday the 29th day of June, from my visit in Indiana, Ohio and Nebraska. I left my home the 23d day of April, 1895, and I must say I enjoyed my trip very much and feel very thankful for the good will that the dear brethren and sisters showed towards me, especially to the church at Milford, Neb. I saw some very nice country on my trip, but when I came down from Portland to Eugene, through the beautiful Willamette valley I saw the most beautiful sights of all. Wheat, oats, clover and timothy fields looked fine; the grain was as high as the fences and thick on the ground, as were also hay shocks. The fruit trees of all kinds were loaded with fruit. I thought why is it that so many brethren are staying back in Holmes Co., Ohio without homes when they could get cheap homes in this beautiful valley where everything grows in abundance, where there are good water facilities, a healthful climate and all the chance in the world to serve the Lord, as we have the word of God here the same as at any other place, and just as much time to read it as at any place.

I left Grand Island, Neb., Wednesday evening, June 26th, at 7 P. M., on the Union Pacific "flyer" and came to Portland Saturday, June 29th, at 7 A. M., left Portland the same day at 8:30 A. M., on the Oregon & California Ry., came home the same day at 2 P. M., and found my family well. People are busy making hay and some of the grain is nearly ripe.

We expect to begin work on our new meeting house soon, brethren, pray for us that we may hold out faithful. Thanking you all again for your kindness to me while in your midst, I desire to remain your servant and co-laborer,

J. D. MISHLER.

BARKER ST., ST. JOSEPH CO., MICH., JULY 2d, 1895.—According to previous arrangements Bro. J. M. R. Weaver of Newton, Kansas and Jos. D. Miller, of Middlebury, Ind., came here Saturday June 29th. Bro. Weaver preached a very interesting sermon in the evening. The meeting was well attended considering the time of the year, it being in the midst of harvest. His text was Matt. 13:3-9. He very plainly set forth the meaning of the different parables. Deep impressions were made on some of the hearers. We felt that the Lord was with us. Saints were encouraged and inspired with new zeal, and sinners were warned and invited to accept the offer of grace. The sermon will be long remembered. May we be privileged to enjoy many more such visits. We herewith invite our ministering brethren who are going east or west to not pass us by, we assure them a hearty welcome. COR.

FROM JOHNSTOWN, PA.—On May 21, Bro. Isaac Weaver of Bowne, Mich. was called here by the sickness of his father, Tobias Weaver who has since died at the age of 76 years. On Friday evening the 23d, Bro. Weaver preached in the Weaver M. H. also on Saturday evening Sunday and Sunday evening at the same place. On Monday he came to Somerset Co., holding a few meetings in the Blaich and Stahl houses. On the 29th he came to the Weaver M. H. again and preached every evening during the week. On Saturday June 1st, Bro. John K. Brubaker of Rohrerstown, Lancaster Co., Pa., came to us and assisted Bro. Weaver in holding meetings at the four different churches. On Saturday June 8, preparatory services were held in the Weaver M. H., where one precious soul was received into the church by water baptism. May God give her grace to hold out faithful. On Saturday evening there was preaching at the same place. Sunday the 9th communion was held at the same place. Bro. Abram Snyder, Roaring Springs, Pa., was also with us on this occasion. On the 10th these dear ministering brethren left for their homes. May their kind admonitions be long remembered by all who heard them and may God richly bless the efforts put forth by our dear ministers. Let us, my dear brethren and sisters, stand by them and go hand in hand toward the Promised Land. LEVI BLAUCH.

CLEAR SPRING, MD., JUNE 23rd 1895.—Pre. Jacob Martin and wife, Sister Driver, and Bish A. Heatwole of Augusta Co., Va., the Burkholder brethren of Cumberland Co., Pa., and Bro. Jacob Hege of Williamson, Pa., came here on Saturday May 18th, to attend our preparatory meeting in the afternoon at Clear Spring church. The services were conducted by the Burkholder brethren and Bish Heatwole of Va., in the afternoon. In the evening the Burkholders left for Williamson, with Bro. Hege, where they were going to preach the next day. We also had meeting in the evening. On Saturday evening the services were conducted by the Virginia brethren. On Sunday morning following we held our communion services; quite a number of members partook of the emblems of the broken body and shed blood of a crucified but now glorified Savior. The services were conducted by the brethren Martin, Bish. Heatwole and Bish. Horst of Maugansville, Md. These meetings were all well attended and good interest was manifested. We were reminded of many things connected with the suffering of our Lord and Savior Jesus Christ, who died and arose for our justification that we through Him might have eternal life. The Savior says that he who comes unto Him shall live. May this memorial service have renewed unto us all our relation to Christ and to one another and may those souls who have enlisted in the Christian warfare hold out faithfully unto the end and finally hear the blessed words, "Well done thou good and faithful servant, enter into the joys of thy Lord." Many thanks to the dear brethren for their visit; may the good Master go with them and richly bless them. We hope the dear brethren will come again and encourage the little flock at this place. Let us pray the Lord to send more laborers into His vineyard; for the harvest is great but the laborers are few.

"Go out and gather the golden grain;
The world is your harvest field;
Your toil for Jesus will not be vain,
For He will the increase yield." F.

SUMMERVILLE, MO., JUNE 19TH, 1895.—Editor HERALD OF TRUTH:—I will again try to answer through our church paper some of the many inquiries made by brethren all over the country regarding southern Missouri, for it would take nearly all my time to answer the same separately.

Regarding the climate, the warmest day we have had here this season was 96 degrees. The nights are cool here, so that a person can sleep very comfortably under cover.

FRUIT.—We are going to have an abundance of fruit here, such as apples, peaches, plums, cherries, gooseberries, grapes, and the hills of Jack's Fork and Current River and Bick Creek produce an abundance of huckleberries, persimmons and mulberries, black and raspberries.

TIMBER.—We have white oak, red oak, Jack oak, post oak, hickory and yellow pine on our uplands. As a general thing the pine is found in strips or in separate bodies from the oak. Along the streams we have walnut, butternut,

basswood, elm, sycamore, gum and maple, and splendid white, red and black oak.

CROPS.—Wheat is good. Some of the wheat will yield 30 bushels, while some is poor, owing as to how it was put in. So are all the crops. Where seeding was well done, the crops look fine, but many people plow their ground with only one horse. Oats and grass this year do not show up very well, owing to extremely cool and dry weather the latter part of May and the fore part of June. We are having plenty of rain now. Wheat is mostly cut and in shock. There was some wheat cut here the 8th of June. Some of the corn is "laid by," that is, it is too large to work any more, and some is just planted and not up yet. What is wanted here is a set of industrious and enterprising farmers, for I think this is a good country.

HEALTH.—It seems to be a very healthy country. I know of but two persons that are sick and one of them has a cancer. There is no ague or biliousness here.

SOIL.—It is not as fertile as it is in a prairie country. It is a clay soil with a dark red subsoil, but no "hard pan," nor underlaid with bed rock. The "lay" of the country is generally a little rolling around Summerville for from 8 to 10 miles, and in places some rock. I have looked over a good part of Shannon, Texas, Laclede and Howell counties and I have not found anything that suits me to locate a colony as it does north of the Current River R. R. at Mountain View and Birch Tree north for 23 miles. Current River is a stream somewhat larger than the Elkhart River. Jack's Forks and Big Creek are not quite so large. We have a number of fine springs, and water is good. Some of the brethren want to know how the people are here, whether they are civilized or not. I find it here as in every other place, just as good-hearted people as I did in Ohio, Indiana, Michigan or Nebraska. And I also find some ruffians, and I also find the same cause for the existence of the latter class. You will almost always find intoxicating drinks and ruffians in the same place. You find me a place where intoxicating drinks are freely used, and I will find you a disagreeable person to get along with.

PRICE.—Wild or unimproved land is selling at from \$1.50 to \$5.00 per acre. Improved lands sell at from \$5.00 to \$20.00 per acre, according to location and improvements. There are now six families of our brethren here and we are having preaching every two weeks at Birch Tree, and every four weeks at Summerville. Pre. John L. Brubaker is preaching for us and Pre. Peter Zimmerman of Cass Co., Mo. was here with two other brethren, and they contracted for 640 acres with the

intention of locating six families on the same, among them Pre. Zimmerman himself. The brethren Levi and C. J. Hochstetler were also here looking at the country, and they say it is much better than it was represented, and I am very glad, for I would feel as though perhaps I had misrepresented things if those who come in would not like the country, but if such men as the Hochstetlers, and Zimmerman and Helmuth come in to look at the country and pronounce it better than it was represented I feel satisfied, and I will again say that I think it is the best place for our brethren that have a little money (say \$500 and upward) to locate that I have found anywhere, as they can get a nice home here with that amount, as a man can get an 80 acre home for about \$300.

Lumber is cheap here. A lumberman informs me that he will furnish all the lumber for a house all through for \$6.00 per thousand, finishing, flooring and siding included.

As I have already made some propositions in my former correspondence I will let some one else make propositions. I hope some one will strike a favorable plan to help the poorer brethren. We read in Christ's teachings that if one member suffereth, all the members suffer with it, and now are we doing this? If not, then are we keeping Christ's commandments? Yours Fraternally,
J. D. TROVER.

SUNDAY SCHOOL ITEM.

FROM BOWMANVILLE, LANCASTER, CO., PA.—Our Sunday school was reorganized the 24th of March, and the officers elected are Bros. L. G. Good, Superintendent and J. M. Weber, assistant; Aug. Horning, treasurer; M. B. Good, secretary, and P. G. Good, assistant. The school opened the 7th of April with 86 pupils and 11 teachers. At the end of this quarter we have 117 enrolled, and an average of 78. May God bless our school that it may be an instrument for bringing souls to Christ. Let us all take interest in the nursery of Christ that our buds may not be destroyed or hindered, but work and cultivate them in the Sunday school, that they will come into full bloom and bring forth good fruit, for which God will reward each and every one in the world beyond. A PUPIL.

REPORT

Annual Conference of the Mennonite Church of Ontario, held on the 30th and 31st of May, 1895 in York County, Ontario.

The annual conference of the Mennonite Church of Ontario was held on the above dates in Wideman's meeting house,

in Markham township, York county, Ontario. It was opened by song, reading of the 12th chapter of Rom. and prayer. Bro. David Bergey was chosen moderator, and Bro. Samuel Bowman, secretary.

The bishops then addressed the conference and stated that each brother shall faithfully perform his duties of the office to which he is called, which they are to perform in the non-resistant sense according to the Gospel, Eph. 4:1-24. They earnestly warned against pride and conformity to the world. Eph. 4:22; 1 John 2:15-17; Rom. 12:1, 2.

The addresses of the bishops were, with a few remarks, substantiated by the ministers and deacons.

1. *Resolved*, That the 18 articles of our Confession of Faith, is the Constitution of our church.

2. *Resolved*, that this conference does not at this time favor the holding of a General Conference of America.

3. *Resolved*, That the request made to ordain a bishop for the Niagara District be laid over for consideration for the next Semi-annual conference at the Twenty.

4. *Resolved*, That a bishop be ordained in the Markham District if the church there is of one mind in the matter. Titus 1:5.

5. *Resolved*, That each district has the right to use fermented or unfermented wine in communion.

6. *Resolved*, That each church district appoint a committee to regulate according to circumstances that no monument be erected on our grave yards.

7. *Resolved*, That the brethren Noah Stauffer and I. A. Wambold to do outside evangelistic work.

Conference was closed with singing and prayer.

REPORT

of all moneys received by the undersigned for the needy.

Jan 23, J. G. Wenger,	
Harper, Kan.,	\$5.00
Feb. 22,	39 63
March 21, J. G. Wenger,	
Harper, Kan.,	13 10
March 25,	3 95
May —, Rebate on merchandise,	5 00
Apr. 19, Brethren Allensville Cong.,	
Pa., through D. J. Zook,	39 54
	\$106 22

Twenty-three families, numbering one hundred and nine, including men, women and children, received aid in the way of flour, corn meal, molasses, seed potatoes, garden seed, etc., from this fund until it was exhausted. Many thanks to the donors. We have been blessed with rain here, and our summer crops are doing finely. Love to all. SIMON HETRICK.

German Springs, Oklahoma
June 21, 1895.

MOTHER'S COLUMN.

OUR LITTLE GIRLS.

When my little girl was about three and one half years old, she informed me that she was "bid enough to wop dices." I handed her the towel, and the first thing she did was to place it very carefully across her left arm. I was startled, for I then realized that I had a habit of placing it just as she had done. The thought flashed through my brain, "If she has watched me so closely in this, what else has she noted?"

We grow so accustomed to having our little girls around us, that we forget they are studying and copying us constantly, and that we are really forming their characters. According to Professor Drummond, "We become like those whom we habitually reflect." I once had a little neighbor, about four years old, who always insisted that I should whip my little one when anything went wrong in their play. I finally told her I did not believe in whipping little girls. She answered: "My mamma does; she whips me for everything." And it was this reflected spirit of that mother in her child that wanted to see the little friend whipped, although she really loved her. I once heard a lady say to her only child: "If you don't stop crying I shall whip you till the blood runs." It was not of such mothers that Browning thought when he wrote: "For the angels are less tender-wise, in God and mothers."

Some mothers actually whip their little girls for tearing a dress. You make for your little girl a dress which, although a simple thing, represents to her childish fancy something to be highly appreciated and well taken care of. Do you think she would tear or soil it on purpose to vex you? Before you say a word to her, stop a moment and look at the sorry, pitiful, amazed expression on the little face, and instead of whipping or scolding her, take her in your arms and tell her it can be mended. A dress destroyed is nothing in comparison to a wound in a child's heart. I sometimes wonder how I should feel if I should have a new dress and in hurriedly passing an old trunk should make a great three cornered tear in it, and my husband should take a horse-whip and give me a "good whipping to teach me to be careful of my clothes." Would he not have as good a right in the sight of God to do that as I have to whip my child for the same thing?

CrUEL INJUSTICES are done in forbidding children to explain. I have just read of a child who ran a mile to carry an umbrella to her mother who had gone to a neighbor's. Her mother had gone home and they missed each other on the way. Great gusts of wind arose and the rain drenched the child before she arrived at

her destination, wet, breathless and unable to explain why she had come. The next day she was shut up for many hours as a punishment for being unable to explain her conduct.

Treat the growing daughter at your side as your trusted, confidential friend, and she will develop a broader, deeper womanhood than one left wholly under the influence of half a dozen different nurse girls. If mothers knew of the ghost stories and death stories, stories of "hobgoblins" and fiends, told to their little darlings by wicked and superstitious nurses to "keep them quiet" they would not wonder at the almost insane terror of the children at being left alone in the dark.

If I could have one blessing for the little girls of our day, I would ask for a higher type of motherhood, for broad-minded, kind-hearted, white-souled mothers, who would hold their daughters close to themselves by the magnetism of their pure mother-love. Cultivate your child's self respect by treating her with respect; her ruthfulness, by trusting her; her gentleness and purity, by your own examples. She will also, probably, treat you in your old age as she sees you treat your mother. Teach your little girl self-reliance by insisting that she do every thing possible for herself. When she gets old enough, set apart some tasks for her to do, and make her responsible for them.

Dress her in perfect comfort. Although her clothes be plain and coarse, they can be carefully cut, fitted and made. Dress her so plainly, simply and neatly that she will be unconscious of her clothes. Give her plain, simple, wholesome food, and insist that she spend much of her time out of doors. Allow her ample time for sleep.

When a girl has been carefully and lovingly trained, she is old enough at ten years of age to be told by her mother the wonderful secret of babyhood. If done wisely, you will notice in her manner towards you an added respect and reverence for you as her mother. Teach her, also, the sacredness of her own body. We hear much of the child widows of India and the child wives of other heathen lands, but do you know that in the state of Massachusetts a little girl of twelve years can be legally married, and in three of the states a girl of ten years can legally consent to her own ruin? Do you blame white ribbon mothers for saying that they must and will have the ballot for the protection of their little children?

Tell your little girl sometimes that you are glad God gave her to you, and she will probably never forget it. Remember that the tenderness which you show her will be handed down to her children as a blessed heritage from you. If you wish to be a real mother to her, you must give and keep her loving confidence, and to gain it you must be worthy of it.

Keep the little secrets she tells you sacredly, and remember that a child is extremely sensitive to ridicule.

In the coming years, as your little girl, grown to womanhood, sits in her own home with her baby girl in her arms and dreams of her own childhood, the old home, the father, "gone over the river," the little brothers and sisters scattered, to meet no more on earth, what will she see as the central figure of that home? Will it be one who stood as an avenging spirit, ready to punish her children for all mistakes and accidents; who put the worst possible construction upon the deeds of her children; who overlooked nothing and forgave nothing; who saw no difference between a broken saucer and a broken word; none between a torn apron and an act of cruelty towards a little playmate? Or will it be one who was a peacemaker, a just judge, a wise counselor, a trusted friend, a comforter, a tender, soft-voiced mother, whose heart was filled with the spirit of Christ?—*Mary C. Glass, in Union Signal.*

WATCH AND PRAY.

We are to watch and pray that we be not deceived by the enemy and be led into temptations as Peter was, and denied Christ. If we think we stand, let us be careful not to fall, so that when death comes we can say, "The Father's will be done, not ours." *JACOB Y. KURTZ.*

A watch keeps the correct time, without the watch the judgment of time is very uncertain. In the same manner we, being in constant communion with the Father which is always in the spirit of prayer, He does the watching of the things (ourselves) committed to Him. Unless the Lord keep the city the watchman watcheth in vain. "We know that He is able to keep that which we have committed to Him." We then delight to see or watch His watchfulness and protecting care over us every moment.

J. D. STONE.

Smithville, Ohio.

We are many times commanded, in the Holy Scriptures, to watch and pray. Watching and praying must go together if they are to avail anything. But for what shall we watch and pray? I fear there is much watching and praying for carnal gratification. We should watch our words and actions, and pray to be led in the right way. We should seek for opportunities to do good, and then pray for strength to do the work according to God's will. We should pray to be used in His service and watch that we recognize His guiding hand. We need to watch and pray every hour as though it were our last. We also need to be watchful over our influence; for we are living epistles, known and read of all men; and Paul

says if we profess to do good and then do evil, the name of God is blasphemed through us. If we were more watchful there would not be so many missteps taken, and the unconverted would not so frequently point out the flaws of the Christian.

So many pray to be delivered from temptation, but they neglect to watch, and thus are continually running into the snares set for them.

CLARA BRUBAKER.

The Savior's command, "Watch and pray," to me means this: In Matt. 26:41 the Savior says, "Watch and pray that ye fall not into temptation." Unless I watch over my prayers, Satan could soon overpower me with temptation. Also in Mark 13:33, "Take ye heed, watch and pray: for ye know not when the time is." The Savior may call us from this place to eternity in an unprepared condition, Christ may come with His holy angels at an hour we think not. It means to me to be robed and ready to meet His coming. Eph. 6:13, 14, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." *G. W. NORTH.*

Kokomo, Ind.

NOTES BY THE WAY.

I left my home at Elkhart on the 27th of May to visit a few small congregations in northern Michigan. I reached Wetzell on the 28th where I held five meetings with good interest. Communion was also observed. One meeting was held at the home of Brother Shelly, on account of a sick daughter, who has now been sick four years and is almost helpless. She has, however, an implicit trust in her dear Savior who gave His life for her. She also had a desire to remember Him by partaking of the memorial emblems. He instituted. There are only a few members in this vicinity and they are scattered quite a distance apart, consequently they are laboring at a disadvantage, having neither a Sunday school nor an ordained minister. Brother Shelly is caring for the little flock as best he can under the circumstances. It seems if an earnest minister were at this place quite a little church might be built up. It was expressed to me if the proper encouragement were given a number might cast their lot with the children of God.

From this place I went still farther north, to Brutus, where I held two meetings with interest. There are two ministers located here, and one would think the work might prosper, yet the outlook is more discouraging than otherwise, as they are without a Sunday school, and

that charitable spirit and bond of peace and love is not so manifest as should be, but we hope and pray for better things to come for this place, when union and harmony shall prevail and deep spirituality and godly life be more manifest. From Brutus I went to Caledonia, Kent Co., south of Grand Rapids, arriving on the evening of the 7th of June. Three meetings were held with interest. On Sunday the 9th communion was observed. Some of the brethren from the Bowne congregation were in attendance, and we enjoyed a good meeting, quite a number partaking of the emblems of the dying love and broken body of a crucified and risen Savior. At this place the brethren have a well organized and well conducted Sunday school, yet for some cause the church does not gain in numbers. He who knows all things no doubt knows best where the cause lies. It is with much regret that I must here state the fact that a few dear blood-bought souls, who once confessed Christ as their only Savior, are now standing "all the day idle," and appearances indicate that they love the world more than they love Christ who gave Himself for them. Oh that they might see their folly, retrace their steps and set out anew for heaven and glory.

From Caledonia I was taken to the Bowne congregation on the 12th. Five meetings were held at this place with good attendance and interest, and on Sunday the 16th the communion of the Lord's Supper was observed, a goodly number participating. It is encouraging to note that the Sunday school is so well attended at this place with much interest. The brethren here desire special work to be done in the fall in the way of preaching and teaching to gather in some of the dear souls out of Christ and the covenant of His grace. May God prosper the work and speedily save the dear souls who were so deeply convicted.

On the 17th I reached home safely; found all well. God be praised for His love and kindness. *SAMUEL YODER.*

For the Herald of Truth.
COMPANIONS.

Every one has companions and friends. Without them life has no charm; they are ever near and dear to us. It is the golden chain that binds our hearts together in deepest sympathy. True companionship has nothing in it of a selfish nature, but consists of happy hearts trying to do all the good possible for one another, and sacrificing for another, and always rejoicing to see another doing good.

We are to be very careful in choosing our companions, for he that walketh with wise men shall be wise, but the companion of the fool shall be destroyed, Ps. 13:20. Choose your companions from good society only, those with honest and

upright hearts, and who are always willing to work for the good Master.

We should be careful in our talk with our companions, that we use not some of these little "by-words," and get them into the habit of using the same words. How fast this evil spreads! Think of what we say and to what our conversation may lead! Remember that it will not pass by our heavenly Father unheeded. Everything is naked in His sight, and He knows whether our conversation is of a good character or not.

May we strive to speak only that which is pleasing and acceptable in God's hearing, and strive to follow the apostle's teachings in regard to our conversation. "Only let your conversation be as becomes the Gospel of Christ, Phil. 1:2. We should encourage and show respect to our companions and to each other along life's journey. Of this we have a very beautiful example in David and Jonathan. Saul wanted to kill David. His son, Jonathan, told David, and told him to hide in a field behind a rock that was there. Then Jonathan said he would come out into the field and shoot arrows from his bow, pretending he was shooting at a mark, and would send a lad after the arrows to pick them up. If Jonathan should call out to the lad, "The arrows are beyond," David might know that Saul meant to kill him. And it came to pass that Jonathan went out in the field with the little lad with him, and did as he said. Then afterwards he sent the lad home with the bow and arrows to the city.

As soon as the lad was gone, David rose and came out of his hiding place, and bowed down with his face to the ground, before Jonathan three times. Then they came together and kissed each other, and wept with one another. Jonathan told David to flee, and helped him to escape from his father, because he loved David, and they promised to be kind to each other forever. 1 Sam. 20. "Be kindly affectioned to one another, with brotherly love, in honor preferring one another. Rom 12:12. Companions become like each other. Close familiarity and mutual love and confidence bring them to feel and act almost as one. But death comes and separates us from one another in this life so we need a companion that will not leave us, that is a Savior. He will never leave us. He says, "I am with you always, even unto the end of the world." On sea and land, at home or far away, He is still by our side, if we only trust Him. *EMMA YODER.*

WHEN a man doth take goods from his neighbor unjustly, that act indeed is done but once; but till he restores them, he may be said to steal them; every day, every hour, he continues to do it continually.

DIED

ZOOK.—On the 11th of June 1895, near Belleville, Milfin Co., Pa., of an illness of about two weeks, Mary, daughter of Eli and Elizabeth Zook, aged 73 years, 5 months and 9 days. She leaves her parents, five brothers and two sisters to mourn her early departure. She was a member of the Amish Mennonite Cong. She was buried on Wednesday in the Amish Cemetery near Allensville. Funeral services by A. Zook from John 22, 13, to a large assemblage who were present to sympathize with the bereft family. We hope their loss is her eternal gain.

"Parents, weep not for your daughter,
God saw fit to call her home;
She is not dead but calmly sleeps
Where flowers immortal brightly bloom.

Brothers, sisters, may I meet you
When the day of life is fled;
There in heaven with joy to greet you
Where no farewell tear is shed."

MILLER.—On the 15th of June 1895 in Cambridge, Pa., sister Magline, wife of Bro. Christian Miller, and daughter of Pre Moses B. Miller. She was buried on the 18th at the Weaver Mennonite M. H. Funeral services at the Miller Amish M. H., by John S. Yoder, of Matakanna, Pa., Jonathan Harshberger and Jonas Blanch. She was a member of the Amish Mennonite congregation for some time. She suffered a great deal through her sickness, but her sufferings are all over in this world and we have the hope that she is at rest.

WEAVER.—On June 4, 1895, in Cambria Co., Pa., Bro. Tobias Weaver, father of Pre Isaac and Bro. Alexander Weaver, aged 76 y., 11 days. He was buried on the 6th in the family graveyard. Funeral services were conducted at the Weaver M. H., by John K. Brubaker from Lancaster county, and Jonas Blanch and L. A. Blough. His family consisted of 10 children, 5 dead and 5 living; also 44 grandchildren, 3 dead and 41 living; also 21 great grandchildren. Bro. Weaver was a faithful member of the Mennonite church for many years, but his labor is ended and we hope he is at rest.

CARR.—Clayton, son of Amos and Barbara Carr, aged 14 years, 10 months and 17 days. Clayton was employed on a farm a few miles from home. On Tuesday evening he was left alone to do some of the chores on the farm. About 8 o'clock he was found by the husband and wife of the place, unconscious, he having been kicked in the forehead by one of the horses. They at once brought the boy home to his parents and medical aid was procured. Consciousness was restored and Clayton seemed to know but little how and what had happened. The following day Wednesday he seemed to be getting along very well, but on Friday night he became unconscious again in which condition he remained till Saturday the 22d of June 1895 at 10:30 he passed quietly away. Clayton was a promising boy. He was buried on Sunday afternoon at Science Ridge Church near Sterling, where services were conducted by Philip Nice. Text, Prov. 27:1. Many people came from far and near to pay the last tribute of respect to one that was loved, and to sympathize with the heart broken parents who so deeply feel the loss of one so young and just in the bloom of life. Christ said, "Be ye also ready; for ye know not when the Lord will come."

STRINER.—On June 30th 1895, in Berne, Adams Co., Indiana, of the infirmities of old age, Daniel Steiner, aged 73 years, 10 months. Buried on the 2d of July at Egley's M. H. Funeral services by Joseph Egley and Samuel P. Sprunger, from James 1:11, 12, and 1 Pet. 4:12, 13.

KOLB.—On the 1st of June 1895 in Holmes Co., Ohio, Frank, only child of John and Delilah Kolb, aged 2 months and 28 days. Buried on the 3rd. Services by Michael Horst in German and Josiah Kaser and M. Van Buren Shoup in English. Text, Matt. 19:14.

WAGNER.—On the 14th of June, 1895, of near South West, Ind., George B. Wagner, aged 72 years, 3 months and 28 days. He was born in Germany, and emigrated to this country about 50 years ago. He was a consistent member of the Reformed Church, and according to his evidence, he died in peace. He leaves a wife and 5 children and many friends to mourn their loss. Buried on the 16th in the South West Cemetery in the presence of a large assemblage. Funeral services by Noah Metzler.

FIELDS. Clara A. Lockwood, wife of Charles Fields, was born April 25th 1865, died June 23d 1895, aged 30 years, 1 month, 28 days. She leaves her husband and three children to mourn her early death. The remains were laid to rest at North Union M. H. on the 27th. J. S. Lehman officiating at the services. Text, Amos 4:12. The funeral was very largely attended, not all of the people being able to get into the house.

SLONAKER.—On the 21st of June 1895, of consumption, Joseph Slonaker, aged 43 years, 2 days. He leaves his wife and children to mourn, yet not as those who mourn without hope. He was born in Butler Co., Ohio, united with the Mennonite church in Davis Co., Iowa in 1875, united in matrimony in 1877 at Danvers, Ill., with sister Mary Miller. They lived in McLean Co., Ill., since then. The remains were laid to rest on the 23d in the North Danvers grave yard. Funeral services by Joseph King and Joseph Stucky.

KINSINGER.—On the 28th of June 1895, near Congerville, Woodford Co., Ill., of general debility, Michael Kinsinger, aged 80 years, 8 months, 18 days. He was born in Hesse Darmstadt in 1814, was married to Magdalena Naffziger, Oct. 12th 1837, came to Illinois in 1839, where he has since resided. He leaves his aged and infirm companion and eleven children; also 49 grandchildren and 2 great grandchildren; 4 children preceded him. He was for many years a minister in the South Danvers Cong. Buried on the 29th. Funeral services at the North Danvers M. H. by Chr. Guegrich in German and Joseph King in English. Services at the Imhof grave yard by Joseph Stucky.

SALZMAN.—Christian Salzman was born on the 10th of March 1811 in France, and came to America in 1831. He remained a short time in Lancaster Co., Pa., then went to Butler Co., Ohio, where he united in matrimony with Maria Imhof. This union was blessed with six children. In 1849 he moved to Tippecanoe Co., Ind. and in 1893 to Pawnee Co., Kansas where he spent his remaining days with his daughter and the writer. He died on the 2d of June 1895, aged 84 years, 2 months and 23 days. Buried on the 4th in the Pratt graveyard, on which occasion many friends assembled to sympathize with the bereft friends. Appropriate services were held by D. D. Zook of Newton, Kansas, from 1 Cor. 15:26.

KULP.—On the 23d of June, 1895, in Hatfield, Montgomery Co., Pa., Henry K., son of Jacob Kulp, in his 35th year. Deceased was subject to epileptic fits, and as he was sitting on a fence he was suddenly overtaken by one of these spasms, which caused him to fall forward so as to dislocate the spinal cord, causing instant death. The funeral occurred on the 26th at the Line Lexington M. H.

HOUGH.—June 7th, 1895, of brain fever, near Garden City, Mo., Oron Isaac Hough, infant son of Elmer and Susan Hough, aged 7 months and 3 days. Buried in the Clearfork Cemetery on the 8th. Funeral services by John Hartzler and D. Y. Hooley.

"Our little child has gone to stay
In the glory land far away
By faith to the end, we'll meet our boy
In the realms of bliss and endless joy.

MILLER.—On the 3d of June 1895, in Fayette Co., Ill., Abraham, son of Benjamin H. and Katie Miller aged 18 years, 1 month and 25 days. This young man with six companions were bathing in the Kaskaskia river, and in attempting to swim across the stream he became exhausted and sank. The water being about 8 or 10 feet deep, it was four hours before the body was recovered. The remains were buried on the 5th of June. Funeral services by M. J. Yoder and John A. Miller. Deceased came with his parents from Newton Co., Ind. last spring. This sad and sudden death is a heavy blow to the bereft family and the whole community, as he was obedient to his parents and respected and esteemed by a large circle of friends. It is a loud call to all to prepare to meet their God.

LUTHY.—On the 26th of June 1895, near Danvers McLean Co., Ill., Otto Luthy, aged 22 years, 6 months, 29 days. Deceased was kicked by a horse as he was uniting in the field in the evening. He lived to lose after the accident, but suffered great agony. His brother Robert preceded him about two months. He was born in Canton Argan, Switzerland, and leaves a deeply bereaved mother, five brothers and two sisters. He united with the North Danvers Cong. last spring, having been baptized on the 19th of May, and enjoyed the communion of the Lord's Supper with us on the 2d of June. He was ready to go at his Master's call, and prayed that he might be taken hence. Buried on the 27th at North Danvers. Funeral services by Joseph Stucky and Joseph King.

WISLER.—On June 21st, 1895, in Harrison Twp., Elkhart Co., Ind., of consumption, sister Emma, daughter of John H. and Christiana Wisler, aged 17 y., 5 m., and 22 d. Funeral services were conducted at the Yellow Creek M. H. on Sunday 23rd inst. by J. S. Lehman and Chr. Schaum, from the words: "Thou hast weakened me in the way and shortened my days. Emma was taken sick with consumption, and after suffering some time, began to realize that she was not prepared to die, and accordingly began to set her house in order. She confessed Christ, and was baptized, in the blessed assurance that her sins were forgiven and she had found acceptance with God. The high esteem in which she was held was manifested by the large concourse of people attending her burial. Over 1300 people viewed the remains. It was no doubt the largest funeral ever held at the place. She leaves her father and brother, likewise an aged grandfather (Pre. John Weaver) and many friends to mourn her early death. May God comfort the sorrowing hearts and lead them all to put their trust in Him who doeth all things well.

WEAVER.—On the 22d of June 1895 in Somerset Co., Pa., Bro. Daniel A. Weaver, aged 73 years, 2 months and 23 days. He was buried on the 24th at the Blough Mennonite M. H. Funeral services by Jonas Blanch, L. A. Blough, Sam. Gindlesperger and Emanuel Blough. Bro. Weaver was a faithful member of the Mennonite church for many years. He had many warm friends, which was manifested by the large crowd of people that assembled at the funeral. The large church could not hold nearly all that had assembled, his family consisted of 11 children, 4 dead and 7 living, also 37 grandchildren and 8 great grandchildren. Bro. Weaver was always ready to lend a helping hand in time of need, but all his labor is ended here upon earth, yet we need not sorrow as others which have no hope, for we believe he is at rest.

STRITE.—Sister Annie B. Strite, wife of Bro. Andrew Strite, near Leitersburg, Washington County, Md., died on Friday, June 28th, 1895, aged 23 years, 1 month and 16 days. Her death was the result of injuries received by falling from a cherry tree Wednesday, the 26th of June. She was the daughter of Bro. Abraham Landis, near Cearfoss, and had been married a little over five years. She was a consistent member of the Mennonite church and is survived by her husband and two children: Ada May, aged four years, and Irvin Landis, aged two years. Her parents and one brother, David, of State Line, and one sister Lizzie, at home, also survive. Funeral on Monday July 1st. Services in Miller's M. H. by the brethren J. C. Miller and Henry Baer in English and Adam Baer in German. Text, Matthew 24:44. Buried in the graveyard adjoining. The funeral was very largely attended. Sister Strite on Wednesday morning between ten and eleven o'clock in company with her niece, Miss Minnie Eschleman, daughter of the late John S. Eschleman, went out into the field a short distance from the house to pick cherries. By means of a ladder, the two ladies climbed into one of the large trees. Sister Strite was up a distance of about twenty-five feet from the ground, when the limb upon which she was standing broke and she fell heavily to the ground. Miss Eschleman was up in the tree nearly forty feet when the accident occurred but hastily descended. She found Sister Strite in an unconscious condition. She immediately summoned help from the house and shortly afterward medical aid arrived. The unconscious woman was carried into the house but was never able to explain the cause of the accident. Drs. Harper and Flory of Leitersburg and Dr. Snively of Waynesboro, rendered all possible medical assistance, but she was beyond the power of human skill. She was beloved by all who knew her, and her sudden death has cast a gloom over the entire neighborhood. I. W. Eby.

ITEMS.

—AT Terre Haute the largest grain elevator in Indiana was burned to the ground July 4.

—EMPEROR William, of Germany, formally opened the Baltic and North Sea Canal, June 20.

—FIFTY hundred wire drawers in the large nail shops in Cleveland have gone out on a strike.

—BOTH Lord Rosebery, the Premier, and the Secretary of War in Great Britain's cabinet have resigned.

HEAVY rains fell in Kansas on July 4 and 5, greatly reviving the crops. Some damage from washouts is reported.

—EVERY one of the numerous gambling places at Saratoga, N. Y., has been closed by the authorities of the place.

—BISHOP Tucker states that a Uganda man will willingly work three months to obtain a copy of the New Testament.

—GREAT Britain built thirty-one warships last year, while only twenty-seven were launched in all the other countries of the world.

—THE Queen of Madagascar has requested the prayers of the Christian world that the French may be foiled in their expedition against that country.

—PORTUGAL has about 3,000 lepers, Norway about 1,700, Russia about 6,000; all the rest of Europe about 2,000. India has 131,000; Canton, China, about 10,000. The whole world contains about 1,000,000.

—JUDGE Kimball of the Washington (D. C.) police court, in a recent temperance address made this statement: For the year 1894 the government issued 228,000 liquor licenses, which is a saloon for each 298 people. The estimated annual consumption of intoxicating liquor in the United States is per capita four gallons of whisky, one gallon of wine and forty-six gallons of beer.

—THE progress of Christianity in Mexico is slow, but in 1892 there were 469 Protestant congregations, 177 foreign workers, and 512 native assistants. Mexico contains 20,000 Protestants and there are 10,508 scholars enrolled in Protestant Sunday schools. Eleven Christian papers are published, and the Christian presses of Mexico have sent forth more than 75,000,000 pages. In mission property in Mexico \$844,300 have been invested, and that means a permanent work.

—It has been ascertained that Frank Lenz, who was traveling round the world on a bicycle, was murdered by officers of high rank under Turkish rule in Armenia. His bell was found at Telarouk, his mirror, mail box and some other articles were found in a river, and the pneumatic tires of his wheel are used by a Kurd for saddle girths. Sachtleben, who has gone in search of his missing friend, and who reports the finding of these things, hopes to find the body of Lenz.

—ACCORDING to a bulletin issued by Mark W. Huntington, Chief of the U. S. Weather Bureau, the meteorological service of the U. S. under the military organization known as the Signal Service was conducted from 1882 to 1892 at an average annual expense of \$924,660.77. From 1892 to 1895 (inclusive) the average annual expense for the same service, but greatly improved, as conducted by the civilian administration of the Weather Bureau was \$349,522.55, or \$575,138.22 less per year. So much in favor of civilian over military administration.

—IN Mexico taxes are assessed, not on real estate, but on one's business or profession, says a writer in the *Epworth Herald*. I was taxed 50 cents a month for preaching to the Americans in the capital. Some of my friends had to pay \$2 a month, a delicate compliment to their extraordinary oratorical powers. In Saltillo the priests had persuaded the local authorities to regard every one as a preacher who rose in the Baptist fellowship meetings to relate his experience and to tax him \$5 a month for the privilege. That of

course amounted to a prohibition of the meetings. When the matter was reported to President Diaz he promptly instructed the governor of the State to rescind the abnoxious laws.

FREE WILL OFFERINGS received during the months of May and June 1895.

MISSION.

A Friend, \$10.00; Daniel Stauffer, 2.75; A Brother, Bucks Co., Pa., 5.00; S. E. Allgyer, 1.00; Nappanee Cong., (A. M.) Nappanee, Ind., 4.00; Nappanee Young People's Meeting, 2.51; Dividend 9 shares M. P. Co., stock, 13.50; Dividend Amos Honsberger, 1.50; Dividend J. C. Hosteler, 3.00; Dividend Peter Gingerich, 1.50; A Sister, Allensville, Pa., 2.00; H. R. (Pa.) 5.00; Malinda Bricker, 1.10. Mrs. Benj. Shoemaker, 10.00.

TRACT.

G. L. BENDER, Treas.

REPORT OF THE HOME MISSION. June 1895.

Gospel meetings.....18
Cottage meetings.....10
Children's meetings.....41
Visits to homes.....113
New homes visited.....33
Destitute homes.....1
Families not attending church.....19
Meals given away.....20
Persons given clothing.....3
Business letters received.....21
Business letters sent out.....41
No. of tracts.....5457
No. papers distributed.....200
No. visitors at the Home.....26
No. meals taken by visitors.....115

DISPENSARY.

No. private prescriptions.....182
No. prescriptions at homes and rail.....41
No. teeth extracted.....34
No. surgical cases.....10

DONATIONS, JUNE, 1895.

Joel D. Brenneman.....\$2.00
Bro. & Sister, Princeton, Ill.....3.00
"An offering to the Lord," J. H. E.....25.00
A Sister, Versailles, Mo.....5.00
Susan Yoder.....1.00
Sarah Christopel.....2.00
Mr. and Mrs. L. K. Kulp.....2.00
A Sister, Allensville, Pa.....3.00
D. S. Yoder.....2.00
Levi Hooley.....8.40
Bethel Cong., East Lyme, Mo.....7.75
A Sister, New Stark, O.....1.00
A Brother, Nappanee, Ind.....1.00
T. E. M. Elkhart, Ind.....2.00
Sister Sumners.....10.00
Celesta Hartzler.....1.00
Tena Welty.....1.00
John Landis.....1.00
Chapel, New Stark, Ohio.....3.00
McVeytown Bible class, Pa.....2.00
Martha Butler.....1.00
Sister David Heiser.....2.00
A Sister, Lancaster Co., Pa.....5.00
Abraham Metzler, Jr.....1.00
S. H. Musselman.....5.00
Custom church, Ill.....5.00
Emma Snyder's S. S. class, Waterloo, Ont.....1.00
David Ernst.....1.50
A Sister, Tekamah, Ill.....1.00
Lydia Hostetler.....1.00
H. C. Strook.....1.00
Susie and Mary Everett.....1.00
Sarah Wade......50
J. S. S., Dakota, Ill.....1.50

EXPENSES.

Groceries.....\$24.40
Baptist aid......50
Rent, April......80
Gas.....1.56
Postage.....1.00
Charity......50
Unclassified......25
Amount indebted June 1st.....2.05
Amount received during month.....113.05
Amount expended.....101.96
Balance cash in treasury.....8.04
Amount due Mission.....217.99
Amount due for rent.....136.00

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Secretary and Treasurer.

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No. 22.	No. 24.			No. 25.	No. 23.
pm	pm			pm	am
2 15	9 00	Benton Harbor	..Lv.	1 00	6 45
1 18	6 09	Niles	1 57	7 41
12 39	5 29	Elkhart	.....	2 34	8 15
12 17	5 08	Goshen	.....	2 57	8 40
am					
11 35	4 15	Warsaw	.....	3 51	9 31
10 10	2 55	Wabash	.....	5 10	10 55
9 13	2 00	Marion	.....	6 08	11 57
am					
8 16	12 45	Lv. Anderson	.....Ar.	7 25	1 20
am	am				
6 30	11 15	Lv. Indianapolis	.....Ar.	9 25	2 50
11 17	.....	Rushville	.....	3 11	
10 20	.....	Greensburg	.....	4 00	
9 25	.....	North Vernon	.....	5 15	
8 30	.....	Lv. Cincinnati	.....Ar.	6 10	

Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.

Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles 7:07 p. m.; arrives Elkhart 8:10 p. m.

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ELKHART TIME TABLE.

No. 1, Going west, leaves	6:30 a. m.
No. 2, Coming east, arrives	8:00 a. m.
No. 3, Going west, leaves	12:40 p. m.
No. 4, Coming east, arrives	3:35 p. m.

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Semi-Monthly.

ELKHART, IND., AUGUST 1, 1895.

Vol. XXXII. No. 15.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. E. KOLB,

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

UNDER the law it was "do and live;" under grace it is "live and do."

CHRISTIANS are all moral people, but all moral people are not Christians.

THE responsibility God places upon every rational being is equivalent to the employment of that being in the service of God. Every moment belongs to God, and as we receive every moment of our existence from Him, we owe every moment of our existence to Him, whether we use it for or against Him.

CROWS will fly over a drove of live animals, without disturbing one of them, and hunt for an old carcass to pick at. How much they remind us of those people who never have much to say concerning a live Christian, but are continually picking at all the dead church members they can find! And, sad to say, there are enough of these dead church members to keep those "pickers" busy picking for a long while. Some are exposed to view, while others are hid away in the whitened tombs of pretense and hypocrisy.

THAT saying, "To the pure all things are pure," does not mean that a man may listen to impure conversation and not be contaminated thereby, neither does it imply that a person may perform vile deeds and still retain a pure heart.

WHAT IS WRONG?—We have received some intimations regarding the collections for the needy in Oklahoma which we do not understand. We have been sent two short notices taken from Kansas City and Wichita papers, which would indicate that there is still need of aid there, and a certain brother is out collecting funds for this purpose. We have also a letter censuring this brother and the course he takes, and the work he does. This letter, however, does not say whether the people in Oklahoma are in need or not. It does not say that no help is needed. It does not say that help is needed. It is simply an expression of dissatisfaction. The one article referred to states that this brother has his identification papers, and is a Mennonite. The other states that he is the authorized representative of the Woods County Union Aid Society. The letter also states that he is going through Missouri, Illinois and Ohio, on a collecting tour. Now if there is anything wrong about this let our brethren who know the facts come out boldly and say what it is. In the meantime, where collections are made for this purpose let the people institute an investigation before paying over their means, and see that the contributions are so given that they will be distributed to those for whom they are intended. It was announced in a former issue that all contributions made by our people for these sufferers should be sent to Bro. Simon Hetrick, German Springs, Oklahoma, and to no other person. Those interested will please take notice and act accordingly. A word to the wise is usually sufficient.

PEOPLE who commit suicide to end their troubles, will find that their troubles just begin with that act.

THOSE words, "Remember now thy Creator in the days of thy youth," by no means imply that we should forget Him as we grow old.

It is infinitely more blessed to be pierced with the arrows of conviction than to be wounded with the fiery darts of Satan; because the wounds of the former are healing, but the wounds of the latter are poisonous to the soul.

SEVERAL of our exchanges in commenting upon the fate of Bro. Troehner in being imprisoned for conscience' sake, are expressing their gratitude that we in America are living in a country where we can worship God according to the dictates of our conscience, and where a Christian is not compelled to bear arms or render service against his religious convictions. Truly we have reason to be thankful and we should show our gratitude to God by doing all in our power to disseminate the gospel of peace and good will. But the question arises, Can a loyal Christian be compelled by any government in this world to render to his country any service which he conscientiously believes to be contrary to Christ's teaching and example? Will a Christian submit to worldly mandates that are in opposition to the letter and spirit of Christ's teachings? In other words, will a Christian obey man rather than God? Or is a man excusable for violating God's law simply because human law would force him to do so? The example of Christ and His apostles and all the faithful martyrs down to the present moment (Bro. Troehner included) goes to show that a divine principle is more sacred and more valuable than mortal life, and if a Christian knows

this—and every sincere follower of Christ must needs know it—how can he excuse himself for violating any of the principles of the Christian religion upon the plea that his government *forced* him to do so? True, we are to be subject to the higher powers and all their ordinances in the sense that we are to accept as becometh a Christian all that they impose upon us without rebelling or using force against them; but there is no divine command given that asks the Christian to obey the mandates of any earthly sovereign where said mandate is opposed to divine law or teaching. Verily to such weaklings who sacrifice loyalty to God for loyalty (or rather cowardly submission) to man, the religion of Christ Jesus becomes of none effect, and it is on account of such weaklings that the religion of Calvary loses its power in the evangelization of the world. True Christian principle will be loyal to God above all things, and he who loves his God most serves his country best, for he will pray for his country although that country may persecute, imprison and kill him for conscientiously refusing to obey ungodly mandates and anti-Christian laws. Let the Christian world awaken to a realization of this fact, and the religion of Christ will become a pentecostal power to the conversion of souls such as this world-compromising 19th century has never seen.

CORRECTION.

In regard to the article, "A Statement," in the last number, July 15, of the "Herald," we were in error in regard to one thing, and have left an impression in another that might do injustice to some; and we will gladly correct the error and explain the matter fully so that no injustice may be done to any one interested in the matter. The erroneous part was the statement that the Mission at Chicago had consumed about three times the amount of means used by the Evangelizing Board. In referring to actual figures we find that for the nine months, ending Oct. 1st, 1894, the Evangelizing Board used \$301.00 in its work, while the expenditures of the Mission for about the same period were \$1279.31. This statement is now according to the figures given in the respective reports as they are published.

In regard to results, we cannot change the former statement; but we can say that a large amount of religious work has been done. Sacrifices were made, meetings were held, the Sunday school work was maintained, visiting was done, tracts and papers were distributed, food and clothing were given to needy ones, the sick and suffering were treated and given medicine and helped, and in many similar ways much was done that was a help to the suffering and the needy, and a number of young people were encouraged and helped out of their sinful and corrupt ways of living, so that they are now living better lives, and it is to be hoped that some, at least, have made a permanent reformation.

We had no intention whatever of ignoring the work that had been done, but we simply made a comparison of the work done there, with the work done by our evangelists in other places. We want, by all means, to give full credit to all who have been faithful and devoted workers in the cause.

It was, however, necessary to stir up a new interest in the Evangelizing work and get the minds of the people centered more especially on that object. This work, which has been productive of so much good in the church during the past years, was being overlooked by the attention of the people being directed almost entirely to what was only a part of the great work before us.

As we said before there is a vast field for us to cover with evangelizing work; and the fields are white for the harvest. There are fields where we can hope for good and great results, and these should not be neglected.

Truly the harvest is great but the laborers are few. "Pray ye therefore the Lord of the harvest, that he may send forth laborers into his harvest."

We have always been a warm advocate of missionary work. We are as warm to-day as we ever were, and, we believe, more so. We have done considerable missionary work ourselves in a small way in Chicago, during our ten years residence there, and there is no work that we would rather encourage, or that we would take more pleasure in seeing go on prosperously, and producing good results, (when this can be done so as to be a blessing to the church) than such a work in Chicago; but when the

work must be done at a sacrifice of work that will bring better results and do more good for the cause, and be instrumental in converting more souls to God, then let us do that which will bring the best results, both to the church and others, even if it is at a sacrifice of our most ardent wishes or our most favorite projects.

JOHN F. FUNK.

SIMPLICITY AND UNIFORMITY OF ATTIRE. THE NEED OF IT.

An address delivered at the Berlin, Ont. S. S. Conference, June 3d, 1895.

This subject is one at which the world scoffs, nevertheless, since the Gospel advocates it, I am ready to stand up for it, for I am not ashamed of the Gospel. As a rule, people would rather hear some other subject discussed, because they can see nothing in this. They are apt to say that what little they do in the way of attire, is never going to harm any one. The saying, "If the heart's right, all's right" is very true, but in the majority of cases, the wrong application is made.

We all know that when we joined ourselves with God's people, that we expressed a willingness to renounce Satan, the world, and all works of darkness, and our own carnal will and sinful desires, and promised by the grace of God, and the aid of His Holy Spirit, to submit ourselves to Christ and His Word, and to abide faithful in the same until death. But some think that dress or attire has nothing to do with this. The Gospel makes mention of how we should appear, in words clear, plain and unmistakable, and for its truth I must stand, and if you will cast away all prejudice, and will reason with me, I shall endeavor to prove to you that attire has after all a great deal to do with our Christian living.

In Romans 12:1, 2 we read, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." In Eph. 2:1, 2 we read, "And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

We see by this that Paul teaches a lesson of opposition, or rather separation. When he came to Ephesus, you will remember that it created quite a stir, be-

cause of the Gospel which he preached, so much so that Demetrius, the silversmith, called together other workmen of like occupation and said, "Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

We worship nothing except that which is near and dear to our hearts, and while the Ephesians and all the world round about worshipped the great Diana, and its magnificence, so we are inclined to worship the products of our hands, and glory in the same. The people at Ephesus adored this the product of human hands, and took great pride in it, so that we see that this was one evil which sprang up from the magnificence of this temple, viz., PRIDE, while with it may be coupled superstition, and all this was in danger because of Paul's preaching. His teaching was exactly opposite to that which the people admired and hence they saw danger.

We know also that pride was born into the Roman family, and to make a grand and gorgeous display, was Roman delight. This being the case, the apparel of Romans would naturally be such as would signify greatness, or superiority, and the like, having at the bottom of it all, vanity. Thus when Paul preached at Rome, his doctrine would of course be in direct opposition to such display, for the Gospel teaches plainly that we should not esteem ourselves higher than our brother, for it brings us all on a level.

This was perhaps the reason why Paul found it necessary to exhort the Romans as he did, because they rather felt that they were a little better than others.

But I must hurry on. Paul did not make assertions without having a practical end in view. In his letter he reasoned with the Romans, calling their attention to the great mercies of God,—those mercies whose free and unmerited nature, glorious channel, and saving fruits had been opened at such length. As it is through the body that all the evil that is in the unrenowned heart comes forth into palpable manifestations and actions, so it is through the body that all the gracious principles and affections of believers reveal themselves in the outward life, and for this reason he appeals to them that they should present their bodies, which included all the principles and virtues and characteristics which they possessed, to the Lord, for His use and His glory, and not only does the appeal go out to the Romans of that day, but it comes right home to us. Is there anything good

about us that does not come from God? No, for God is the fountain of all good. Besides, we are not our own; we are bought with a price,—not with perishable gold and silver, but with the precious blood of Jesus. If, then, we receive all good from God, why not glorify Him therewith? Again, Paul brings out this truth that by presenting or rather yielding ourselves or our bodies living sacrifices, holy, acceptable unto God, we perform but a reasonable service. No one, after giving this thought careful consideration, can deny this great fact. In this view, the presentation of ourselves, as living monuments of God's redeeming mercy, is here called our reasonable service, and surely it is the most rational and exalted occupation of God's reasonable creatures.

But what is it that will bring us into such a frame of mind and heart that we can submit ourselves in such a way?

If we would please the world, we would certainly not accomplish this, for we are told plainly by James "that the friendship of the world is enmity with God," Jas. 4:4. This, then, proves conclusively that there must be a transformation, for we cannot possibly serve God and world, as we are taught by the Savior, "ye cannot serve God and mammon," and where this transformation or conversion has actually taken place, there will be no desire to conform to the world, or have any fellowship whatever with that which is worldly. Again, this proves that that which is worldly, and tends to worldliness, is against God, and that which is against God, is sin, and sin is an abomination before God. O, if we could only get into the real spirit of this exhortation which Paul presents, I am sure we would be a different, a holier, and a more pious people. There is so much contained in these few verses, and yet so many people claim that they can see nothing in them. They have always another application to make. Poor souls, if only they would open their windows toward Jerusalem, and allow the grace of God to flow into their hearts, so that they might become spiritually instead of carnally minded, because to be carnally minded is death, while to be spiritually minded is life and peace.

When we thus come into full possession of the spirit of God, then we can realize or experience or "prove," as the Apostle says, what is that good and acceptable and perfect will of God, and that will give us a pleasure and satisfaction such as the world cannot give.

But, as I intimated that Paul was practical in his assertions, so I must be. We wish, therefore, to consider the effects and results of conformity to the world, and to present these I can do no better than to give you an extract of what the eminent John Wesley once said in explanation of the question, "What harm does it do, to adorn ourselves with gold,

or pearls, or costly array, suppose you can afford it; that is, suppose it does not hurt or impoverish your family?" "The first harm it does, is, it engenders pride, and where it is already, increases it. Whoever narrowly observes what passes in his own heart, will easily discern this. Nothing is more natural than to think ourselves better because we are dressed in better clothes; and it is scarcely possible for a man to wear costly apparel, without, in some measure, valuing himself upon it.

Secondly: The wearing of gay or costly apparel tends to breed and to increase vanity. By vanity I here mean, the love and desire of being admired and praised. Every one of you that is fond of dress, has a witness of this in your own bosom.

Thirdly: The wearing of gay and costly apparel naturally tends to beget anger, and every turbulent and uneasy passion. And it is on this very account that the Apostle places this 'outward adorning' in direct opposition to the 'ornament of a meek and quiet spirit.'

Fourthly: Gay and costly apparel directly tends to create and inflame lust.

Fifthly: The wearing of costly array is directly opposite to the being adorned with good works.

Sixthly: The putting on of costly apparel is directly opposite to what the Apostle terms, 'the hidden man of the heart,' that is, to the whole 'image of God,' wherein we were created, and which is stamped upon the heart of every Christian believer;—opposite to 'the mind of Christ Jesus' and the whole nature of His holiness."

Paul further expresses himself plainly in 1 Tim. 2:9, 10: "I will that women adorn themselves in modest apparel; not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." While this does not mention men particularly, let us see whether we cannot apply it to ourselves after all.

But since the teachings of the Gospel are against such gay dressing, do not understand it to give us the liberty to be slovenly, neither does it advocate it. Slovenliness is no part of religion, and neither the texts mentioned nor any other texts condemn neatness of apparel. Cleanliness is next to godliness, and is indeed a duty, and not a sin.

Herbert very beautifully and agreeably with this advises every one that fears God:

"Let thy mind's sweetness have its operation Upon thy person, clothes, and habitation."

Now to come back again to the old saying, "If the heart's right, all's right," I said that it was true, and so I must prove it. You look at a tiny twig in the tree, or at a stalk of straw set into the ground, and you can very easily see which way the wind blows. A plain

outward appearance corresponds entirely and very befittingly with a plain heart, but depend upon it, a fashionable exterior (this means men as well as women) seldom covers up a holy, plain and humble heart. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is within."

According to popular opinion of the present day, our forefathers were far behind the times. They were good enough in their day and way, but they would not do now. They wore plain clothes, worshipped in plain churches, and in their worship there was power, and their whole life was one of piety and consecration to God, and when they were called home, they left testimony of their assurance of reaching a happier and brighter land. But it seems as though public opinion has it that the spirit of the Gospel changes with the so-called development of intelligence of the people, and since the powers of reasoning are so strongly exercised nowadays, the glorious Gospel is indeed tortured most frightfully, and by some ministers it is shamefully twisted out of its true meaning, and placed before the innocent people as the divine truth. O, what folly! Could we but fully learn and know that God never changes, and since He and His Word are one, the Word changes not, so that the attitude of God toward His people remains forever the same, and that His Word means just the same to-day that it meant a thousand years ago.

Pride is of the devil—it originated with him—and he is managing it most successfully for destroying souls. We have direct results of pride, fashion, and extravagance in that it has eaten and is eating the very life out of many, deemed the best congregations of the land. The rich lead the world because they can; while the poor strain every nerve to keep in sight—and the devil laughs to see them rush on. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things of the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3.

It is needless for me to say just what a man or a woman should wear. Only this I would say that since we are God's creatures, and are the temple of God, we are duty bound to use these bodies to His glory, and deck them with such things as He prescribes in His Word.

It is not meet for us as Christians to submit ourselves to fashionable suicides. We should not indulge in the use of tobacco in any form, for we all know it is filthy, and looks unwise and unbecoming for a member of the body of Christ to use it. There is nothing elevating about it.

Neither is it becoming for the women to deform their bodies by the use of appliances which, after they have used them for some time, they take for an excuse they must have in order to support their bodies. God has given us all we need in order that our bodies may be properly strengthened and supported. He framed our bodies so that these things are absolutely needless.

Both of these things, as well as many others which might be enumerated, are injurious to the body, and surely God would not ask us to injure His temple. Again the prophet Ezekiel brings out the truth of God very pointedly when he says, "Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord God: Woe to the women that sew pillows to all arm-holes, to hunt souls! Wherefore thus saith the Lord God: Behold I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and let the souls go." Ezek. 13:17, 18, 20.

Now in conclusion I would say that while there are many points which might be brought out, and many passages of Scripture which might be presented, let us consider a few things yet. The question yet to be answered is this: May not, then, one clad in sack-cloth, be as proud as he that is clad in cloth of gold? Certainly there is a possibility that he may, but allow me to make an illustration and draw an inference. A man may drink wholesome wine, and it may make him just as sick as though he had drunk poison. Does this prove that the poison has no more tendency to make the man sick than the wine? Or does it excuse any man for taking that which has a natural tendency to make him sick? Experience has proven plainly that fine clothes have a tendency to make a person sick of pride, or perhaps better expressed, sick with pride; plain clothes have not. Although there is a possibility for us to become sick of pride in plain clothes, yet the natural tendency, either to cause or increase this sickness, is not there. Therefore, all that desire to be clothed with humility, abstain from that poison, and like Paul says, "Abstain from all appearance of evil." Every shilling we spend needlessly on our apparel, or for ornaments, such as rings, breast pins, the pins, gay neck ties, etc., is in reality stolen from God and from the poor, whom the Savior says, "ye have always with you."

God loveth the humble, and he shall be exalted, but the proud shall be abased, brought low. David says, "Sacrifice and offering thou wouldst not, but an humble and a contrite heart thou wilt receive." Jesus says, "Whosoever will be my disciple, let him take up his cross and follow me daily." He also says of Himself that

He is "meek and lowly in heart," and so if we would be like Him, we cannot carry pride along, neither that which appears to be the fruits of pride. John says, "We know that when He shall appear, we shall be like Him, for we shall see Him as He is," and we know that if we want to be like Him in the hereafter, we must exercise obedience here, for if we are disobedient, it shows plainly that we are not His disciples, for if we are His disciples, we will love Him, and if we love Him we will keep His commandments, and abide in His Word, for His Word is the eternal truth of God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." This is the great law which Jesus came to establish, and if we learn it, and exercise it, there will be no room for pride in any of its forms, not even in the manner of our attire, for that will correspond with the simplicity of the Gospel.

But in order that simplicity and uniformity of attire may be preserved, and successfully and effectively advanced, the truth of God must be preached from the pulpit and taught by the S. S. teacher. By this I do not mean that ministers should continually be preaching against pride, and have that for their subject every time they preach, but the whole counsel of God must be declared and taught intelligently, and there will be little need of touching upon this subject individually and particularly. Again, when we teach the Word of God, we must live it, and thus teach by example as well as by precept. Remember that as the sheep will follow their shepherd, so will the congregation follow their pastor, or the minister, and the Sunday school pupil his or her teacher, and take heed to his teachings and to his life, and make that part of themselves.

To sum up the whole matter, therefore, let us treasure up in our hearts those weighty words of Paul, "Put off the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness." Eph. 5:22-24.

For the Herald of Truth.

WHAT IS SOCIETY?

Society is the union of a number of rational beings: or a number of persons united, either for temporary or permanent purpose. Any number of persons associated for their common interest, business, pleasure or spiritual welfare. Men of the same class, profession, occupation or character. A society does not require just a certain number of persons, but there may be a large number or a small number to compose a

society. It is a company where they are in union, and agree with one another, and are in fellowship. They will frequently meet in company and make their rules, laws and plans. No society is a good one without rules, regulations, laws, plans, and purposes.

We have many different kinds of societies in this world. There are the church societies, missionary, Bible, educational, literary, secret societies, etc. Yet all these many different kinds of societies are classed under two divisions, namely, the good and evil. Sad indeed it is to see that there are more for evil than for good. With sorrowful hearts do we see societies that are not good in our own neighborhood.

Every society has some object in view, and that object will be either for pleasure, business, or profit in this world, or it will be to glorify and honor their Creator. As a rule, all will go into some society. We care not how moral your society may be, how many moral lessons it may teach, if it has not come up to the line of right it is wrong. The societies at the present day are just what we make them. If we choose to have a good society we can have it, and it is God's will that we should have it; but we cannot have a good society without the blessing of God, and when God placed us in this world, He employed us. We cannot be idle. Hence we must be diligent in the work. Remember, God will not do for us what we can do for ourselves, but God will do that which we cannot do.

No society can expect to prosper in slothfulness. Prosperity then, is the result of earnest, active, diligent effort. On the other hand, if we choose a society whose object is only for the affairs of this world, we can do so, but it is against the will of God. You may have tasted the world's sweetest pleasure, and may have had many enjoyments and privileges, but alas! the men and women of pleasure will learn that there is something to come after the pleasures of the earth have passed away, and that something is, "After this the judgment."

One thing is certain, we cannot belong to Christ's society and Satan's at the same time. It is impossible. And to one of these we do belong. We may belong to certain associations here in this life, which are right in their place, but we must be careful and watchful that they will not lead us away from that which is good. Then it becomes us to ask ourselves, "In what society am I engaged?" and "What am I doing for the society?" The best society this world can afford has always room for improvement. It never will be so good that it can be no better. The old saying is that one is known by the society he is in; there is a great deal of truth in that.

We sometimes hear the expression, this or that society is so independent, it

is just their company and that is all they care for. These things ought not to be so. If that is in our society, let us try and get rid of it as soon as possible. It is not throwing out a good influence.

A good society will take in people without respect to person. Treat every one as your friend; be kind and honest to all, both rich and poor, old and young. When strangers come into your society, give them a welcome; do all that you can that they may feel at home while with you, if it is possible. When Peter was praying and fell into a trance, he saw the sky above him open, and something like a great sheet, held up at the four corners, was let down to the earth before him. In this sheet were all kinds of wild beasts and creeping things, and birds of the air. It was God that sent this vision to Peter, and this was the reason: The Jews thought that because God had chosen them for His people, they were better than other nations, and called other nations unclean and refused to touch them. This vision taught Peter that this idea was very wrong. This sheet represented the world, the animals in the sheet, all nations. No more were they to call them unclean and refuse to teach or communicate with them. Peter, then, filled with the Spirit, said, "Of a truth I perceive that God is no respecter of persons." God has not chosen one nation to be His people any more than another.

Just so in society. Some think they are better and higher than others, and some even think it a disgrace to sit beside some one that is poor. My beloved friend, away with all selfish and independent acts and ways. They are wrong. God has not chosen you any more to be His people than He has others, and you are not a degree higher than the poorest of the poor. We are all on one common level.

If, then, we claim that we are in good society, when we get away into another society, let us prove that we do come from a good one. This we can do by our very words and actions. Remember, more credit can be thrown away in one day than can be built up in a life time.

The societies, then, are all classified into two divisions, the good and the evil. Yet both of these have their modifications, and we will let each one judge for him or her self to see under which division he or she comes.

The good society we will illustrate by Christ's own example, when He was here on earth. Did He not himself ordain a society? Certainly, and He also had an object in view. He chose His apostles, was with them very much, and loved them very much, taught them the commandments and how to obey them, taught them to pray and everything that was necessary for them; He then gave them power to fulfill their mission.

In that beautiful prayer He uttered just a short time before His death, He prayed that they might be one. Ah, yes, they were to be in union and fellowship with one another, and to be ever diligent in their work. Why were they thus to be in union? because Christ's object was, that "the world may believe that Thou hast sent me." And this is the very reason why Christ wants us to be in society to-day, and we are to be in and at work, in a society where Christ himself is the foundation and founder.

We work for the good cause in many ways. All have not the same calling. Whatever your calling is, be faithful and true to it to the end. May your object ever be to honor and glorify God. Whatsoever our hands find to do, let us do it with our might. Do not be afraid to work, show true honesty and kindness to all. The promise to the disciples was, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Not only was Christ speaking to the apostles, but to "all them which shall believe on me."

The evil societies belong to the world. Their object is only for the affairs of this world. Satan is the author and promoter of these. He was out in the beginning of creation trying to deceive people and make them believe that they were wise and good. He is just as busy to day to lead people away from that which is good to that which is evil. We find societies where there are earnest active workers, apparently for the good cause, but when the world has anything going on they are there and having their part with them, and seem to be in union with them.

We will call your attention to the time before the flood, when the wickedness was very great. Does the Bible not tell you that the sons of God went into the society of the world? And soon they were as the world, they did not care to please God, or even try to obey Him. The result was that the flood destroyed them. One of the chief things that caused such great wickedness at that time was *intermingling with the world, and being as the world*. We see a great deal of this in our time, and surely it is not good.

Again, there are societies like that to which the rich young ruler belonged, who are moral and think they are good, but who are not willing to forsake all, hence they live on in their morality, thinking that their being good will save them. It is just where Satan wants to have us. Herod, that wicked king in Judea, who took pleasure in persecuting the Christians, killing and imprisoning some of them, tried to please the Jews as much as he could, and took honor to himself which was due to God. He was a very proud man, but he died a miserable death.

Upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.

Thus you see if we are in a society whose object is only for this world, we must suffer the consequence thereof. The importance of society is so great that it is necessary that we are watchful and prayerful, and see which society we are choosing. May we ever choose the good part which shall never be taken away.

ANNA YODER.

For the Herald of Truth. WHICH CHURCH?

I noticed in the HERALD OF TRUTH some time ago that J. H. Paul, no doubt a brother, and "of the household of faith," (Gal. 6:10), made reference to an article of mine entitled "Abiding in God," in which I said, "Our first and best efforts should be to labor for the cause of Christ. Our next efforts should be given to our families and our church." He asks me to tell what church, or what church our Master established when here on earth, or what church did He mean? The church our Lord established when here on earth was a blameless, holy, spiritual church, a church separated from the world as also was His life. Before Christ ascended to heaven He spoke to His disciples, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world." If we read the 5th, 6th and 7th chapters of Matthew, also chapters 3, 14, 15, 16, 17, of John and some more of His teachings and commandments, we can see what church our Lord established. John said in Rev. 20 that he saw all the dead, both great and small, stand before God, and the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into a lake of fire. Oh! how horrible if our names are not found written in the book of life. John also heard a great voice from heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." If we overcome the lust of the flesh, the lust of the eye, and pride of life, are faithful and obedient to the will of God, and are in union and communion with Jesus Christ, we shall inherit all things whatever church we belong to. How much happier our lives would be if

we all would give more heed to the voice and spirit of God, and not depend on any denomination for a pattern of Jesus Christ's church.

If we have not the Spirit of God we are none of His no matter to what denomination we belong, for God is a Spirit, and they that worship Him must worship Him in spirit and in truth. So many different denominations are from men and not from God. If we make our own calling and election sure, when we appear before the judgment seat of God we will not be asked to what "church" we belonged, but it will be seen if our names are written in the book of life. It seems to me a true, sincere child of God wishes to join the church whose doctrines is the teaching of Jesus Christ. The church into which we are received by baptism and confession is our own church and place to labor and her people are our "household of faith," (Gal. 6:10). Her doctrines, her rule of order are our rule of order. SISTER C.

"LOVE YOUR ENEMIES."

Impossible! So it is said, and so it often seems. Not long since a learned rabbi in Boston affirmed it to be a myth. He believed we affiliate with those we like; it was natural for us to choose kindred spirits. Certain natures draw and others repel us, and it was a visionary impossibility to love those we hated. And so it would appear at first thought. More real does the impossibility seem to become as we face the cold, every-day fact. How can I love that man who has done me an injury, that brutal, or selfish, or obstinate, or mean person? It is only by looking to Him who spake as never man spake that we can find an answer. The apostle Paul caught Christ's idea when he said, "Henceforth know we no man after the flesh."

He perceived that as long as personal animosities and considerations entered into the equation there was no solution to it. We are not to let our natural dislike of men's faults or unlovely ways move us, but are to yearn over their immortal souls with something of the spirit that moved Jesus. Then, again, you may remember some person in your circle who has changed so much as to become a different man; it may be his temper has become controlled, or he has grown generous, or else a tender heart opened to you one day in an unlooked-for way. Then you began to open your eyes, and said, "Ah! I didn't think he had a tender spot or a generous impulse or a kind wish. How mistaken I was!" Well, Christ means to tell us that we must forget what men are and think of what they may be. Think of that unlovely character after it has been turned to righteousness! Love them for what

they possess in possibility, for what they are as you foresee the change. Love them because Christ loved them so as to die for them. Love them because He so loved you and you so love Him as the Friend who saved you from your evil self. Love them because you know that Christ can make them over, and you long to see His Spirit transform them into lovable, kind, Christ-like creatures. Oh, how we should pity them because of their blindness, and long to see their eyes opened as we behold their unloveliness, their unhappiness, and their hopeless future!

It is impossible to love our enemies while we are glaring at them from the earthly field of battle. It is only through the lens of faith, viewing immortality and heaven, that we can discover the true meaning of our attitude towards one another on earth.—*American Messenger*.

For the Herald of Truth.
WORK.

"Go work in my vineyard." Matt. 21:28.

Are we earnestly working for the Lord? If this should not be the case, let us be awakened to a fuller sense of our duty. Let us pray daily to God to give us that working spirit, that we may work while it is day with us; soon may the night of death overtake us. Think of the many lost souls that are out of Christ that may be brought to His fold by our earnest working in His vineyard.

We can all be workers in the Lord's vineyard. If we cannot all talk in church or Sunday school, we can show a work of obedience to God and the church, by letting our light shine. I would say, let us come out from under the bushel, and let our light so shine before men, that they may see our good works and glorify our Father which is in heaven. (Matt. 5:16.)

There is nothing that we can take to those out of Christ that will have so much influence as the reflection of God's love upon our characters. Dear brethren, let us shoulder the Gospel truths, and spread them out among the dying unconverted souls, which are going the way of everlasting destruction. Look around and see the many ways of dragging souls to destruction. We have no time to spare. Let us work for the Lord, that we may obtain that crown of glory which never fadeth away. Let us remember the grand and noble wages to those that labor for the Lord.

"Hark the voice of Jesus crying—
Who will go and work to-day?
Fields are white and harvest waiting,
Who will bear the sheaves away?"

Loud and strong the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
Here am I, send me, send me."

Richland, Tenn. H. J. POWELL.

For the Herald of Truth. DO WE USE OUR INFLUENCE AS BECOMETH A FOLLOWER OF CHRIST?

I feel to add a few remarks on the subject taken up in the HERALD June 15th by Jacob Etter, namely, Our influence, as this has given me a great deal of thought for some time past, how we as Christian professors are using our influence. Is it wholly for the cause of Christ and for the upbuilding of His kingdom here on earth, or is it not too often for our own selfish gratification? I often think if every professor of Christ would truly consider how he is using his influence what difficulties could be avoided and how many more precious souls could be brought from darkness into light. We are plainly told in the Scriptures that we cannot serve two masters. Now when we belong to a religious denomination then we pretend to be a follower of Christ and should be looked upon as such, but when a professor of Christ frequently visits the drinking saloon, often using the name of God in vain, some continually finding fault with the Church and the minister and many other instances, can we consider such as using their influence for Christ and the upbuilding of His kingdom? When we hear brethren railing at the Church and ministers, it is our duty to be free and speak kind words to such and caution them. But is it not often times the reverse? Do we not often say "Yes," and give them right and rather encourage them in the ungracious work? thereby using our influence against our minister. But it does not stop here. We are then using our influence against Christ.

But all this requires more than just spiritual work. It requires some of our year's earnings, yet how glad we should be to contribute some of it to the Lord, who has so richly blessed us. God loveth a cheerful giver, and what we give we give to the Lord. We should not only give it because it is our duty, but we should have such a spirit within us that we love to give *all we can*; then we can expect a blessing. It should be the desire of every Christian to do all he can for the spiritual welfare of his fellowman to have him brought into the fold of Christ, and ever consider how we are using our influence, and when we take up a subject always consider the two sides and always take the Scriptures for our guide and make ourselves acquainted with the Scriptures and the more we study them the more desire we will have. So let us search the Scriptures more carefully and ever keep close to the side of Jesus and ever keep the question before us, "Am I giving my influence wholly for the cause of Christ?"

Kinzers, Lancaster Co., Pa. J. D. R.

SUNDAY SCHOOL LESSONS.

LESSON VI.—AUGUST 11.

THE BRAZEN SERPENT.—Num. 21:4-9.

Golden Text.—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.—John 3:14.

INTRODUCTION.

Time.—B. C. 1452, probably September, thirty-nine years and six months after the exodus.

Place.—The valley of Arabah, which extends from the Dead Sea to the head of the eastern branch of the Red Sea. Through this valley was probably once the outlet of the Jordan and the Dead Sea.

THE STAY IN THE WILDERNESS.—Israel remained more than thirty-eight years at Kadesh, the long time of Deuteronomy (1:46). They arrived here about a year and three months after the exodus, and left it nine months before taking possession of Canaan. Meanwhile they did not dwell in a compact camp, but here and there over the adjacent country. The tabernacle was the center of their rendezvous to which they would return. Some of their wanderings are given in Num. 33:19-36, extending as far south as Ezion-Geber on the eastern arm of the Red Sea (1 Kings 6:26).

CHIEF EVENTS.—(1) *Korah's rebellion*, chapter 16. Korah and 250 princes rose up in rebellion against Moses, apparently from envy. They took advantage of the murmuring of the people at the long delay in coming to the promised land. Korah and his two friends were swallowed up by an earthquake, and fire and plague destroyed many of the rebellious murmurers. (2) *Aaron's rod budded*, chapter 17. This was to prove that Aaron was the divinely chosen high priest. (3) *The death of Miriam*, the sister of Moses, chapter 20. (4) *Water flowed from the rock*, chapter 20. At Meribah, on this occasion, Moses sinned and was prevented from entering the promised land. (5) *The death of Aaron* at Mount Hor, chapter 20.

REASONS FOR THE LONG DELAY.—The chief reason is given by Moses in Deuteronomy 8:2. It was "to humble thee, and prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." The people's conduct had shown, especially in reference to the report of the spies, that they were not fit to take possession of their promised land. Their experiences were both a probation and an education.

A LONG JOURNEY.—Israel was compelled to make a long journey in order to make a short distance. After Moses' sin at Meribah he sought a peaceable passage through Edom, by which he might have saved nearly a hundred and fifty or two hundred miles of travel. The King of Edom refuses (Num. 20:14-21). There was nothing for Israel to do but to turn their backs on the Promised Land, and proceed along the "Arabah" toward Ezion-Geber. The hot season came on; Aaron died; the new route proved to be desolate, stony, and swept by sand storms; besides, it pointed in the wrong direction. Israel's faith died out. Here they had their sad experience with the fiery serpents.

DAILY READINGS.

M. The brazen serpent. Num. 21:4-9
T. Returning to God. Hosea 14
W. The serpent destroyed. 2 Kings 18:1-7
T. Look, and be saved. Isa. 45:20-25
F. "Behold the Lamb of God." John 1:29-36
S. Christ's drawing power. John 12:23-33
S. The Son of man lifted up. John 3:5-15

LESSON VII.—AUGUST 18.

THE NEW HOME IN CANAAN.—Deut. 6:3-15.

Golden Text.—Thou shalt bless the Lord thy God for the good land which he hath given thee.—Deut. 8:10.

INTRODUCTION.

Time.—B. C. 1451, near the close of the fortieth year of the exodus, and a short time before the death of Moses.

Place.—The plain of Moab east of the Jordan River opposite Jericho.

MOSES.—Israel's leader has grown old in years, 120, yet he is not less in stature nor less keen in vision. But it is plain to see that a change has taken place with him in the advance of years. "Read Deuteronomy immediately after Exodus, and mark the growth of the man: how his voice is softened, though the fire of his eye is not dimmed; how his tears are multiplied; how intense is his pastoral solicitude for the salvation of Israel. The sixth chapter of Deuteronomy is full of exhortation and expostulation."—*Josiah Parker*.

EVENTS.—1. *The March*. After the lesson from the fiery serpents the people continued their march southward, around the southern end of the highlands of Edom, toward the east, then northward by the Dead Sea till they came to the plains of Moab, by the Jordan.

2. *The Prophecy of Balaam*. (Num. 22:24.) Balaak, the King of Moab, hired Balaam, who had the reputation of a prophet, to go up on the mountain and lay a curse upon Israel who lay in the valley below. But the curse was turned into a blessing.

3. *The new Census* (Num. 26.) This was taken to organize the nation for conquest of the land they were to possess.

4. *The Conquest*. The country east of the Jordan had to be conquered. Og of Bashan was included in this conquest (Num. 21:21-35).

5. *The Settlement*. Two and a half tribes settled on the east of Jordan, preferring this land to that between the Jordan and the Great Sea (Num. 32.)

6. *Repetition of the Law*. (Deut. 5.) With this the people renewed their covenant.

7. *The Death of Moses*. This took place in a peculiar and unknown manner upon the top of Pisgah, a mountain peak of Moab. He could view the land but not enter it.

DAILY READINGS.

M. The new home in Canaan. Deut. 6:3-15
T. For our good. Deut. 6:16-25
W. Remembering the way. Deut. 1:1-10
T. Beware of forgetfulness. Deut. 8:11-20
F. The good resolve. Josh. 24:13-25
S. Blessings in the new home. Ps. 107:31-43
S. The new heaven and earth. Rev. 21:1-7

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Hon. Justin McCarthy, M. P., the eminent historian, London, April 5, 1895: "The Standard Dictionary is the most complete work of the kind I have known.

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R. D. Blackmore, the well-known author of Lorna Doone, March 29, 1895: "A truly magnum opus. . . . I grieve only that such a work is not of English birth-right."

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CORRESPONDENCE.

ALBANY, OREGON, JUNE 30, 1895.—It may be that some of the readers would be glad to hear again from the small congregation in this corner of our country. Bish. Joseph Schlegel of Thurman, Colo., was with us some time ago and preached a number of times. Six souls became willing to confess Christ and seal their covenant with baptism. He also held communion services, at which all the brethren and sisters took part. The joy which we experienced in this privilege will not soon be forgotten, and we pray God that our number may continue to grow, and to this end we ask our brethren and sisters everywhere to remember us at a throne of grace. The harvest is turning out well and the weather is very pleasant. The general health is good. Fruit of all sorts will be plentiful. Greetings to all the readers of the HERALD. JACOB ROTH.

TROUSDALE, KANSAS, JULY 12, 1895.—We had a very severe rain storm pass over us last Sunday, July 7th, while we were at the meeting house. There was a perfect downpour of rain for an hour, and the wind was so strong that it upset some of the carriages and broke them. Throughout the land many chimneys and wind mills were blown down; buildings were partially unroofed or moved from the foundation, while some were taken entirely away and torn to pieces. Among them was Bro. Michael Horst's barn here at Trousdale, which he had just completed, but which in a few minutes' time was utterly destroyed, the falling timbers smashing to pieces his new spring wagon, that had just recently been sent here from Pennsylvania. Three horses were tied in the barn, but were left unhurt, not receiving so much as a scratch. COR.

FROM STRONG, FILMORE CO., NEB.—On the 22d of June, 1895, Joseph Schlegel and Joseph Gascho of Milford, Seward Co., Neb., came into our midst,

and remained till the 25th, holding several meetings during their stay. We were greatly blessed with the word of God. On Monday, the 24th we commemorated the suffering and death of our Savior. Thanks be to God for His kindness and mercy. May God be with His ministers and bless them with His Word so that they may continue in the work for Christ and win many souls from darkness. COR.

For the Herald of Truth.

VALUE OF TIME.

Time is a measured portion of duration, which when past will never return; therefore it is very valuable. The opportunities we have to improve cannot be too limited. We know not when our time in this life will expire; thus we should make use of it in the most devoted way.

The value of anything is what it is really worth, but in all cases we do not find anything with as much value attached to it as time has. Money is a currency which has a great deal of value, because it is the measure of the value of things, and in common business is used as a medium of exchange. But money, in no instance, can buy time. Time once passed can never be recalled, neither can we depend on future time; the present time is the only time we can call ours. Time, like a tide, waits for no man, but passes by, heedless of anything that might tend to prevent.

The tide rolls on its own way, washing the shores of many countries. Many people when on the edge of the coast, when they see the tide coming in its swiftness towards them, appear to be alarmed, more than when they think of the swiftness of time. The reason of this is because they see the rapid rate at which the tide is coming in, but they can only form an idea of the quickness of time; it is almost beyond our comprehension.

On what does everything we do generally depend? It depends on the time we have. A person may be ready to do something, but if he has no time, he can go no farther. There is but one power that can control time, God is merciful, and the time He gives us, should be devoted to Him. Let us remember our Creator, and serve Him while He gives us time, lest at any time we are called to give an account of all our idle hours. * * *

THAT day of grace which is very clear and bright is usually a short one.

"THERE can be no spiritual life and development without the warm and gracious sympathy of the Holy Spirit, and the tenderness of our Father's heart, as revealed in our Savior's love."

ABIDE WITH ME.

Abide with me! Fast falls the eventide;
The darkness deepens, Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see,
O Thou who changest not, abide with me!

Not a brief glance I beg, a passing word,
But as Thon dwelt'st with Thy disciples,
Lord;

Familiar, condescending, patient, free,
Come not to sojourn, but abide with me!

Come not in terrors, as the King of kings;
But kind and good, with healing in Thy
wings;

Tears for all woes, a heart for every plea—
Come, friend of sinners, and thus abide with
me!

Thou on my head in early youth didst smile,
And, though rebellious and perverse mean-
while,

Thou hast not left me, oft as I left Thee,—
O to the close, O Lord, abide with me!

I need Thy presence every passing hour:
What but Thy grace can give the tempter's
power?

Who like Thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with
me!

I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness:
Where is death's sting? where, grave, thy
victory?

I triumph still, if Thou abide with me!

Hold Thou Thy cross before my closing eyes!
Shine thro' the gloom, and point me to the
skies!

Heaven's morning breaks, and earth's vain
shadows flee:

In life and death, O Lord, abide with me!
HENRY FRANCIS LYTE.

REPORT

of the Annual S. S. Conference of Water-
loo County, Ontario.

The sixth Annual S. S. Conference was held in the C. Eby Church, Berlin, on Whit Monday June, 3d, 1895. A large concourse of S. S. workers assembled to take part in the discussion of subjects pertaining to this important branch of church work. A deep interest was maintained throughout the day. How to solve some of the difficult problems of life confronting us daily, and how to qualify our people in a measure, to meet every emergency as it arises, requires a careful consideration of the various phases in which the stern realities of every day life present themselves to draw away the mind from spiritual aspirations to carnal appetites.

"How to Make the Study of the Bible Attractive to the Young," was the first topic. They who strive to make anything attractive to others, must necessarily themselves be well acquainted with the subject. This implies study; and to study the Bible successfully requires implicit faith in all its promises; and an increasing faith in the glorious Gospel

demands unceasing and fervent prayer. Where this abounds, the study of the Bible will become so attractive that it will be a source of pleasure to present its leading truths to the young, and our manual labor will not so engross our time and strength that no time can be spared for the studying of the best of all books. Our spiritual life requires nourishment with the same regularity that our natural bodies do. Parents and children should engage in the study of the Bible. Questions should be asked and answered. Special topics should be taken up at frequent intervals, and it should be clearly ascertained what the Bible teaches concerning each topic. Then it would be well to encourage the young occasionally to speak on a selected topic. The fear at times expressed that they will soon desire to be preachers, is generally premature. The God given talents need exercise in order to develop them, and how can they develop if no opportunity be given, or if no confidence be reposed in those who, in spite of adverse circumstances in life and unfavorable surroundings, yet proceed in diligently searching the Scriptures? How much more good could be accomplished if the young would be guided by ripper experience into the deeper and richer mysteries of God's Word, and how much wiser would the old become from their intimate association and relation with the young. The barrier so frequently separating them would be broken down. Mutual confidence would spring up. More strenuous efforts would be put forth in the ways of holiness. Greater zeal would be manifested in proclaiming and spreading the Gospel. The indifferent would be aroused, the zealous encouraged, the despondent comforted. The intrinsic worth of Bible study would be so keenly appreciated that no sacrifice would be considered too great to place the Bible in its true place in every family.

2nd. Topic. "Who should make most of the Explanations on the Lesson, the Teacher or the Superintendent?"

It is assumed that in every church district there are brethren who are qualified to discharge the duties devolving upon a superintendent. Occasionally there may be a scarcity of qualified teachers. The very terms, superintendent and teachers, imply specific duties which should be discharged by those who assume them. If teaching be imparting knowledge, it is evident that the teachers having charge of the different classes can impart much more in the same time than one Supt. can. Besides, by suitable questions many truths can be drawn from the classes while under instruction, which the superintendent could not do. Different stages of mental development in the pupils require diverse methods of teaching. By having the teaching adapted to the receptivity of each class, the whole school is receiving the best simultaneously. Dif-

ferences in the lesson can be more readily explained by the teacher to those who need the explanation; the teacher has the best opportunity to ascertain what individual work is necessary in his class. The superintendent should endeavor to impress upon the whole school the leading truths of the day's lessons. In every school care should be taken to benefit by what is taught in 1 Cor. 12:4-11.

"How to Teach a Primary Class," was next taken up.

Such a class usually consists of pupils who are unable to read. They depend largely upon oral instruction. The first requisite for such a class is a teacher who is full of the love of God, who is able to adapt the teaching to their mental status, who, although possibly advanced in years, is yet young and fresh in the methods of teaching, who can inspire them with a desire to do something for themselves, who can win their love, and, above all, who can appreciate that these tender minds are all to be trained for God's kingdom. Simplicity of language is necessary. Simple songs, which can be readily understood, appeal strongly to the child-mind. Scripture stories generally make indelible impressions, and lead on to a desire to know more about them. Illustrated lessons are a help. Many who cannot yet read get ideas of the lesson through the picture. The Bible is a picture, and so is every page of it. Thought will be awakened, questions asked, right principles instilled, and thus gradually they will be led to acquire a knowledge of Christ's mission to the world.

The fourth topic was "Simplicity and Uniformity of Attire." This subject is frequently regarded as of no importance. "If the heart is right all is well," is often made use of by those who incline to worldliness. The outward manifestation does not always confirm that the "heart is all right." Whatever subtle reasoning may be employed, the fact remains that the adorning of the body leads many to disregard the very plainest of Bible teaching. By observing simplicity rich and poor can meet together in the house of worship and unite in praising their God without showing or feeling a sense of superiority or inferiority. Caste should not be known in church society. In carnal warfare each army is under rigid regulations respecting their uniforms. The enemy is recognized by their colors. The assault can be more easily made upon their strongholds by being able to distinguish by their uniforms the friend from the foe. If this be so in worldly affairs, how cheerfully should the children of the household of faith be willing to dress in such simplicity and uniformity that all can unite in laboring for the destruction of the bulwarks of Satan's army. All should be willing to conform to such a mode of attire as will enable the church

militant to use the substance with which God has blessed them for the extension of a knowledge of His kingdom among those who still sit in heathen darkness. Millions of dollars are squandered annually for no other purpose than simply to show that they are inclined to vanity. Many confessions have been made indicating what a firm hold pride takes of the heart and what efforts are required to break its fetters. What slaves it makes of mankind! Yet God's Word teaches clearly how Christians should attire themselves. Many churches decrease in numbers because more simplicity and uniformity is insisted upon. A sad comment upon our so called "advanced Christianity" that it still becomes necessary to TEACH simplicity! A truth so self evident should not need inculcation.

"The Dangers to which our Young People are Exposed" was next taken up. Dangers at home and dangers abroad are facing us. Turn whither one will, and unfavorable influences are met with. In some homes unchaste language is permitted. In others undesirable visitors rehearse stories tending to demoralize the family circle. In matters of dress upon certain occasions and in fashionable dinners with their elaborate ceremony, there is a bad influence exerted upon the young. With the best of home training and church advantages many are led astray by placing a false estimate upon life. Social gatherings that cater to their carnality drag them down. The home circle and social relations should be chaste. The prevalence of obscene literature is a source of greater danger than many anticipate. Too many parents do not exercise proper vigilance as to the reading matter received into the family. The advantages of a liberal education are within easy reach of a fair proportion of the rising generation. Are we careful to surround them with such safeguards that their education will prove a blessing? It is necessary to remember that knowledge is not wisdom. A young man with a good education and a bright future before him is going to do something with his talents and opportunities. He can not be kept inactive. If no work is given him, he will find it somewhere. If the older people would only aid the young in their course by the experience of their lives, much of the failure we at present lament, could be averted. But when a want of confidence in them is manifested, discouragements set in, and too often a downward career is entered upon. Each should be willing to work and let others work in whatever sphere of life God places him. The press is a powerful weapon against evil if used legitimately; but, if put to a perverted use, it is an engine of evil.

The last topic was "What Methods can be employed to bring our Sunday School Scholars to accept Christ?" Chief among the means to be employed is to present a Christ like life. Methods will differ in the hands of different persons. If we feel an interest in the salvation of souls, we perceive that we all need a special baptism of the Holy Spirit to accomplish man's part of the work. Teach the Sunday school class with the object of bringing them to Christ, and you will usually find that you carry out what is aimed at. Our attention should first be directed to our own households, and all legitimate means employed to lead our own children to see the immense advantages arising from leading consecrated and devoted lives. By so doing we materially aid the ministers in their part of the work. We need to come in personal contact with those who have not yet accepted Christ as their Savior. If it can be shown to them that without Christ they are lost, it will be comparatively easy to convince them that true happiness consists in leading a godly life.

The open Conference in the evening, at the close of the programme, was especially enjoyable and encouraging. Many thoughts were presented that will not soon be forgotten, and the time slipped rapidly by until the hour for closing this one of the most interesting S. S. Conferences we ever enjoyed at this place. The programme was interspersed with good singing, in which all took part. May God bless the work done.

Report of the Mennonite Sabbath schools of Ontario for the year 1894.

Name.	Enrollment.	Average Attendance.
1. C. Eby	240	152
2. Cressman	200	137
3. D. Eby	135	86
4. Hagey	96	79
5. Weber	87	42
6. Shantz	*110	*60
7. Blenheim	130	80
8. Biehn	70	44
9. Latschar	125	65
10. Waterloo and Woolwich	126	87
11. Rainham	60	30
12. Weidman	179	126
13. Snyder	96	76
14. South Cayuga	30	20
15. Meyer	65	55

* No return received. Estimated enrollment and average.

TRIP TO THE WEST.

I left my home on the 22nd of Feb. for a short visit to the church of Cullom, Ill., and arrived there on the 23d, and remained with them until the 6th of March. During this time we were permitted to hold a number of meetings for the encouragement of the workers in the church, inasmuch as the church has been labor-

ing under many inconveniences and discouragements for quite a long time, not having a minister to break unto them the bread of life, so that they might grow and prosper, as many others who have a minister to preach unto them regularly and hold up before them the lovely Jesus, and the glorious promises in God's word. Thanks be to the Lord, I found many of them still warmhearted, and seemingly filled with the spirit of the Lord Jesus, and while it may be true that some of them had in a measure become discouraged, yet they had not lost their zeal for the good cause. In the meetings we were privileged to hold, while with them, they gave us both their presence and their prayers, and we could feel that the Lord was present, and blessed the meetings and the efforts put forth for the encouragement of the saint, and the warning of the unsaved, so that a number became willing to confess the Lord as their Savior. When sinners turn to the Lord, it brings joy to the soul, and the consequence is we take fresh courage, and our heart goes out in thankfulness and praise to God.

The church there now has two young ministers, who seem to feel the responsibility resting upon them, and seem to have the work at heart, and I was glad to see that the congregation in general is in sympathy with the ministers, so much so, that all seem to do what they can to encourage them in their ministerial duties. It seems to me, that if by the grace of God, they work together carefully and prayerfully, there is a bright prospect for them in the near future.

May God's sustaining grace and rich blessings be upon all, and a special blessing be showered upon the dear ones who started in the good work while I was with them. Thanks to all for their kindness to me while with them. Your unworthy brother in Christ.

C. B. BRENNEMAN.

The above, by an oversight, was mixed in with some other matter by one of our stenographers and laid away until it was accidentally found a few days ago.—ED.

The more light a man hath, and yet goes on in works of darkness, the more darkness will that man be left unto, even to a reprobate mind in the end.

THE mystery of the union of Christ with His Church is so great that Christ Himself parallels it and setteth it out by the union which the Godhead had with Him and His union with the Father.

If all the pleasures of sin were contracted, and the quintessence of them strained into one cup, they would not afford so much as one drop of true peace with God doth, being let fall into the heart.

For the Herald of Truth.

SEPARATION.

I will write a few lines for our beloved church paper, though like many of the brethren and sisters, I have put it off from time to time, thinking I would rather hear than be heard. But this putting off will not justify us when we come before the bar of God in that great day when all will have to give an account of our doings here, and receive our reward.

The subject that has been uppermost in my mind is that of separation. We read in the word of God that there will be separation in that great and coming day, and awful will be that separation if we are not fully prepared for it. We read in Romans 8:39, "nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

What would be thought of a man fast asleep in a burning building with his door locked, and a friend would come and warn him of his danger, and he would lie there and say, "Let me alone, I don't believe in all your talking." Such a man would be called crazy. What a large crowd of sinners are sleeping in Satan's burning building. A good many are sleeping in the back rooms of sin, where it is almost impossible to awake them. They will say, "Away with your preaching, I don't want to hear anything about heaven. Some sleeping in the middle rooms are not quite so far in the building; if you tell them of their lost condition they will say, 'Yes, I want to be a Christian.' Sometimes they will tell you there is time yet, they want to stay in the building to see if it is going to be dangerous. Poor souls! while they are waiting to see, they are called to give an account of their life, and must hear that awful voice, 'Depart from me ye workers of iniquity, I never knew you.'"

Then there is another class sleeping in the front rooms. They are not sleeping quite so soundly. If you try to wake them they will say, "There is no danger, I am close to the stairway. If I become sick or see any danger at least, then I will quickly become a Christian." There is another class just sleeping in the hallway with the landlord, that is Satan, standing in the door trying to tell them they are all right. You are safe in my building. That is just the way with the man that trusts in his morality. He says, "Oh! I am just as good as some of you church members." He says, "I wouldn't belong to a church that has such members." What an inconsistent excuse! If there are any in the church that are not living up to the Gospel, then these moralists are going to be with them, right on the same track. If that is their excuse, why don't they come in and help us, and be a shining light in the world.

Salvation is release from something that is feared or suffered, hence the sinner must first fear death or realize the consequences of sin before he will come to the Lord. How different one finds it after becoming a Christian. Then we rejoice to be in the service of the Lord. We are happy to obey God's commands, not out of fear, but out of pure love, and we labor while we look for the Master to come and take us home to His glorious kingdom.

The Christian life is not hard, as the sinner thinks it is. When he becomes converted he will say, "The hall has never been told." If I had known that it was so pleasant in the service of the Lord, I would have become a Christian long ago. Well, the Lord says, "To day if ye will hear his voice, harden not your hearts." Let us therefore come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need." S. J. SPEICHER.

Logan, Mich.

For the Herald of Truth.

FOOT WASHING.

Some time ago I heard a friend say she used to think foot-washing should be observed by Christians; then on a certain occasion she heard a minister explain foot-washing. That settled her mind, but not to obedience to the convictions of the Spirit.

They explain it thus, that they used to wear sandals in the ancient times, and by traveling their feet were dusty, and then the servant had to wash the feet of those that came from the journey. I cannot find it thus recorded in the Bible. I do not however claim to know every thing that is in the Bible; far from it.

Now, I will give the places in the Old Testament, where I can find the word foot-washing. Each one may judge for himself if it was such a custom. Read Gen. 18:4; 19:2; 24:32; 43:24; Judges 19:21; 1 Sam. 25:41; 2 Sam. 11:8; Solomon's Songs 5:3. In the New Testament we read of a woman washing Jesus' feet with tears, Luke 7:44.

Reader, have you shed tears for your sins that feet could have been washed? You might perhaps be more humble and useful if you had.

Then again we must believe that foot-washing was practiced among the early Christians. See 1 Tim. 5:10. I do not think that our Savior practiced an old custom simply for custom's sake, as some would make us believe. The custom was to wash the feet straightway when the travelers or guests entered the house. But Jesus washed the disciples' feet after supper, read John 13:1-17. Jesus said to Peter, "What I do thou knowest not now." If it had been an old custom, Peter would certainly have known.

If we want to call Him Lord, we also ought to wash one another's feet, for we

are not greater than our Lord, and we feel happy if we do what we know we ought to do. Oh! what a great and grand lesson we have in foot washing. We then remember the washing of our sin-polluted souls. Jesus laid aside His garment. What will that teach us? Would it not teach us to lay aside self-will and self-righteousness? Can we not find a meaning in every act? We must stoop to wash one another's feet. That shows us to be humble, not to exalt ourselves above our brethren and sisters. Oh! think how low Jesus stooped for our sakes. The one whose feet are washed is submissive. That is another lesson. Jesus wipes the disciples' feet. Ah! gently drying them. Oh when we are washed, when the guilt of our sins is wiped away, when all tears shall be wiped away, oh! what thoughts will flit through the mind in the act of foot-washing. Reader reflect on every word, and act about foot-washing as we read in John 13. May God give us light, and wisdom, and a willing mind to obey. A FRIEND IN ONTARIO.

"THERE are depths in the ocean, I am told, which no tempest ever stirs; and there are heights in the blue sky above to which no cloud ever ascends, and where no tempest ever rages, where all is perpetual sunshine, and naught exists to disturb the deep serene. Each of these is an emblem of the soul which Jesus visits, to whom He speaks peace, whose fear He dispels, and whose lamp of hope He trims."

Married.

PAGE-THUT.—On the 3d of July, 1895, at the home of the bridegroom's parents on Eden St., Elkhart, Ind., by J. S. Lehman, Bro. Wm. B. Page to Sister Alice Thut, both of Chicago, Ill. A large host of friends join in wishing them happiness and prosperity in their wedded life.

OBITUARY.

(FREDERICK SCHWARTZENDRUBER.)

On the 5th of July, 1895, in Johnson Co., Iowa, of general paralysis, brought on by rheumatism, Bishop Frederick Schwartzendruber, aged 70 y., 4 m., 2 d. On the 6th his remains were laid to rest in the quiet churchyard where his parents and the companions of two previous marriages are resting. Peace to his ashes. He leaves his widow, 4 sons, 5 daughters and a number of grandchildren to mourn his death, yet they mourn not as those who have no hope. Bro. Frederick Schwartzendruber was born in Mengershausen, in the province of Waldeck, Germany, on the 3d of March, 1825, and in 1833 he came with his parents, Jacob and Barbara Schwartzendruber, and their other children to America. They settled in Somerset Co., Pa. Seven years later they moved to Allegheny Co., Md., and in 1851 his parents, he and his wife and several other brethren, moved to Johnson Co., Iowa. The same year an Amish congregation

was organized there under the care of Jacob Schwartzendruber and John Guengerich. One year later, 1852, Bro. Frederick Schwartzendruber was ordained deacon, and in 1863 the office which he held at death fell upon him. He endeavored to the best of his ability to fulfill his important charge faithfully, as long as strength permitted, yet in the last years of his life he was sorely afflicted with rheumatism which was attended with great pain and gradually rendered his limbs useless. But in his heart and mind he was vigorous until toward the last. He was always greatly interested in the spiritual welfare of his church, and when he could no longer attend public worship, he faithfully admonished the visiting friends, and often wrote admonitory letters to the brethren and ministers of the Word, and strove to keep the four congregations here in peace and unity (see Deut. 33:6), yet not as a lordling but as an humble servant. Nevertheless his course was marked by many human weaknesses, and he could well say with Job, "Wherefore I labor myself, and repent in dust and ashes." Job 42:6, which he often did in secret prayer. He often said that in his state of suffering he could comprehend the sinfulness and the condition of the human heart, and how he too had sometimes stumbled and that he saw how he might have done better, and how he should have more earnestly admonished and warned the church. He felt it his duty to faithfully admonish and warn the church of the sure destruction which awaits the careless and sleeping ones, and this he did with word and pen as long as he could, and through his writings many formed his acquaintance. The tone of his preaching and his writing was that of the teaching of Jesus and the apostles. Crucify this mortal body together with the lusts and affections thereof. (Gal. 5:24.) Realizing his weakness and imperfections, he once said at a funeral occasion that when he died he did not wish any one to eulogize over his remains, for it might easily be that he might be "weighed in the balance and found wanting." He often said that it was alone through the grace and merits of Jesus that he could be saved, and not by his works. Appropriate services were held by Peter Brenneman and Peter Kinsinger, from John 5:24, 25. He was the last one of the early ministers in the church here. A vast concourse of people followed the remains to the grave, to show the love and respect they felt toward this, the last remaining founder of the church here. S. D. GUENGERICH, CHUR. J. SCHWARTZENDRUBER.

DIED.

ANKER.—June 18th, 1895, in Poutz Valley, Perry Co., Pa., Bro. Jonas Anker, aged 69 y., 7 m., 6 d. He was a consistent member of the Mennonite church, his seat was seldom vacant at the meetings when health permitted. He leaves two sons and four daughters and many friends to mourn their loss. Buried in the family graveyard; funeral services by Samuel Gayman and William Graybill. Text, John 16:33.

LEITZEL.—On the 25th of June 1895, at Goodville, Juniata Co., Pa., of consumption, Fannie Minerva Leitze, aged 18 years, 9 months and 6 days. She confessed Christ and was baptized before she died. This with the death of her mother 7 months ago is a severe affliction for the family. She leaves her father, two brothers and one sister to mourn her early departure. Buried in the Delaware graveyard. Services by William Graybill and J. Landis. Text, Psa. 34:17.

GASCHO.—On the 18th of July 1895, near Baden, Ont. Aaron, son of John and Mary Gascho, aged 1 year, 9 months and 15 days. Buried on the 20th in Steinman's graveyard. Funeral services by M. Kennel, from 1 Cor. 10:1-10 and by C. Litwiller, from Mark 10:13-16.

FREY.—Near Chambersburg, Pa., on the 22d of May 1895, of old age and paralysis, Sister Fannie Frey, aged 70 years, 1 month and 23 days. Sister Frey, whose maiden name was Long, was the widow of the late Christian Frey, who preceded her to the spirit world about 5 years. She was a faithful member of the Mennonite church, and leaves 4 sons to mourn her departure; but we mourn not as those who have no hope. She was buried in the old family burying ground on the farm, and was followed to her last resting place by a large concourse of relatives and friends. Funeral services by the brethren P. H. Parret, Peter Wadel and Henry Bricker. D. D. LONG.

EHRERT.—On the 16th of July 1895, at the residence of Benjamin Moyer, in Wakarusa, Ind., of consumption, Cora E. Sternberg, wife of James Ehrert, aged 25 years, 8 months and 8 days. She was married to her surviving husband on the 29th of March 1888. The fruits of this union were five children, three of whom also survive the dear departed mother. During her sickness she was led to see her need of a Savior, turned unto the Lord for peace and was baptized and received into the fellowship of God's people. She appeared to have given herself fully into the hands of the Lord and often was heard to repeat the words, "Oh my blessed Jesus." She was buried at the Olive Mennonite meeting house on the 18th. Funeral services were conducted by Noah Metzler, J. S. Coffman and J. F. Funk. Text, 1 Cor. 15:51. She leaves a sorrowing husband, and three little girls, a mother and sister to mourn her early death, but they need not mourn as those who have no hope. May God comfort all these dear ones and give them to realize that God doeth all things well.

WEAVER.—On the 26th of Feb. 1895, near Canton, Kansas, Clyde Philip, son of Bro. D. K. Weaver, aged 10 years, 10 months and 16 days. He suffered much from scarlet fever, his suffering ended with dropsy and Bright's disease. He finally fell asleep in Jesus on the evening of the 26th. He was buried on the 28th at the Mennonite M. H. Services were conducted by C. W. Miller and M. P. Coopider. Text, Mark 10:14.

STRITE.—On the 2d of July 1895, at the home of her sister, Mrs. Benjamin Hege, in Scotland, Franklin Co., Pa., of heart failure, Sister Mary Strite, aged 52 years. Her last sickness was the result of a weak condition of the system, brought about by a severe surgical operation which she underwent a few days before. Sister Strite, daughter of John Lehman (de'd) was the widow of the late Christian Strite of Washington Co., Md., and was preceded to the spirit world just about one year by her dear companion. She was a faithful member of the Mennonite church and her sudden and unexpected departure was mourned by four surviving sisters, and many relatives and friends. Funeral from the residence of her brother-in-law, Benjamin Hege, Interment at the Mennonite burying ground at the Chambersburg church, where services were held by the brethren P. H. Parret and Peter Wadel, from John 14:1-3. D. D. LONG.

GASCHO.—On the 19th of July 1895, near Baden, Ont., Abraham, son of David and Barbara Gascho, aged 9 months and 15 days. Buried in Lighty's graveyard on the 21st. Funeral services by D. H. Steinman, from Mark 10:13-20 and by C. Litwiller, from 1 Cor. 13.

YODER.—July 5th 1895, Juliana, wife of Michael Yoder, bishop of the church near McVeytown and Mattawana, Pa., aged 58 y., 1 m., 25 d. Our sister's quiet and unobtrusive life and her faithfulness as wife, mother, friend and Christian won for her a large circle of admiring friends. It seems that we do not know the worth of our dear ones until they are gone. What helpful blessing our sister's life was, and how sorely she would be missed, we did not know, until the tidings came that she was gone, assuring us that henceforth her place would be empty. Her heart seemed so filled with the love of God and peace and good will to all, that there was no room there for a jealous, contentious or self-righteous spirit. While she was attentive to her household and social duties, she was not disturbed by the vanity of trying to outdo or outshine her neighbors. To see that her work was done well was enough, without envious worrying lest somebody might be a little ahead. She liked simple, honest, humble, quiet ways and people. Through the Lord's blessing she worked together with her husband in his labors in the church, and in the careful nurture and training of his sons and daughters, so that as they grew up and entered into a covenant with the Lord, they became modest yet efficient workers in the church and Sunday school. As the Lord made Abraham to be a blessing, Gen. 12:2, so can He make each one of His saints to be a blessing. Experience teaches us that as we go through deep waters of affliction, if we go to God, He will come to us, nearer then ever, bringing the rich blessings of His comfort and His presence. As one whom his mother comforteth, so will I comfort you, was the Lord's assurance to His distressed people, Isa. 66:13. This tender and precious word of the Lord we would commend to the sorrowing husband and children. A BROTHER.

GOOD.—On July 16th 1895, near Dale Enterprise, Rockingham Co., Va., of typhoid fever and paralysis, Bro. Daniel H. Good, aged 51 years, 8 months and 5 days. He had been in failing health for the past five months, but was able to be about until the 8th inst. when he drove to Harrisonburg in a cart to have a prescription filled. On his way home he was taken very sick, and in two days afterward sank into an unconscious state and in this condition he remained until death came to his relief. For more than 30 years he lived a consistent member in the Mennonite Church. On the 18th day of October 1870 he was ordained to the deacon's office in the Middle district, and in this capacity he rendered faithful and active service, being regularly found in his place in Conference and the councils of his brethren, and in the ministrations to the wants and needs of the Lord's poor, many homes will miss his kindly visits. Looking over the immediate field of work in which he has long labored, we recognize that this is the third instance inside of 14 months in which a strong pillar to the church has fallen, and in his death a vacancy has occurred that will be hard to fill. He leaves a widow and a family of 4 sons and 4 daughters to mourn their loss. Funeral services were held at Weaver's Church on the 18th before a large concourse of people by L. J. Heatwile and J. F. Heatwile from 2 Cor. 5:6-8.

BASINGER.—On the 14th of July, 1895, near New Hamburg, Ont., Maria Basinger, step-daughter of John F. Roth, aged 12 y., and 7 d. Buried on the 16th in Steinman's graveyard; funeral services by C. Litwiler, from 1 Peter 1:24, 25, and by J. M. Bender, from 2 Peter 1:5-9.

KAUFFMAN.—May 9th, 1895, near Petersburg, Lancaster Co., Pa., Ella B., only child of Bro. and Sister Amos C. Kauffman, aged 6 m., 24 d. Funeral on the 12th. Text, Mark 10:13-16. Buried at Petersburg meeting house. May the good Lord comfort the bereft parents.

BUCHER.—July 4th 1895, in Columbiana, Ohio, of Bright's disease, Elizabeth, widow of Henry Bucher, aged 76 years, 5 months and 12 days. Her funeral, which was largely attended, was held on the 7th at the Oberholzer M. H. where services were conducted by Jacob Weaver and Allen Rickert. She was the mother of 8 children, 4 preceding her to the spirit world and the 4 surviving her being present at the funeral.

HOOVER.—On the 17th of July, 1895, in South Cayuga, Ont., of heart failure and dropsy, David Hoover, aged 79 y., 9 mo., 11 d. He was buried on the 19th in the Mennonite graveyard. Funeral sermon by Gilbert Bears, Text, Matt. 24:44. He was born in York township, was converted to God in his young years and joined the Mennonite church and often spoke of his bright experience at that time, but he did not hold out faithful, and, like many others, became more careless, until the last few years of his life he consecrated himself anew to the Lord. We believe he has found sweet peace. He suffered over four months, and yet it seemed hard to part with our grandfather. We miss him in church and more so in our family circle. He longed to go home to heaven and may we all meet him there. **NANCY HOOVER.**

WOLFE.—July 13th, 1895, of typhoid fever, in Lancaster City, Pa., Mrs. Anna Mary Wolfe, wife of John S. Wolfe, aged 46 y., 8 m., 5 d. Funeral on the 16th. Text, 2 Cor. 1:9. Buried in the Sporting Hill cemetery. A husband and four children and relatives mourn her departure. The following verses were selected by her sister.

"Dear sister, do not grieve for me
While I am in eternity,
But be content and trust in God,
And you'll receive a great reward.
My brothers, do not mourn for me,
In heaven I hope you all to see,
Where parting words are heard no more,
And we shall dwell on Canaan's shore.
Weep not for me, since 'tis in vain,
In heaven I hope we'll meet again,
Where we can then together be
Forever in eternity."

FRETZ.—On the evening of the 14th of July, 1895, at Campden, Lincoln Co., Ont., of heart disease, Sister Anna R. Fretz, daughter of Joseph Fretz, aged 67 y., 4 m. She was a member of the Mennonite church for a long time, and her place at meetings was seldom vacant when health permitted her to be there. She was called away by the Master very unexpectedly to the friends and neighbors, but we can see that when the Master calls we have to obey. She leaves two brothers and two sisters to mourn their loss. The remains were interred at the Mountain M. H. on the 17th, in the presence of a large number of friends and relatives. Funeral services were conducted at the house by John F. Rittenhouse and at the church by Gilbert Bears, from 2 Sam. 20:4, latter clause. Peace to her ashes.

ZIERLEIN.—On the 13th of July, 1895, near Manson, Calhoun Co., Iowa, of consumption, Sister Alma M. Zierlein, aged 15 y., 2 m., 2 d. The remains were brought to Tiskilwa, Bureau Co., Ill., for burial in the Will w Spring graveyard on the 15th, where her parents and brother lie buried. A large concourse of friends assembled to pay their tribute of love to the departed. She leaves a husband and many friends to mourn her early death. Funeral services by Joseph Baczky, from 2 Kings 4:26 and Mark 5:39, and by Joseph Zehr, from Job 14:10. **JOSEPH BACZKY.**

RODEGAP.—On the 20th of July, 1895, in Elkhardt Co., Ind., of the infirmities of old age, Maria Elizabeth Vance, widow of the late Isaac Rodegap, aged 79 y., 5 m., 9 d. She was born in Preble Co., Ohio, on the 11th of Feb. 1816. She was a member of the Lutheran Church, and was a good, kind-hearted mother and a faithful, devoted companion. Her husband died 22 years ago, and now after all these years of widowhood it pleased the Lord to call the weary pilgrim home. They were among the early settlers of this county, and endured many trials and privations incident to the developing of a new country. She was the mother of 8 children, 5 of whom survive her. She was buried at the Pine Creek cemetery, where services were conducted by J. F. Funk and J. S. Lehman, from Amos 4:12. May God comfort the sorrowing hearts, and may they long remember the kind words and good deeds of a loving mother.

Good.—On the 28th of June, 1895 in the city of Lima, Allen Co., Ohio, of consumption, Bro. Obadiah Good, aged 70 years, 10 months and 19 days. Buried on the 30th at the Salem M. H. in Sugar Creek Twp. Services at the house by Pre. Badtard and at the church by C. B. Brenneiman, from Rom. 8:18. He leaves a wife, one son and three daughters, his father and two sisters and many friends to mourn his departure, but praise the God of his soul, they mourn not as those that have no hope. We believe our loss to be his eternal gain. Bro. Good retained consciousness until the end; the day before he departed he made the arrangements for his funeral, and bade farewell to all present and said, "I am now going to Heaven." He made choice of the place of burial, the minister to preach his funeral, selected the text, gave description of coffin, etc. Bro. Good was always of a good moral character, but was yet unsaved. For the last year he labored under heavy convictions, until six weeks before he died, he took his convictions to the Lord, wrestled with God in prayer by faith until finally God gave him peace in the soul and a new heart so that he could say "glory to God in the highest, on earth peace, good will toward men." Soon after he had obtained peace with God he desired to be baptized with water and taken into fellowship of the believers. His request was granted some weeks before he died. He was asked if he would rather get well, he said, "Only for one thing, that is, I would like to live a Christian, to be a witness for the Lord; but in this my life is the Lord's will; if He thinks better to take me, all is right." Oh, would that the Lord might, by the power of His love and sacred words, move so mightily upon many would rather get well, that they might be brought upon their very knees to wrestle with God by faith in prayer until they could say like our brother "all is right." May God especially so move upon Bro. Good's family by the power of His love that they may become one family in the Lord, so that when the message comes to them all will be right. **C. B. E.**

HERR.—July 16th, 1895, near Elizabethtown, Lancaster Co., Pa., Sister Amanda R. wife of Jacob R. Herr, aged 36 y., 5 m., 26 d. Funeral on the 19th. Texts, 1 Pet. 4:12, 13, and Rom. 8:18. Buried at Risser's meeting house. A large congregation assembled in respect to her memory and in sympathy with the bereft family. She left a husband and six small children. Sister Herr was baptized on her death bed. She took an affectionate leave from her family. May the good Lord comfort the bereft family and parents.

KURTZ.—On the 14th of June, 1895, at the residence of her son-in-law, Joseph Stutzman, in Champaign Co., Ohio, Lydia Kurtz, widow of the late Joseph Kurtz, aged 81 y., and 1 d. She suffered 4 months from stomach, heart and lung trouble and dropsy, which time she spent mostly in a sitting posture, being unable to lie down. She bore her sufferings with patience, and often expressed a desire to depart and be with Christ, which is far better. She was a faithful member of the Amish Mennonite church for 63 years. Her place in the church was seldom vacant, when she was able to be there. She was the mother of 12 children. Her companion and 6 children preceded her to the spirit world, leaving 3 sons, 3 daughters and 12 grandchildren to mourn the loss of a loving mother and grandmother, but they mourn not as those who have no hope. Funeral services at the Oak Grove church by John Warney and Abednego Miller, from 2 Tim. 4:6-8.

Farewell, children, God has called me,
Weep not for me when I'm gone,
But prepare to meet me yonder,
When the Christian course is run.

Farewell, children, I am going
Home to dwell with Christ above,
Where no pain or sickness enters,
And where all is joy and love.

HOSSETTLER.—Ida Minerva (Miller) Hossettler was born February 25th 1875, died June 4th 1895, aged 20 years, 3 months and 9 days. The deceased was the daughter of Brother and Sister Joseph Miller of the Shore Cong., Lagrange Co., Ind. She united with the church while yet young; was united in matrimony with Daniel S. Hossettler, Dec. 10th 1892. On April 1st 1895, she in company with her husband and others moved to North Dakota, where they lived only about a month and a half, when she took sick with inflammation of the bowels, of which she suffered for some time, after which she departed this life. She leaves her husband, parents, one brother and one sister, besides a large circle of relatives and friends to mourn their loss, but we have evidence that their loss is her eternal gain. Her husband returned with the remains to Shore, Ind., June 6th, where funeral services were held on the 7th by A. S. Cripe in English and Y. C. Miller in German from Job 14:1, 2, to a large and sympathizing assemblage.

Dear husband, don't think of me as in the tomb.
For I shall not fear its dark shadows and gloom;
You'll know where to find me, dear husband, in Heaven,
Though every fond tie you have cherished be riven.

You'll follow me home to the land of the blest,
Where sighs are not heard, and the weary ones rest;
I'm going to live with the angels so fair,
I'll look for you, friends, and wait for you there."

LANTZ.—On the 26th of June 1895, in Lagrange Co., Ind., Sarah Stutzman, wife of Adam Lantz, aged 68 years, 4 months, 21 days. Sister Lantz professed Christ in her young years, and during her sickness, expressed a desire to depart and be with Christ. Funeral services at the Maple Grove church by J. Kurtz.

RUETT.—On July 9th 1895, near Sterling, Whiteside Co., Ill., of heart trouble, Christian Rutt, aged 54 years, 6 months, 25 days. The remains were interred in the Mennonite cemetery near Sterling on the 11th. Services conducted by Philip Nice, C. Snively and J. S. Shoemaker. Text, John 5:28, 29. A large assembly of friends and relatives were present to pay their last tribute of respect to a true friend, a faithful brother, a kind husband and a father. Bro. Rutt was born in Dauphin Co., Pa., came west to Illinois many years ago. He was a faithful member of the Mennonite church, loved and respected by all who knew him. His call hence was sudden; retiring in the evening apparently enjoying perfect health, he was found a corpse a few hours later. He leaves a wife and an only son to mourn their loss, but, thanks be to God, they mourn not as those who have no hope. We have the blessed assurance that he peacefully fell asleep in Jesus from whence he shall come forth clothed with immortality, when the Lord Himself shall descend from heaven with a shout and with the voice of the archangel and with the trumpet of God. Then the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in Him shall be changed like unto His own glorious body according to the wondrous working whereby He hath power to subdue all things unto Himself.

O, marvel not my friends so dear,
(John 5:28, 29)
The hour will surely come
When all within their graves shall hear
The voice of God's own Son.

I shall come forth to meet my Lord,
And all who good have done,
We then shall meet with one accord
Around God's dazzling throne.

O, what great joy it shall be, wife,
To join the blood-washed throng;
And in that resurrection life
To sing redemption's song. **J. S. S.**

NIGHSWANDER.—On Friday July 5 1895, near Claremont, Pickering Twp., Ontario Co., Ont., Elisabeth Kridler, widow of the late Samuel Nighswander, aged 85 years, 7 months and 23 days. Buried on Sunday the 7th at Altona beside her husband. A large concourse of relatives and friends assembled to pay their last tribute of respect to the departed sister. The funeral services were conducted by Samuel R. Hoover, lesson, 90th Psalm; text, Amos 4:12 "Prepare to meet thy God, O Israel."

"Asleep in Jesus, blessed sleep:
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

GROVE.—On the 12th of July 1895, in Tuscola Co., Mich., after an illness of about four months of paralysis and dropsy, Bro. Samuel Grove, aged 66 years, 5 months and 2 days. He bore his sufferings patiently, looking to God for rest. He leaves a wife, 5 children and 7 grandchildren to mourn his death. The funeral services, which were largely attended, were conducted by the Methodist minister, George Travers, from Rev. 14:13.

VAN PELT.—On the 13th of July 1895, in Allen Co., Ohio, Omer Austin, infant son of Wm. and Jane Van Pelt, aged 1 year, 4 months and 25 days. Funeral on the 14th. Services by Andrew Shenk and C. B. Brenneiman. Text, Matt. 18:10, 11.

GARBER.—Henry Garber was born in Lancaster Co., Pa., April 4th 1824, died at his home near Bristol, Ind., 10 days 1895, aged 71 years, 3 months and 10 days. Deceased came to this state in 1845, was married to Anna Hoover in 1855. To this union were born thirteen children, seven of whom survive him, six having died in infancy. His companion also preceded him to the spirit world 3 years, 5 months and 2 days. Soon after marriage he joined the Mennonite church, of which he was a faithful member until death. The remains were laid to rest on the 16th. Funeral services were conducted by J. S. Lehman to a very large concourse of people. Text, "Ye are not your own."

ITEMS.

—IN Sambrow, Russian Poland, 230 houses were destroyed by fire and about 2,000 people rendered homeless.

—GLADSTONE retired from public life with the close of his term of office as member of parliament for Midlothian. He had held this seat since 1880.

—THE Nicholson Law, which became operative in Indiana on July 1, has already resulted in the closing up of many gambling places and saloons. Many more will close with the expiration of the present licenses.

—GEORGE M. Pullman, whose refusal over a year ago to increase the wages of his employees at the Pullman car works brought on the great railway strike throughout this country, has now increased the wages of his employees ten per cent.

—AT the recent annual meeting at Atlantic City, N. J., of the society known as the "Elks" a terrible disaster occurred in which many lives were lost. At a banquet in the Baltic Avenue Casino the upper floor suddenly gave way, precipitating hundreds of people upon the floor beneath.

—IOWA, Nebraska, Kansas, and other western states have recently been visited by heavy rainstorms. In some places the storms took the nature of cloudbursts, and much property was destroyed. At Winona, Mo., twelve persons lost their lives in the recent storm which passed over that section.

—FRANCE and Brazil have come to blows over a dispute about the boundary line of French Guiana in South America. We trust these two nations may take the nobler, more dignified and eminently better way in every respect, of settling their dispute by peaceful arbitration. Just now, however, France seems to be hungry for more territory, and is using some questionable methods in trying to obtain it.

—A frightful disaster occurred on the Grand Trunk Ry., near Quebec, Canada, by which 13 persons were killed and over a score severely wounded. The passengers, on two trains, were on their way to the shrine of St. Anne de Beaupre, at night, when the second section crashed into the first, which was halting at Craig's Station for water. A number of the coaches were completely demolished, and the sight of the dead and wounded passengers was ghastly in the extreme.

—THE Sunday law in New York City is being rigidly enforced, and saloons and gambling places are closed, as far as it is possible for the authorities to do so.

—THE revolution in Cuba continues without any decisive blow having been struck on either side. Victories and defeats have been the portion of either side. We can but pray that peace may speedily be established without the continuation of this cruel warfare, and that the peace may be founded on the principles of justice and equity.

—GREAT forest fires raged in the timber districts of northern Michigan the third week in July, the long continued drouth giving the flames every chance. On the 22d of July, in consequence of the north wind, the air at Elkhardt was so full of smoke that it resembled a heavy fog. Millions of feet of valuable lumber were consumed.

—THE Purdue (Ind.) University Agricultural Experiment Station sends out the following newspaper bulletin for the benefit of the farmers:

1. Destroying the Hessian Fly:—Owing to the prevalence and destructiveness of the Hessian fly this year, concerted efforts should be put forth to prevent a recurrence of its ravages upon the next wheat crop. In order to prevent a serious attack of "the fly" the following measures should be adopted:—

Thoroughly burn all fly-infested wheat stubble in which there is not a stand of young clover or grass.

2. Prepare very early a border, one or two rods wide, around each field of wheat, and sow the same to wheat in August.

3. Turn this border under very late, using a jointer, following with roll and harrow, and then sow the entire field.

By taking this course many of the insects which escape the fire will be buried when the early-sown border is turned under, and the late sowing of the general crop will avoid the earlier attacks of any remaining "fly."

If these precautions are carefully and generally observed by the farmers, the Hessian fly will not seriously damage the next wheat crop. *United effort is necessary to be effective.*

II. Fall Sowing of Clover Seed:—The intense drouth has quite generally destroyed the spring seeding of grass and clover. Unless a "catch" of grass is secured this season, the crop rotation will be thrown out of joint, the supply of hay and pasture, next year, cut short, and soil fertility may be lost through leaving the ground bare. The following suggestions are made in the full belief that under average weather conditions a "fall catch" of clover and grass seed may be secured.

1. Burn the stubble to destroy all rubbish that would interfere with the perfect preparation of the seed bed.

2. Harrow repeatedly, with a disk or spading harrow, until the soil is thoroughly loosened to the depth of two or three inches.

3. Pulverize the soil very finely with a fine tooth harrow.

4. As soon as the soil becomes thoroughly moistened, sow the clover seed, harrow it in lightly, and heavily roll the ground.

The timothy or other grass seed may be sown later, say about the usual time of sowing wheat.

If the work is well done at the proper time, a "catch" will be reasonably certain.

The urgent need of combating the Hessian fly, and the value of the clover crop as a soil renewer and forage plant, should induce the farmers to act promptly and unitedly in their efforts to repair the damage already sustained and prevent further loss.

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No. 22.	No. 24.	No. 22.
pm	pm	am
2 15	7 00.....Benton Harbor.....Lv. 1 00	6 45
1 18	6 09.....Niles.....1 57	7 41
12 39	5 29.....Elkhart.....2 34	8 15
12 17	5 08.....Goshen.....2 57	8 40
am		
11 25	4 15.....Warsaw.....3 55	9 31
10 10	2 25.....Wabash.....5 10	10 55
9 13	2 00.....Marion.....6 08	11 57
	am	pm
8 16	12 45 Lv. ....Anderson.....Ar. 7 25	1 20*
am	am	
6 30	11 15 Lv. ....Indianapolis.....Ar. 9 25	2 50
	11 17.....Rushville.....3 11	
	10 30.....Greensburg.....4 00	
	9 25.....North Vernon.....4 15	
	8 39 Lv. ....Cincinnati.....Ar. 6 10	

Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:30 a. m.

Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles, 7:07 p. m.; arrives Elkhart, 8:10 p. m.

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ELKHART TIME TABLE.

No. 1, Going west, leaves.....6:30 a. m.	
No. 2, Coming east, arrives.....8:00 a. m.	
No. 3, Going west, leaves.....12:40 p. m.	
No. 4, Coming east, arrives.....3:35 p. m.	
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"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly.

ELKHART, IND., AUGUST 15, 1895.

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

HAPPY is he who makes others happy.

"SAVED to serve" should be the motto of every Christian.

ONE of the distinctive marks of a Christian is kindness.

To avoid collisions, let everybody always keep to the right.

OFTEN it is what we say or what we do that brings sadness to our souls, but sometimes it is what we leave unsaid or what we leave undone that brings a cloud of sorrow over our pathway.

OUR influence goes out, either for good or ill, whether we want it to or not. Christ did not say, "Ye may be the light of the world and the salt of the earth, if ye wish to be;" but He said, "Ye are."

BRO. M. S. STEINER is at present visiting our congregations in Illinois and Missouri. He will remain at different points for some time to hold meetings. May his labors for God prove abundantly successful.

TRUE faith prospers in any kind of climate, on any soil.

JEWELS of brightest luster are often found in darkest caves.

IN God man finds love, light and life; through Satan comes disaffection, darkness and death.

SOME one has said that if the failings of the best man living were written on his forehead he would pull his hat down over his eyes.

To those who are ruled with a rod of iron obedience is usually a heavy task. The obedience of love makes the yoke light, and the burden easy.

A MAN who is ashamed to introduce Christ anywhere, by his life and his words, shows that he has a very imperfect acquaintance with Christ.

WHILE a child is small, it may sometimes make its mother's head ache; but, unless she trains it aright, it may make her heart ache after it grows up.

IF any of our readers fail to get their papers promptly, they will do us a favor by informing us of the fact, stating also the issue of the paper they failed to receive. Any change of address should also be promptly made known to us.

STAY far away from sin. Abstain not only from evil but also from the very appearance of it. Satan fails to drag some people into the mire of sin, but he gets them so close to it that he finds it quite easy to defile their pure white robes of righteousness by plunging some other poor, weak, deluded soul (over whom he has entire control) into the awful depths with a terrific splash.

SEVEN persons were recently received into membership by baptism into the Twenty Cong. at Moyers M. H., Lincoln Co., Ont. Another person was received by letter. Bish. Weber of Breslau, Waterloo Co., Ont., officiated.

CHANGE OF ADDRESS.—Sister Esther Gehman from Blair, Ont., to Epworth Hospital, 604 N. Main St., South Bend, Ind., she being employed there as a trained nurse. Sister G. will be pleased to have our people who stop off at South Bend, call at the hospital.

BRO. J. M. SHENK of Elida, Ohio, expects to make an evangelizing tour to Kansas in August and September. To our dear brethren and sisters in Kansas who have not been visited for some time this announcement will be pleasant news. May his visit be a blessing to many souls.

WE may not all have the gift of eloquence so as to be able to help a good work along with the power that lies in oratory, neither may we all have plenty of money to bestow upon it, but no one lacks the gift of being able to give encouragement to a noble cause, in one way or another.

THERE is a vast amount of bogus Christianity in circulation in this world, but that does in no way impair the worth of the genuine article; indeed, only valuable articles are counterfeited, and although the bogus Christianity may pass here below, when it comes up before the great Accountant the bogus will be detected, weighed in the balances and found wanting, separated from the genuine and cast into everlasting fire. It is there that the Lord will know His own. Since not one counterfeit will escape the Lord, it is indeed necessary that we make our calling and election sure.

THE last issue of the *Zion'sboten* informs us that the conference of the General Conference of the Mennonite Brethren church of Russia held in May was closed by the Russian officials, who carried away the Conference Record book, and took down the names of the delegates present. What the immediate results will be is not known, but it is evident that this is but another step on the part of the Russian government to still further curtail the privileges and liberties of this non-Russian people. In this respect Russia understands her business thoroughly, as the experiences of our Mennonite congregations in Russia since 1870 only too plainly show.

THE clipping from the Cleveland *Leader*, entitled "A Queer Sect" which will be found in another column was sent us by Bro. A. Metzler of East Lewistown, Ohio. Let none of our readers be hurt by any misrepresentation the writer of the article may make. We surmise that he is a Catholic, and of course there are no Catholic communities in the world of which as much and more might be said regarding their general moral and religious standing. If the writer "hits the nail on the head" in any respect regarding the mode of life, the ambitions and the spiritual standard of any Mennonite community anywhere, the rebuke is a deserved one, and we would not withdraw the severity of the stigma; and where his description does not apply the whole article simply passes harmlessly overhead.

A SAD DEATH.—On Thursday forenoon, July 19th Jacob J. Friesen, living six miles north-east of Mountain Lake, Minn., was engaged in cutting grain in the field with a self-binder. Just before noon a thunder storm came up, and as it was nearly noon-time, his wife sent out the little boy to tell "Papa" to come in. He told the boy he would first make one more round, then he would come. Before he got around, the storm was upon him and a bolt of lightning struck Friesen, killing him instantly and also one of the horses. He was 35 years old, and highly respected by all who knew him. He leaves a wife and three children, his parents, an aged grandfather and five brothers and two sisters to mourn his sad and early

death. The bereaved family have the sympathy of the entire community in this time of their sorrow and grief.

For the Herald of Truth.
A COLONY IN TENNESSEE.

First, a friendly greeting in the name of a loving Savior, who died that we might live.

Owing to the universal interest of the brotherhood in regard to a Mennonite colony as suggested in the *HERALD OF TRUTH* of Jan. 15, and the present condition of the matter, we are induced to write this article for the consideration of all interested.

Having lived here nearly one year, and as this has been our study, we have taken particular pains to ascertain the resources of this country; and by closely observing the growth of vegetation, and the manner in which farming is done here, we are fully convinced that under the same treatment the soil here will produce better crops than Wayne Co., Ohio; a greater variety of crops can be grown, and entire failures are unknown, though crops may be better some years than others. For the growing of fruit it is remarkable for quantity, quality and variety; it also stands foremost in the raising of garden truck and vegetables.

The country is well watered with living water, soft, pure and healthful.

The climate is certainly admirable, the winters are mild and short; the warmest days in the summer are not as warm as they are in Northern Ohio, the temperature seldom reaches 95°. The air is pure and healthful; persons coming here with chronic ailments are often benefited or entirely cured of the disease; one hears but little of colds, coughs and catarrh.

But while speaking of the beauties of this country let us not forget that this country, as well as all others, has disadvantages. For instance, the country has been much abused by an ignorant, indolent and careless people, who have done little to improve the country, thus leaving it almost a wilderness; what they have cleared they have worn out by continuous farming without fertilizing; but this is not the fault of the country. While in the North you work twelve months in a year to make a living, the natives here work four months; an abundance of fruits and berries grow wild, and can be had for the picking; cattle and hogs run at large and fatten on the grass and mast, thus having no need for so much labor as nature supplies so large a part; thus the proverb, "Where nature does the most for man, there he will do the least for himself." We do not give this as the way to live, but only as a comparison.

The great need of this country is an educated, industrious and energetic people, who will develop the hidden re-

sources of the country, who will be up and doing and highly interested in the improvement of farms, buildings and public roads. Under such a class of people, this could, considering all things, be made a most desirable place to live, and if all were living close together, they would certainly, under the blessing of God, be a contented and prosperous people.

Being fully convinced that this country can be made a desirable and profitable place in which to live, we believe that many of the brethren who are now tenants, and working for the benefit of the land owners, having hardly a good living for their year's labor, might, by taking refuge in a country like this, have homes of their own, and work for their own benefit, and be free from the annoyances so attendant on those depending on others. This is the condition to which every man and woman is justly inclined. We have many brothers and sisters who are toiling from year to year under the pressure of notes, mortgages, rents and taxes with little or no hope of success. This is certainly a lamentable condition, and anything but conducive to physical, mental or spiritual growth. The time which should be spent in the study of God's word, and in contemplation of His goodness, is taken up in worry and planning to make ends meet.

In love and sympathy for these brethren, we have spent some time and considered different plans, and for their interest, and all whom it may concern, we have the following:

For the purpose of organizing a Mennonite colony we have selected a tract of land containing about five thousand acres, lying about two miles from McEwen, and one mile from the railway, and fifty-five miles west of Nashville; part of the land is level, part gently undulating and part of it a little hilly, but all can be cultivated. It is mostly timbered, but there is some cleared land in places. The timber consists of the various oaks, as white, post, red, black Spanish and chestnut oak; hickory, chestnut in places, some poplar, sycamore and walnut; abundance of timber for improvements and fuel, also fine market timber. The greater part of the land has timber enough on it to pay for the land, and some much more.

This land will be laid off in sections and half sections by roads which shall run straight through the land from side to side. The sections and half sections will be laid out in farms of different sizes, say from as small as a man wants, to 160 acres; but only those who have large families shall have the privilege of the large farms. After this is done, the most suitable place for a village will be selected and laid off in lots from one to ten acres, upon which shall be built a village containing all the mercantile and manufacturing industries needed by the people,

also church and school privileges will be established here.

This place to be controlled by love, without officers to enforce law and make arrests, and all live out the non-resistant doctrines according to the teachings of the Savior: "Love your enemies, do good to them that hate you, and pray for them that despitefully use and persecute you," and while other towns may have flags waving, guns firing, and voices hurrahing in honor of some man or of the nation, we could honor God with a banner floating on the breeze with such inscriptions as this, "Glory to God in the highest, on earth peace, good will toward men;" and merchants, instead of lewd pictures and advertisements, may have above their doors some suitable Scripture texts, thus showing to strangers that we do not have our light under a bushel, but on a candlestick, where all may see and glorify God.

There shall be but one man to each business and each have the entire custom in their distinct business.

This place shall be controlled by the Mennonite and Amish church united, no others shall come in as business men in the village, but not to be unjustly partial, we have decided to admit farmers under a written recommendation from some reliable friend who shall be a Mennonite if convenient.

Now we have given the plan briefly, and this plan stands open for any advisable change for the better; let me impress the idea that such a place can only be built by the assisting grace of God; for without Him we can do nothing good, and this is certainly a good cause; it may be made a place that will be a light to the world, a salt to the earth and a glory to God.

Now a few advantages of living in colony form:

First, the advantage of doing all our trading, brother with brother, this should and will to a great extent lessen the danger of being mistreated or of having an advantage taken of us; yea will be yea, and nay will be nay; what a satisfaction to know that those about us regard others as well as themselves, and look upon honesty, not only as the best policy, but as an inalienable principle.

Secondly, living as we now are, and buying our provisions largely from men of the world, the profit may go to some who have no need of it, or go to the support of wicked and worldly institutions, such as theaters, ball rooms and saloons; the profits taken from the brethren in the United States by outsiders would be ample means to give to each needy family of the church a good support; in the above plan it goes direct to a brother or sister where we know it will not be misapplied.

Thirdly, the advantage to the coming generation in the way of public schools.

It will be a consolation to Christian parents to know that their children are under the influence of a teacher who is a Christian and of the same faith with them, and will teach their children what they believe to be right. A good child will believe what his teacher tells him and if the teacher is ungodly or skeptical, he will likely leave some such impressions on the child, and may lead them to ruin. Well did the Catholic priest say, "Give me a child until he is ten years old and you may have him all his life."

Again, many of the children have, at places, been persecuted on account of their plainness of attire, making school life very unpleasant, and therefore unprofitable because of the dislike of school. Under the colony plan the society of our young people will be restricted, not having the opportunity to get into bad company, a way in which hundreds of our young people have been led astray and away from the influences of the church. Oh, fathers and mothers, don't you know that it is skeptical teachers, bad company and corrupt communications that are tearing your children from your bosoms, and taking them down the broad road to ruin? Who will stand and see them go without an effort to save them?

These are a few of the advantages of colony life, briefly given; we leave it for you to consider.

We will now proceed to give the purchasing condition of this land.

The average cost price is three dollars per acre as it now lies, to provide for necessary expenses, such as surveying, getting up deeds, etc., it will be necessary to make the selling price three dollars and fifty cents, this profit to go for necessary expenses and the balance, if any, for the improvement of public roads or whatever may be most needed.

As the lands are not of the same value, it will be necessary to have a fixed price on each farm, according to its value, so as to make an average of three and one half dollars; prices will run from two to five dollars per acre, though mostly from three and a half to four.

For the present we have these lands on one year's option, and owing to the change of emigration from westward to southward assuring an increase in the value of southern lands, we are unable to extend the option for the price mentioned, this giving us but one year in which to redeem it.

As this is intended for the benefit of the brethren who cannot afford to buy land in the North, and for the poorer class in general, we cannot help them as we could had we more time. Although a farm does not cost much, there may be many who have not money enough to buy on the cash basis, and again there are others who want to come, but cannot get away from where they are in that

time, thus depriving them of the opportunity.

Knowing that it will be impossible to make much money for several years, until the land is cleared and improved it will be necessary to give those who have not the money to pay cash five years time in which to pay it. If we can get it so arranged it will enable people of good management to get a home, who have but little money when they get here.

If we could get the money without interest, or at least at a low rate, to pay for this land, or if we could get half of it, to be paid back in payments of one, two, three, four and five years, we could arrange it nicely and a great benefit could be conferred on the poor.

But when we approach the money question we get to the main question of the day, not only in the world, but maybe too much among Christian professors. Love of money is the root of all evil. With money we can help to build up the cause of Christ, and we can help to tear it down; we can elevate our standing in the sight of God, and we can lower it; with the use of money we can lay up treasures in heaven and we can lay up treasures on earth; with money we can extend our love to our needy brothers and sisters; "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Brethren are ye willing to do unto others as we would be done by, to love our neighbor as ourselves?

There is, close to Tennessee City, a colony called the Ruskin Co-operative association, which advocates socialism and reform in political affairs on the great labor question, but does nothing for the Christian religion. To this colony thousands of dollars have been donated to be used in the building up of their cause. Are we as much interested in the cause of Christ and the welfare of our brethren, or must it be said of us, "The children of this world are wiser in their day than the children of light"?

We do not ask for donations, but will gladly receive them and use them especially for the benefit of the poorer brethren, but we kindly ask of the wealthier brethren, who have the means and can, if the will-power is here, help us to get homes for these dear people by letting your money to be used to secure the land until they can redeem it, and you shall have it all again. By so doing you will lay up for yourselves treasures in heaven, and you will reap interest for the same in eternity.

Thus we have given our candid opinion of these matters and as people differ in opinions we do not feel to be responsible if others should come here and not see it as we do; for this reason we ask one and all to come and see if you feel interested; we feel that we can prove all that we have said and believe that you will generally be pleased.

Now we leave the matter with you, hoping to hear from some of the brethren who are interested in finding a home, and also those who will lend a helping hand for the benefit of the poor.

May God direct in all things, according to His great wisdom for the good of His children. In love and sympathy,

M. S. SCHROCK.

Tennessee City, Tenn.

For the Herald of Truth.
SOME MEETINGS THE APOSTLES HELD.

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:4.

Just before Christ ascended to heaven, He told His disciples to tarry in Jerusalem for the promise from on high.

Just after His ascension we find His disciples returning from Olivet to an upper room in the city and there tarrying for ten days, not in idleness and faithless waiting, but in fervent and harmonious prayer and supplication.

It is thought that these one hundred and twenty disciples did not stay day and night in the room, but assembled day after day for prayer for the promise.

When Christ or the disciples desired blessings or had arduous tasks to perform, they first had a season of prayer. Christ spent a whole night on a mountain praying just before He chose His twelve apostles. Many disciples met for prayer at the house of Mary, for Peter's deliverance from prison. O that God's people would have more seasons of prayer for the outpouring of His spirit and for the deliverance of souls from the prison chains of Satan.

"And they" continued "daily with one accord in the temple," "Praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2:46, 47.

Their prayers had been answered. They had been filled with the Holy Ghost and had proclaimed with power, in fifteen different languages, none of which were English or German, the glad message of Christ and Him crucified, to the amazement and marveling of the multitudes of Jerusalem's Passover feast. Bold Peter had preached there a powerful and soul-stirring sermon that moved three thousand for God, and now they are gathering day after day in the temple, or "meeting house" to praise God. This was none of the giddy faithless series of meetings that are sometimes held in which no souls are truly converted, but a genuine spiritual revival in which sinners were led to forsake the world and come to Christ and the church every day.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Here we find them teaching and preaching Christ every day, not only in their place of worship, but in private houses. Through such earnest work the number of disciples was multiplied.

O that God's ministers, especially those who are well to do in this world, would not spend, possibly, six sevenths of their time in secular affairs when souls are going to perdition by the thousands.

The Lord wants teaching and preaching daily, sometimes in the church-house, sometimes in the private home, the field, the workshop, or the wayside. When the Lord's ambassadors get in earnest as the apostles were, then the number of disciples will be multiplied.

"And they spake unto him the word of the Lord, and to all that were in his house." Acts 16:32.

It was just a little past midnight when this sermon was delivered to the jailor and his family. Paul and Silas had been miraculously delivered from bands and stocks of the inner prison. They received the word of the Lord and were added to the church by water baptism the same hour of the night.

We learn from this that it is just as pleasing to God to preach the word to a few in a private family as in a public temple or "meeting house." We also see that speaking the word of the Lord at a midnight hour is just as acceptable to God as at an evening or morning hour. We learn too that the disciples did not take applicants for membership on six months' probation, but at times baptized them "straightway."

In Acts 19:8, we find Paul in the synagogue preaching, for three months, with boldness, the things concerning the kingdom of God.

In Acts 19:9, 10 we observe that Paul was in a school arguing daily, for two years, the cause of Christ. O for more Pauls and Davids to rise up to attack the giants in their strength. In Thibet, the only nation that has not yet had the Gospel, there is a school that has already sent out 100,000 heathen priests to teach false doctrines.

In Egypt there is another school where 10,000 young men are now studying for Mohammedan priests. Harvard and many other colleges in our land are largely tainted with Unitarianism and skepticism. On an average, one man from these schools has a bad influence over a thousand others. If a Paul was to attack these strongholds of Satan to day, it would take continuous efforts. May the time speedily come when the people of God shall rise up with determined effort in one solid phalanx against the bulwarks of sin in high as well as low places. Paul made tents for a livelihood as he went along but when necessity required it, he left off his secular work and labored daily for the conversion of souls. A sermon a month would scarcely have estab-

lished thriving churches among the heathen citizens of Ephesus, Corinth, and Rome.

May the Lord help us to look away from any customs or traditions of our elders, not founded on the word of God, and catch up the spirit of labor that moved Peter and Stephen and Philip and Paul to such successful ingathering of souls.

D. Y. HOOLEY.

EVENING PRAYER.

Praise and thanks be unto thee, oh! Almighty God and Father, for thy protection and blessing and all the good that I have enjoyed during the day that is now past. I would fain enter into the closet of my heart and worship thee in spirit and in truth, but it is still so full of impurity, for I have been burdened on this day with many scattered thoughts, nor have I in my life and actions done the best, for I am full of faults and imperfections, poor and miserable, but although I am but dust and ashes, I have nevertheless ventured to call upon thy holy name, and I pray and entreat thee, O! my God, to pardon all my iniquities and faults where-with I have offended thee, purify my heart of all worldly and carnal desires, and fill me with thy Holy Spirit. Also enlighten me with thy holy light, so that I may know myself as well as see my secret faults, in thy light. Make my heart truly tender and penitent, yea, effect in my soul, through grace, true repentance. Impart unto me true living and saving faith. Kindle in my soul the fire of divine love, and let it grow and burn till all my self-righteousness and selfishness are consumed. I also pray for all men, for all poor ungrateful sinners, for all my enemies and adversaries, for all sick persons, for all widows, and such as are forsaken, for thou knowest the wants of every one of them, and mayest thou therefore help every one who needs thy help. And now I lay down my body in the arms of thy grace and mercy, and commend myself body and soul into thy hands. Protect me through thy holy angels, bless me, and preserve me from all evil, whether I am asleep or awake, teach me to consider my nothingness and my death, and finally receive my immortal soul into eternal joy and rest. This I pray of thee, O! almighty God and Father, in the name of Jesus Christ. Amen.

GOD had but one Son, and He made Him a minister.

It is no great matter to live lovingly with good-natured, humble and meek persons; but he who can do so with the forward, willful, ignorant, peevish and perverse, hath true charity.—*Kempis*.

A QUEER SECT.

Some Customs of the Mennonites of Manitoba.

BURIED AMID SILENCE.

Not a Sound is Heard at the Funeral of Their Chief.

A People Whose Lives Are Colorless and Dull — Their Only Ambition the Raising of Fine Stock.

(Under the above remarkable headlines appeared the following article in the Chicago Record, and was reprinted by the Cleveland, Ohio Leader. It is truly strange that from the earliest times of our church our people have been misrepresented and caricatured before the world as a very undesirable class of people. In order to give our readers an idea of the way some would be-wise writers parade their ignorance or their utter disregard for truth, we publish this last "tribute of respect" to us. It is true that there are Mennonite settlements and communities where spirituality is sadly lacking; yet for a man to take one such community, and after magnifying its evils, and making unfavorable comparisons, set it up before the world as a sample community of the Mennonite denomination comes as near acknowledging himself a direct offspring of the "father of lies" as can well be done. Where our people are known these misrepresentations will furnish harmless amusement; nor need we ourselves be chagrined or annoyed thereby, for the Savior prepares all His true followers for such evil reports by telling them that false accusations will come, but "blessed are ye" when the reports are false. What we who call ourselves Mennonites need to do is to ever keep near our Master and so follow His footsteps in the "all things" of which He speaks, (Matt. 28:20) that the world may see that we are walking in the light of God. We might add that so far as we have been able to find out there was no such man in Western Manitoba as "Moria Ramakia," or if there was, he was not a Mennonite, less still a Mennonite minister, and least of all, a "chief" of the Mennonites. But we will let the article speak for itself, hoping our readers will excuse us for allowing such offscourings of literary putrescence to occupy so much space.)

A. B. K.

"St. Paul, Minn., July 10.—Moria Ramakia, the most prominent Mennonite in this country, is dead. Ramakia's prominence was not of an order to bring him conspicuously before the world, but his death will be a blow to his people, for he was the Moses who led them out of Russian bondage and established them in America. The tidings of the death were brought to St. Paul by James J. Donoghue, a Chicago wholesale grocer, who wit-

nessed the funeral. Mr. Donoghue had been spending a few weeks in Western Manitoba for recreation, when he became a spectator to the strange ceremony.

"I had heard a good deal of Mennonites, and, being at Morden, Man., made up my mind that I would drive to Neche, on the American side of the line, and take the Northern Pacific for the south. I could save myself the trip to Winnipeg and at the same time gratify my curiosity with regard to the Mennonites, whom one hears so much of on the other side of the line. I got a "buck board" and a driver and started out. We left in the morning, but moved leisurely enough, for my idea was

TO SPEND THE NIGHT

at one of the Mennonite villages. The first village we came to, riding in a southeasterly direction—the most westerly of the villages, by the way—was Rhineland. It is a typical Mennonite village, and the prairie up there is dotted with them. We did not know that there was anything going on in the place until we drove into the cluster of houses. Then the driver called my attention to the fact that there was an unusual crowd about and something must be amiss. We tied our horses in front of the store. The place boasted only one, and there was nothing in the way of stock in sight except several pairs of eggs. The store was closed and my driver asked what was the matter. The bystanders only gazed at him stolidly without replying, and I thought they did not understand him. He knew many of them, though, and assured me that they spoke English well enough, but that there must be a death in the place. It seems that their method of mourning for the dead is to impose a silence on themselves until the body is buried.

"We observed that the crowd was particularly thick about a good-sized, unpainted log building, which stood in what would have been the middle of the street had there been any such evidence of civilization. It was the church, my driver said. We tried to get into the place, and easily made our way, for Godkin simply shoved the Mennonites aside

AND PUSHED THROUGH

the throng—they offering no resistance to the intruder. The interior of the building was packed with men—all of them wearing their hats. There were only two windows in the edifice, and by the dim light that shone through the panes I could make out the unpainted logs of the walls with their coarse lines of plastering and the blackened interior of the thatched roof.

"There was no sign of ornamentation and no evidence of where the platform or altar might be, except that the men all faced the end most distant from the door. As we forced our way to the front, the men pushed aside as though they did not feel our presence. I was nearly overcome by the stifling atmosphere and the heat of the place. Suddenly I forgot all about the heat, for I stood beside a table which had evidently been used as a desk by the exhorter of the congregation in ordinary times, but which now bore the body of a very old and a very thin man. I was within two feet of the head of the corpse before I saw it, and I was startled. The eyes were not closed, the head and face were almost destitute of hair, and in the sunken mouth and cheeks were signs of great age. The body, except for the head, was covered with a very handsome velvet coverlet, with a black ground and worked in silver tracery. Between the bier and the wall there stood a middle-aged man, decently dressed in black, whom I conceived to be a clergyman, but

SAID NEVER A WORD,

and if the people were praying they were do-

ing it silently. There was not the least expression of any sort on any of the faces about me; they stood stolid as sticks of wood. I had little time to watch them, for immediately after our arrival several of the men surrounded the table and raised the bier and bore it from the place.

"There was no sort of attempt at forming a procession. The crowd without had become very large and consisted principally of men. The few women present wore brown or blue homespun dresses and black shawls, which were drawn over their heads. The men all wore rather high-crowned, straight-brimmed, soft hats, and, with few exceptions, wore brown homespun suits. The crowd surrounded the bier and moved around back of the church and out on the prairie some distance, presently halting beside a newly made grave. The body was put down by the bearers and again the clerical-looking man stood beside it and there was probably more praying, though no one spoke. After a time two of the men got down into the grave and the bier was handed them and the body laid in the grave.

"A pile of limestone that stood beside the open grave was then brought into requisition and a sort of sarcophagus was built about the body in a few minutes and the earth was presently thrown in. No sooner was the body covered than there broke out a babel of conversation. They all talked, in their peculiar dialect, as though they were bent on making up for the time they had lost. I was soon informed of the name and estate

OF THE DEAD MAN.

"It was Moria Ramakia, the foremost Mennonite in America and the man who had brought out the first colony established in the West. He took them to Iowa and settled there and got a concession from the Canadian Government and put several hundred families on that.

"After the funeral the men stood about the store and drank whiskey—"schnapps," they called it. They talked volubly as they drank, and their method of drinking showed me how easy it would be to evade an antitragic law. The men formed into groups. One of them would buy a drink, paying ten cents for it, and getting his change before he touched the bottle. Then he carefully filled to the very brim the thick-bottomed glass that was set out and took a drink out of it. The glass was passed to another and went around until it was empty, when some one else bought. They did not seem greatly depressed over the loss of their chief man, or at least they did not show much depression. In their drinking they were entirely undemonstrative, and while some drank heavily, they didn't show any signs of it.

"I drove down to one of my villages near the boundary, the 'steam mill village' they call it, from the presence there of a grist mill, and stayed over night. I was sorry for it, too. There was no inn or place of public entertainment in the village, and my driver just drove up in front of one the most respectable looking houses and told the man of the house that he

HAD COME TO STAY.

"There was neither welcome nor refusal. The man evidently did not want us, but his religion would not permit him to turn away a traveler, and he let us in. There was no food offered us until Godkin bought some eggs and offered them to the slatternly-looking woman of the house, with a request that they be cooked. They were boiled and some bread offered, but I confined my attention to the eggs. The odors of the place and the close proximity of the pigs in the other part of the house appalled my appetite. They laid a feather bed on the floor for us to sleep on and

the entire family went to bed in the one room. There were three well-grown children besides the man and his wife, and the heat and stench from the stable were fearful. I stood it for a couple of hours, and then got Godkin out, and we drove down to Neche. I had experienced quite enough of life among the Mennonites."

"Moria Ramakla was a remarkable man among a people that are lacking in anything out of the ordinary in men and women. The only difference there is in Mennonites is in sex. In everything else one Mennonite is the counterpart of another. Their lives are colorless, and they have no ambitions except in the matter of horses. They take pride in raising fine crops and stock. Their interest in life stops there. They originated somewhere in north-eastern Germany—those that are located in Manitoba did, for there are others OF THE SAME RELIGION

who came from various parts of Europe. They are people without a country. Originally Anabaptists, their religion has been amended from time to time so that they are now something like the Shakers, and a good deal like the Dunkards, except that they are practical communists. They are noncombatants, and left Germany in order to escape the conscription. They were given an asylum in Russia about the middle of the century, and were assured freedom from military service.

The promise was not kept, and Moria Ramakla was sent to this country to find a new asylum. He found some co-religionists in Pennsylvania, and was advised to come West. He did so, and secured some land in Iowa. He went back to Russia and brought out a large colony, and later tried to get more land.

The people were considered a desirable class of pioneers, and when Ramakla applied to the Canadian Government for land he readily got a grant. The Manitoba settlement lies along the international boundary running west twenty-five miles from the Red River. The tract is nearly twenty five miles square, and a great portion of it is under cultivation. The location of the people was not

A STROKE OF POLICY for the province of Manitoba, for they simply shut out more progressive settlers. Their farms are so laid out that the houses are grouped in villages. Each village has a head man, who takes charge of all the produce and markets it, adding the gains to the community wealth. They have no regular clergyman, the head man of each village being a sort of elder. Ramakla was the chief of the whole community, and a man of power in spite of his great age, for he must have been nearly ninety years old when he died.

The Mennonites are exempt from the usual duties of citizenship and have their own courts of justice—which are seldom appealed. They have no dealings with outsiders except to sell their produce and their horses. This latter business brings them in contact with outsiders, and they do not always gain by it, for they are prohibited from going into civil courts to settle claims, and if a Mennonite trusts an outsider he is entirely at the mercy of the latter. Experience has taught them this and they do business on a cash basis now. They raise vast quantities of flax and must be very wealthy.

They show no signs of wealth, perhaps for the reason that they have been so often despoiled in Europe. Their houses are miserably built of logs and are divided into two apartments by a log partition. The family occupies the one end, and the horses and cattle the other. The villages most remote from the timber use manure for fuel. It is prepared in the summer by being pressed into bricks and dried, and is burned very much like peat, in

open fireplaces. Their manner of living and indisposition to bathe does not make them very agreeable fellow lodgers, and they are generally left alone."

For the Herald of Truth. HEART PURITY.

In writing on this subject, I am well aware that I may not be able to present anything new. Jesus said, "Blessed are the pure in heart: for they shall see God." Here is a blessing promised to all that possess a pure heart. The Psalmist, when he became aware of his deep depravity, prayed for a pure heart. He longed to be cleansed from all sin. This is the desire of all who realize their miserably depraved and lost condition. They cannot but have a strong desire to be delivered from this bondage of sin.

The Bible is the true guide to holiness. It is the best authority we have on heart purity, and the teaching of sanctification and all that is said on this subject must have its origin in the Bible.

Bible truths may be misrepresented, misinterpreted and misapplied, and such constructions put upon them that will bring them down to the level of our own experience. Others again, are altogether ignored and explained away in such a manner as will best suit our own notions of piety. In nothing is this more common than in this matter of holiness, heart purity, etc. "If only God in His word did not require so much self-denial," is the mind of many, if we are allowed to judge by their actions. "Ye must be born again" is the language of Scripture. Neither can we stop here, but Scripture bids us to "go on to perfection."

Regeneration, sanctification, heart purity as well as the whole catalogue of Christian graces belongs to the Bible Christian, and are we not safe to say that we cannot be Bible Christians without them? Jesus says, "If any one will come after me, let him deny himself and take up his cross and follow me, and whosoever doth not bear his cross and come after me, cannot be my disciple." Paul says, that they who are Christ's have "crucified the flesh with the affections and lusts."

When we consider that it is through our affections and lusts that we are enticed into sin, and the Christian has them (according to Paul's declaration) in subjection to the will of God, there remains but little opportunity for the enemy of souls to again bring us into bondage. Eph. 1:4 says, "According as he hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love." It is a mistake to suppose that we can attain to a state of grace where it would be impossible for us to fall into error, but it is just as great a mistake to suppose that a child of God cannot live without sinning.

We sometimes think of censuring Eve for reaching out and taking of the forbidden fruit, yet at the present day, when we have the will of God revealed to us, and the experience of many of God's people from the creation down to the present time recorded for our benefit, and living in the most enlightened age of the world, some with all these advantages seek an excuse for sinning. Could not our first mother arise in the resurrection and justly condemn this generation? This error that the child of God cannot have enough of the grace of God in his soul to keep from sinning, finds no guarantee in the Scripture, and is no honor to God, because it sets aside God's efforts to save His people from their sins. To suppose that we can and do continue in sin after God gave His Son as a propitiation for our sins, condemning sin in the flesh, and gaining the victory over sin, the flesh and the devil, conquering death and the grave, and giving all power in heaven and on earth to Christ, who is sitting at the right hand of God, interceding in our behalf, and who has given us the Holy Spirit to lead us into all truth, and assures us through the apostle that His grace is sufficient for us, is ridiculous, and illustrates our lack of confidence and our weak faith in God's power to save, and to say the least, dishonors His church and has a tendency to under-estimate the glorious work that God has done for us through His Son.

Let us not limit God's unlimited power to save His people from sin. My dear young Christians, never doubt God's power, never permit the least shadow of doubt to cross your minds in regard to the commands and promises of the Bible. We should accept the word of God as if spoken to us individually, by God Himself. Salvation lies in the atonement, and religion consists in obedience, and if we believe the word and obey it we cannot go wrong.

If we find anything in God's word we cannot understand, the Holy Spirit will reveal it to us, if we are willing to obey it, and if it is to our benefit spiritually. Do not make the mistake that you can grow into a state of heart purity. The Holy Spirit purifies the heart. When in this grace, the pardon-d sinner can grow in it, and become a man or woman in Christ Jesus, and "go on to perfection."

One of the characteristics of the true Christian life, is that the more we know of its glories, the more diligent we are to reach to a greater height of Christian experience and the more do we hunger after God and His righteousness. God's love is reciprocal. If we love Him enough to do His will, He returns that love tenfold, and in this way His love allures us on and on until earth and all its sinful pleasures cannot for a moment allure us from a life "hid with Christ in God."

One of the characteristics of the true Christian life, is that the more we know of its glories, the more diligent we are to reach to a greater height of Christian experience and the more do we hunger after God and His righteousness. God's love is reciprocal. If we love Him enough to do His will, He returns that love tenfold, and in this way His love allures us on and on until earth and all its sinful pleasures cannot for a moment allure us from a life "hid with Christ in God."

While we can never in this world reach that state of perfection from which we can not fall, neither get beyond the tempter's reach, nevertheless the liability to turn back lessens as we advance in the Christian life. It is impossible for us to make any advancement in the Christian life without diligently attending to all the means of grace that God gives us the privilege of using. Permit me in this connection to emphasize prayer. Without prayer you can make no advancement. You may attend meetings of all kinds, but without prayer you cannot live spiritually, and your spiritual enjoyment will be but little, and victories over sin will be few and far between, and God cannot give you a pure heart.

God's word is given us as a lamp to our feet, a light to our pathway. God requires our service, which service, to be acceptable, must come from a pure heart. This service is to be a continued service. We are "living epistles, known and read of all men," therefore, we are constantly witnessing for or against God. How careful we should be that our life, whatever we say or do, will honor or glorify God.

This is the express command of God Himself to His chosen Israel, "Be ye holy, for I the Lord your God am holy," which includes heart purity, sanctification, etc. If God required that His chosen people should be holy under a law that could make none perfect, how much more right has He to ask of us at this day of grace when the middle wall of partition is rent and we have free access to the holy of holies through the blood of the Son of God. "This is the will of God even your sanctification."

To attain this our consecration must be complete. And how can we ascertain whether that is complete or not? By searching the Scripture, we find such texts as this one among many, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

I have seen the time that this text stood considerably in my way. I was a great user of tobacco at one time, and was convinced of its uselessness, and it actually became sinful to me. I could not use it to God's glory, and what was I to do? This text came before me every time I would indulge in the habit. When I became willing to quit it, I thanked my God for that very Scripture that before was so much in my way, and if we are right with God, the whole word of God will be food for our souls, and we can go through the world praising our God "in our bodies and spirits, which are His."

Weyersville, Ohio. A. K. KURTZ.

SUNDAY SCHOOL LESSONS.

LESSON VIII.—AUGUST 25.

CROSSING THE JORDAN.—Joshua 3:5-17.

Golden Text.—When thou passest through the waters, I will be with thee.—Isa. 43:2.

INTRODUCTION.

Time.—B. C. 1451. The crossing of the Jordan was on the 10th of Nisan, according to our reckoning early in April. This was exactly forty years after the exodus.

Place.—The fords of Jordan, opposite Jericho.

THE RIVER JORDAN.—It was barley harvest when the Israelites crossed the River Jordan, and it was in flood or at its highest. The melting snows in Mount Hermon from which the river is fed, caused the water to rise as the hot weather advanced. Its name Jordan ("Descender") truly indicates its torrent character. It is a most winding stream full of rapids and cascades. The Israelites had now before them a raging, roaring flood.

THE ISRAELITES.—The warriors, men over twenty years old, numbered 601,730. (Num. 26:51), besides 23,000 Levites. This would make over two million persons altogether, or by another way of reckoning at least one million.

THE BOOK OF JOSHUA.—The author is unknown, though Jewish tradition ascribes most of it to Joshua himself. It is now often included with the first five books of the Bible and all together called the *Hexateuch*, a six fold book. The events of the book extend over twenty-five or thirty years.

JOSHUA.—Joshua was the son of Nun, a descendant of Joseph through Ephraim. His birthplace must have been in the land of Goshen in Egypt, where he was a slave of Pharaoh. The mantle of Moses fell upon him, and he was appointed by God to be the leader of the people. His name signified, *Salvation from Jehovah* (Num. 13:2, 8, 16).

LESSON OF THIS MIRACLE.—This miracle is the greatest, and most abundantly attested of all those designed to show the chosen people that "they got not the land in possession by their own sword, neither did their own arms save them." "We must not lay stress on Bunyan's beautiful allegorizing of this event. Jordan was not the end but the beginning of the wars of Israel, and even at the close of his life Joshua had not given them rest."—Moulton.

DAILY READINGS.

M. Crossing the Jordan. Josh. 3:5-17
T. Command and promise. Josh. 1:1-9
W. Stones of remembrance. Josh. 4:1-11
T. Obligations of God's goodness. Josh. 4:14-24
F. Caution against pride. Deut. 9:1-6
S. Telling of God's mercy. Ps. 78:1-8
S. God our preserver. Isa. 43:1-7

LESSON IX.—SEPTEMBER 1.

THE FALL OF JERICO.—Joshua 6:8-20.

Golden Text.—By faith the walls of Jericho fell down, after they were compassed about seven days.—Heb. 11:30.

INTRODUCTION.

Time.—April, B. C. 1451, within three weeks after the Israelites crossed the Jordan.

Place.—Jericho. The Israelites were encamped at Gilgal about three miles from Jericho.

PARALLEL SCRIPTURES.—1 Cor. 1:25-31; Heb. 11:30-34.

RELIGIOUS INSTITUTIONS.—[Joshua 5:1-12]. As soon as the Israelites had gained a foothold in the promised land, and were settled in their first camp at Gilgal, two institutions of religion were renewed with great solemnity. FIRST, the peculiar covenant with God was renewed by the sign of circumcision, which seems to have been suspended during most of the forty years of wandering. SECOND, the passover which had been omitted since they left Sinai.

THE MANNA CEASED.—At the close of the Passover the miraculous manna ceased, and henceforth the people lived on the fruits which the land itself supplied. "God gives special help for special needs, but it is better that our daily support should come through the ordinary channels. Nature's fruits are as really God's gift as miraculous manna."—Meyer.

A LEADER SENT.—Doubtless Joshua was praying to God for light upon this most difficult of questions of taking a walled city for which work he and his army were entirely unprepared. Suddenly there appeared to him one with a drawn sword in his hand, who declared himself to be the "captain of the host of the Lord," not of the earthly armies alone, but of all the host of heaven. We, too, have a leader who is the captain of the Lord's host, who guides and directs the church in its warfare and its work.

JERICHO.—This city was situated five or six miles west of the Jordan, and six or seven miles north of the Dead Sea. It was called the *City of Palms*, from a glorious palm forest which stretched along the vale about eight miles in length, and three in breadth. The city could not have been very large, not more than one or two miles around. Yet it was the most important city in the valley of the Jordan; its walls were very thick and strong. It was a rich city, judging from the spoil that was found in it. The carnal heart is a walled Jericho. Its stronghold cannot be overthrown by merely human power. The captain of our salvation has come to enable His people to gain the victory. As Israel had to look to God by faith to see the walls of Jericho fall down, so in the spiritual warfare, we must learn our own nothingness, and so be led to trust in God only.

THE SPIES.—Joshua sent two spies across the Jordan before he crossed into the land. They went to Jericho and lodged in the house of "Rahab the harlot," which was built on the city wall. They were tracked by the soldiers of the king of Jericho, but this woman was faithful to her visitors, and hid them under stalks of flax which were spread out on the roof. Later she let them down by a line outside the wall and they escaped to the mountains behind Jericho, where they hid three days in the caves till the fords of Jordan were no longer watched, when they regained their camp. The words of Rahab, "Your terror is fallen upon us," "Our hearts did melt," etc., gave Israel fresh courage. The fact that sin and sinners do feel the power of the Gospel should inspire Christian workers with courage and confidence.

DAILY READINGS.

M. The fall of Jericho. Josh. 6:1-11
T. The fall of Jericho. Josh. 6:12-20
W. Judgment on Jericho. Josh. 6:21-27
T. Joshua encouraged. Josh. 5:10-15
F. Judgment on sinful nations. Deut. 7:1-6
S. The battle is the Lord's. 1 Chron. 20:14-25
S. Power of living faith. Heb. 11:24-31

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LITERARY NOTES.

The Sunday School Times of August 3 contains a highly readable article by Dr. Charles S. Robinson on the much discussed and little understood question what constitutes "Singableness in Music." Dr. Robinson is the compiler of

some of the best books of sacred song that have ever been published, and in this article he draws not only on his theoretical knowledge as a hymnologist and musician, but on his practical experience as a maker of music-books. How and when to use the blackboard in the primary class of the Sunday school is a question of practical interest to all primary teachers. Alice May Douglas, a well known primary worker, contributes a bright, helpful article on this subject to *The Sunday School Times* of August 3. Miss Douglas does not advocate the drawing of elaborate lesson pictures, but suggests ways and means of illustration within the power of the average teacher. *The Sunday School Times* will publish in the near future the third of Professor Sayce's current series of articles on the latest results of Egyptian research. In this forthcoming article, he reviews the whole subject of the Tel el-Amarna tablets which were exhumed some few years ago at the site of a little town on the Nile. These tablets are about thirty-three centuries old, and are one of the most important of recent Egyptian finds. American interest in "Ilan Maclaren" will be heightened by a new view of the man himself as seen among the people of his own parish, by Dr. Robert Ellis Thompson, one of the editors of *The Sunday School Times*. Dr. Thompson writes appreciatively of the famous author as preacher and pastor. The sketch will appear in an early issue of *The Sunday School Times*.

READ GOOD BOOKS.

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MENNO SIMON'S WORKS IN PARTS. For the purpose of encouraging our people to read the writings of the great reformer we give small portions of Menno's writings in cheap binding. One of these books contains "A reply to a publication of Gellius Faber, a minister at Emden, which he published in 1552, in which Menno discusses: The mission or calling of the Preachers, The subject of Baptism, The Lord's Supper, Excommunication, etc.. The difference between the true church of Christ and the church of Anti-Christ, the signs by which both churches may be known; he also mentions some accusations made against the church at that time, etc., etc. This book contains 137 pages 8x10 inches, and good print. Will be sent to any address post paid for **25 cts.** Only a small number on hand.

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CONFERENCES.

(ANNUAL.)

For the Western District (Amish) to be held, the Lord willing, at the Sycamore Grove M. H. in Cass Co., Mo., Friday and Saturday Sept. 6 and 7, 1895. All the brotherhood are invited to attend, especially the ministers. Thursday the 5th the ministers will meet at 10 A. M. at the above named place to arrange questions for Conference. Those wishing to present questions will send them to John Hartzler, Garden City, Missouri. Those coming on the Gulf Ry. will stop off at Garden City, and by notifying either John Hartzler or Christian Martin of this place, previous to their coming, will be met at the depot. Passengers on the Missouri Pacific Ry. or on the Kansas City & Osceola Ry. will notify either Christian Hostettler or L. E. Yoder, East Lynne, Mo., and be met at that place. Those who wish to get off at Gunn City will notify J. K. Zook.

L. E. YODER.

Annual S. S. Conference for Indiana and Michigan will be held in the Mennonite M. H. at Elkhart, Ind., Oct. 8 and 9. Friends and S. S. workers are cordially invited to attend.

For Indiana and Michigan, Fall Conference will be held at the Olive M. H., Elkhart Co., Ind., on the 10th and 11th of Oct. 1895. Passengers coming on the L. S. & M. S., C. C. C. & St. L. (Big Four) or E. & W. Rys. stop off at Elkhart.

Annual S. S. Conference for Ohio will be held at the Salem M. H. near Smithville, Wayne Co., Ohio, on Sept. 4, 5 and 6.

Annual S. S. Conference for Pennsylvania will be held in the Blauch M. H. near Holsopple, Somerset Co., Pa., Oct. 16 and 17.

SEMI-ANNUAL.

For Waterloo District, Ont., in the C. Eby M. H., Berlin, Ont., on Thursday, Sept. 12th.

For the Niagara District, Ont., in the Moyer M. H. near Jordan, Lincoln Co., Ont., on the 20th of Sept.

For the Markham District, Ont., in the Weidman M. H. near Markham, York Co., Ont. on Friday, Oct. 4.

CORRESPONDENCE.

BELLEFONTAINE, OHIO, JULY 29th, 1895.—We are under renewed obligations to thank and praise our heavenly Father for sending His servant J. M. R. Weaver, of Harvey county, Kans., into our midst. The brother and his family came to Logan county, on Monday, July 22d, remaining in Logan and Champaign counties until Saturday, July 27th. During this time he preached the word seven different times. At the Salem church near Huntsville on Monday evening and Tuesday forenoon. On Tuesday evening he preached at the Walnut Grove church, and on Wednesday morning at the South Union church near West Liberty. At the same place on Wednesday evening. On Thursday and Friday evenings services were held at the Oak Grove church in Champaign Co. All the meetings were well attended by anxious hearers. Through the grace of God the brother was enabled to proclaim the gospel in its purity and power to the uplifting of some into a higher spiritual life, and the conviction of a number under the bondage of sin and death, who have resolved to lead different lives to the honor and glory of God. May the Lord bless the seed sown to yield fruit a hundred fold. On Saturday the brother and family, accompanied by some of the brethren and sisters, left for Montgomery Co. The Lord willing he expects to reach Wayne Co., Ohio, by the middle of August. The Lord be with him and use him to His honor.

COR.

FROM LA GRANGE CO., IND.—We had an instruction meeting Saturday afternoon July 20th at the Forks M. H. Next day J. P. Smucker and D. J. Johns preached to a large congregation. After services we proceeded to the water, where ten young souls were received into the church by water baptism and one by letter. This makes 18 additions since last spring. We feel thankful to the Lord for the many admonitions we received from the brethren J. D. Miller of Oregon and J. P. Weaver of Harvey Co., Kansas. Their labors were attended with awakening power. May they be richly rewarded.

COR.

FROM OSBORN, CLARK CO., OHIO.—July 30th, 1895. Bro. J. M. R. Weaver and wife, accompanied by Simon P. Good and family of Allen Co., Ohio and a number of brethren and sisters of Logan and Champaign Cos., O., came here last Saturday the 27th and remained over Sunday with us, during which time Bro. Weaver preached three very interesting sermons to us. They left here on Monday morning to fill appointments in Fairfield Co. May God richly bless and care for them on their way, and may God send others this way.

JAC. E. GREIDER.

FROM BIRCH TREE, MO.—"Give to him that needeth." There are many dear brethren that need homes, so they can have steady work with their hands; that they may have wherewith to give to them that need. I am here in Shannon Co., Mo., where some good productive land can be bought for \$1.25 per acre by taking a whole section at a time. The reason I write this is because I got a card from a brother that is willing to help one brother and family to one or two hundred acres of land according to the price. Now, if some more would join in with this brother and buy a section or two and let some of our poor brethren have a chance to improve it, it would not take much time or labor to double the value of the land. There will be several families here this fall that would be glad for a chance of that kind. I kindly invite our well-to-do brethren that have means to spare to come and see this place.

JOHN BRUBAKER.

SCOTSDALE, PA., JULY 29, 1895.—Sunday July 7th Bish. Jno. N. Durr was with us and preached twice, in the morning at the Stoneville church, at which time the voice of the church was taken, in regard to ordaining a minister to assist in the work here, as it often became necessary to call in help, and because of the need of more ministers in our conference district. The ministers and deacon nominated Bro. J. A. Resler and placed his name before the church which they ratified by a unanimous voice.

The ordination services were held yesterday (July 28) Bish. Isaac Eby of Lancaster Co., officiating after a discourse delivered by D. H. Bender of Tub, Pa., in which he set forth the different ways of the early church of calling to the ministry such as were qualified, emphasizing the necessity of the one thus called, to know that he was called of the Lord, what the qualifications of the one called to the ministry should be according to 1 Tim. 3:2-7, and the duties of the church to her ministers. May the dear brother be endowed with power from on high, and not shun to declare the whole counsel of God, not with excellency of speech, or of enticing words of man's wisdom, but in demonstration of the Spirit and of power. May he "study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," "willing to endure hardness as a good soldier of Jesus Christ," holding fast that form of sound "words he is in Christ Jesus."

Bish. Eby preached on Saturday evening the 27th and again on Sunday evening from the text Eph. 4:5 when we had baptismal services when an aged couple were received into church fellowship by baptism upon a confession of faith. Bish. Durr officiating. May the Lord bless and keep them and may they ever rejoice in the love of a once crucified but now risen Redeemer, and ever walk near the Savior's side, and listen for that still small voice whispering softly, "Follow me, I'll guide thee home."

The brethren John Eby, Landis Hershey and John Kreider all of Lancaster Co., visited with us from the 27th to the 29th inst. We feel thankful to God for His goodness, for the visit of the brethren and the Christian fellowship and sympathy.

Oh! that all God's dear children might appreciate more fully the blessedness of true Christian fellowship here in this life.

What an influence we could have over those who know not of a Savior's love.

Oh! for a consecration on the part of all Christians, that will not withhold anything the Lord has given them, but, willingly spend and be spent, that His name might be glorified and souls be saved.

We crave an interest in the prayers of all God's people in behalf of the work here at Scottdale. AARON LOUCKS.

REPORT

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SIMON HETRICK.

German Springs, Okla., July 22, 1895.

SPECIAL CONFERENCE.

On the 25th of July, 1895 a number of ministers and brethren met in special conference at the rooms of the Home Mission, 145 W. 18th St., Chicago, Ill., to consider the interests of the Home Mission at that place. Bro. John Shienk, of Elida, Ohio, was chosen moderator, and J. S. Coffman, secretary. Prayer was offered by J. S. Lehman. The object of the meeting was partially stated by J. S. Coffman. Some remarks were also made by Bro. Jos. Buercky, in the way of caution. A report was made of the work of the Mission and the financial standing from Jan. 1, 1895, to the present.

All the indebtedness of the Mission is paid up and all the indebtedness to the Mission, except about \$17.00 is paid, and there is still a small balance in the treasury.

By request the objections to the Mission, and the manner in which the work is done were stated by a number of brethren. These objections were considered from many standpoints, and many interesting thoughts were presented.

The afternoon session was opened by singing, and prayer offered by Philip Nice. The following persons were present: *Bishops:* E. M. Hartman, John Shienk, Joseph Buercky, John Nice and John F. Funk; *Ministers:* J. S. Shoemaker, J. S. Lehman, Philip Nice, M. S. Steiner, J. S. Coffman, S. F. Coffman, G. L. Bender, Sisters E. M. Hartman, Barbara Sherck, Mary Denlinger, Malinda Ebersole, Mary Rhodes.

A talk was then given by J. F. Funk proposing a plan of procedure concerning the mission work.

The following resolution was finally adopted: *Resolved,* That we as a special conference recommend that the Home of the Chicago Home Mission be closed; but also recommend that the mission work be continued by members residing in the city, who support themselves by attending to other duties. This work should be continued in this manner until the church shall make provision for a mission under her charge in the city.

Explanation: Bro. E. J. Berkey expects to remain in Chicago for an indefinite time. Bro. S. F. Coffman will find a home for himself elsewhere. Some of the sisters will go to other parts; others may find employment for a time in the city.

J. M. SHENK, Secretary.
Moderator.

We are all apt to think that time wears out the guilt of sins, but to God they are as fresh as yesterday, and therefore nothing wears them out but repentance.

THE SCRIPTURES NOT THE WORD OF GOD.

The above is the heading of an article in *HERALD OF TRUTH* of May 15th, in which the writer accuses the Mennonite denomination of calling the Scriptures the word of God. He says, it is surely a greater error to give to the letter the title which belongs to the Son of God. Now, I believe that the said article was written with a true motive and in sincerity of heart, and yet at the same time the writer made things worse rather than better. Is he aware of what he has done when he wrote the heading of his article? He has made an assertion which infidels have for many years been laboring at in vain to prove, namely, that the Scripture is *not* the word of God. I was astonished to see that the article was considered worthy of a space in the columns of our church paper. When I read the Bible it seems to me there is nothing plainer than the very fact that the *Scriptures* and the *word of God* are one and the same thing.

When Christ came into the world, the *Scriptures* was the Old Testament, written by Moses and the prophets as God inspired men, and the same is also the *word of God* because God spoke through them, of which Paul is a witness where he says that God at sundry times and in divers manners spake unto the fathers by the prophets. Heb. 1:1.

Christ is also a witness that the *word of God* and the *Scriptures* are one and the same thing where He reproves the Sadducees and says, "Ye do err, not knowing the *Scriptures*." Matt. 22:29; then continuing the same subject in the 31st verse He says, "Have you not read that which was spoken unto you by God?" I think here it is plain. In the first quoted passage it says, "*Scriptures*," and in the last it is the "*word of God*." The Pharisees said, "We know that God spake unto Moses." They were right so far. The word of God teaches us that Moses was one of the prophets by whom God spake unto the fathers, and we can produce hundreds of instances where the Bible says, "And the word of the Lord came to" Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Amos, and the rest of the prophets, and they wrote it and spoke it, and it became the *Scriptures*, the "*thus saith the Lord*," and who will deny that it is the *word of God*? And now, in these last times of ours, the *Scriptures* constitute more, namely, what Christ and the apostles added. Christ expounded unto the people all the *Scriptures*, beginning at Moses and all the prophets (Luke 24:27), and represents Himself as the Sower going forth sowing the *word of God*, and afterward His apostles carried on the work, preaching the *word of God*, which means the *Scriptures* of both new and old dispensations. As

Samuel showed unto Saul the voice of God under the old dispensation, so the apostles, filled with the Holy Ghost, preached it with boldness under the new dispensation (Acts 4:31), and thought it not reason to leave the word of God, and serve tables (Acts 6:2).

It is true as the writer states that the *Word of God* is the title of Christ but only in one place, Rev. 19:13, and there it is written with a capital letter, which shows that it is there to be considered as a proper name. In John 1:1, 14 and 1 John 5:7 it is written the "*Word*," and 1 John 1:1 the "*Word of life*." The "*beloved disciple*" is the only one that gives the blessed Master this title, and I think we can easily distinguish between the *Word* and the written or spoken word of God, because where it is used as the title of Christ it always begins with a capital letter, "*Word*." Let us think for a moment what would be the consequences if the *Scriptures* were not the word of God. We would be a *deluded people*. The prophets and apostles would be impostors. We would be "of all men most miserable," therefore I think it is not only no "error" for us to call the *Scriptures* the word of God, but it is our duty to God and the human race to hold it up before the world as such.

Nappanee, Ind. DAVID BURKHOLDER.

DOUBLE HONOR.

"The elders that rule well," or *preside* well, were to be "counted worthy of double honor," especially those who labored in the word and in teaching. From this it appears that the elders of the primitive church presided, or ruled, in the assemblies of the faithful. To "rule" thus requires great skill. Not every man nor every preacher is a "master of assemblies."

First, a man needs to rule his own spirit; as everything which savors of impatience, intemperance, or ungovernable impetuosity, unfits a man to rule. He must carry an even temper, and a steady hand, and be self-ruled, or else he cannot expect to rule others. It takes a cold hammer to bend a hot iron.

A man who is to preside in a church must also know how to rule well his own house; for no man had a right to be an elder or a bishop in the church of Christ, unless he was "the husband of one wife, having faithful children, not accused of riot or unruly" (Titus 1:6); "for if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. 3:5. The same watchfulness, wisdom, patience, and tact necessary to harmonize and guide a family in order and peace, is necessary for the guidance of the assemblies of the saints of God.

A man who is to preside in the church must be able to rule his tongue; for unless he can do this he will never be able to bridle his whole body. He must not only know how to avoid rash and bitter speech, but he must know how to keep silence. Some people, if set to preside in a meeting, are liable to do a large proportion of the talking themselves. They have the floor, and no one can take it from them. Such persons never make good presiding officers. The gift of silence is as important as the gift of speech.

The man who would rule well, needs to be deeply imbued with the Spirit of God. He needs to understand the movements of the Holy Spirit in the assembly, so that he may open the way for those through whom the Lord would speak and give freedom to men who are led by the Spirit of God.

No man who is unable to manage his own household properly; whose family defy him or despise him; possesses the qualifications for ruling well in the church of God; and many a church has been disquieted, tormented, tyrannized over, and rent and torn, by men whose own wives would not submit to their yoke, and whose own children could not be controlled and guided by their parents.

The church of Christ is only safe in following the express directions of Him who is head over all things to the church and if a church allows itself to be ruled, guided, and controlled by men who do not answer the requirements of the *Scriptures*, it can expect nothing but trouble and disaster as the direct result of its own disregard of divine direction.—*The Christian*.

For the Herald of Truth. READ YOUR BIBLES.

"Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein." Rev. 1:3.

Christian, read your Bible daily and carefully. Every morning before you eat, you can take half an hour to give thanks and ask the Lord to bless your labor and guide you. Our heavenly Father knoweth all that we need, and Jesus said, if we ask in faith we should receive. Our heavenly Father wants us to ask in prayer, "Give us this day our daily bread." Matt. 6:11.

He teaches us also to pray, "And forgive us our debts as we forgive our debtors." Our Lord teaches us that we should forgive others their debts or their wrongs against us. We are also commanded (v. 19) not to lay up for ourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves never break through and steal.

Many in our days never think of prayer, or of giving thanks for what they receive of the Lord. Is it a wonder that our nation is in distress at this present day? A great many live and don't read the Bible, they don't believe in reading the good book. They would rather spend the time reading novels, and foolish trash. They can pass hours and hours at this. It is sad to see such, all the more so because the time may come, very soon perhaps, when their joys and pleasures will be turned into loathing and bitterness and the day of repentance will be past.

Let us earnestly pray, and walk in the light of God's word before the world so they can see. B. C. BASHOR.

Whitesville Mo.

STOPPED SMOKING.

The following story is told of ex-Mayor Grace, of New York: In his younger days Mr. Grace was an inveterate smoker of cigars. He consumed from eighteen to twenty-five of the richest and blackest that he could procure a day. It occurred to him when he was a little past 30 that he ought, if he was a good Christian, to give something to the poor, the giving of which cost him a sense of personal loss. It was no sacrifice to him to sign a check for charity or to go into his pocket to help the needy. So he said to himself, "Now I love my cigar dearly. It is the only dissipation in which I indulge. If it can be called a dissipation. It will cost me something to give the habit up. If I give it up, I shall save \$600 or \$700 a year. I don't need to save that, but if I give it up and give that money for the poor or to the Church, then the gifts will count for something."

So he threw away his cigar, not contentedly or with gentle mutings as Chauncey Depew did upon the streets of Albany, but simply as a test of his ability to make a sacrifice. From that day to this Mr. Grace has never lifted a cigar to his lips, and he has each year given the money which would have been spent for the habit, had he continued it, to charity or Church work.

GREAT sins forgiven must not be forgotten.

"ONLY in self-sacrifice and suffering could even God conquer sin. * * The Savior Himself, surely He is never so dear, never wins so utter and so tender a love, as when we see what it costs Him to save us. Out of that love born of His suffering, comes the new impulse after a holy life; and so when we stand at last purified by the great power of grateful obedience, it shall be said of us, that we have 'washed our robes and made them white in the blood of the Lamb.'"

BEAUTY OF THE CHRISTIAN'S DEATH.

"O death where is thy sting? O grave where is thy victory? 1 Cor. 15: 55.

There is no endowment of genius, no lofty and impassioned utterance of human speech, which will make the close of life so beautiful, so glorious, as it will seem to you when you stand by the bedside of your dying friend, and see him bear all his sufferings without a murmuring word, surrender all earthly attachments without regret, calmly, trustingly, commending himself to the redeeming mercy, and so fall asleep in Jesus.

The Christian family, whose members are thus going, one by one, in peace and triumph, from the earthly house to the house of many mansions on high, feel that heaven and earth are but a little way apart, and that they have friends and familiar acquaintances in both.

And every time the close of a human life in this world is adorned with the beauty of peace and the glory of faith, death is disarmed of its sting, the victory is won from the grave, the blessed life is brought so near that the living own its worth and feel its power.

We are all moving on in the same great procession to that unseen land from which none can ever return, and it is not necessary for us to go like unwilling captives, bound to the chariot wheel of all-conquering death. There is no occasion for us to lift up our voices in wailing and terror when the messenger comes to call us away.

If we trust in Christ who giveth us the victory, our departure will be a triumphal march and the close of life will be a coronation.

Oh, who would not wish to have the last stages of his earthly journey adorned with the surpassing grace and glory of Christian hope?

Who would not choose to pass away in light and joy as the leaves put on their loveliest hues when about to die—as the morning sun melts into the superior glory of the coming sun—as the rosy dawn brightens into the full day?

Who would not wish, in dying, to take away the terror of death from the living, and to leave others to say, "Let my last end be like his"? All this every one can do. If we live unto God, we shall find it easy to die into Him.

A peaceful and happy death is the natural close of a life well spent. If we walk with Christ, and delight ourselves with His company while the pleasures and temptations of the world are around us, He will not forsake us when the world has lost its charm. He will clothe us with the robes of righteousness and we shall find ourselves at home among the princes of heaven.—Selected by A. F. Lehman, North Lima, Ohio.

THE HOLY GHOST UNDER THE FORMER DISPENSATION.

The outpouring or the descending of the Holy Ghost on the day of Pentecost at Jerusalem immediately after the ascension of Jesus does not signify or prove that there was no Holy Ghost previously, for as belonging to the Holy Trinity, the Holy Ghost is co-existent with the Father and the Son, and hence eternal. Neither does it signify nor prove that the Holy Ghost did not previously dwell with men, but the Holy Ghost was signally poured out: first, To prove the work and commission of the Apostles from God. Secondly, To endue them with power from on high, and bestow upon them special gifts. Thirdly, To show forth the fullness and freeness of the Gospel, and that the restrictions that existed under the Mosaic Dispensation, which was especially for the Jews and not for the Gentiles, were now removed and that God's spirit should be poured out upon all flesh without distinction of language or nationality, whether Jew or Gentile, that whosoever should call upon the name of the Lord should be saved and that salvation through Jesus Christ should now be preached and be free to all nations, tongues, and people.—Mennonite Church and her Accusers.

AN Exchange says, "the wild extravagance of the age leads many to suicide."

If you are looking for evil you can find plenty of it everywhere. But it does not pay to devote time and attention to that business.

THE time is coming when that bright sun of to-day will gather blackness, and the moon will lose the sheen of her splendor and turn into blood, and the stars in the vault of heaven will disappear, and convulsions will shake this entire world. The three that glitter in the belt of Orion will pale away, and Alps and Apennines uprooted from their base will go dancing to plunge headlong into the Rockies rushing to meet them. But high over all the wreck of sublimity things, this Word of God, from Genesis to Revelation, shall stand, immortal, immovable, unchangeable, a monument of all the attributes of Father, Son and Holy Ghost, a testimony of love, and of grace, and of truth to His people now, and to His people hereafter. And I heard a voice saying to me, "Cry," and I said, "What shall I cry?" The higher criticism is grass, and the goodness thereof is as the flower of the field. The grass withereth and the flower thereof fadeth. Why? "Because the Spirit of the Lord bloweth upon it." Surely the higher criticism is grass, but "the Word of our God shall stand forever."—Address of Dr. Nathaniel West, at Northfield.

BE ACCOMMODATING.

There is no greater accomplishment than to be accommodating. There is no place in God's universe for an unaccommodating person. One who is unwilling to do a favor for another has no place in society. Education and wealth will take a person into many classes of society, but accommodating ways alone will make him at home everywhere.

ABUSE God's love and you strike at His heart.

GOD indeed hath said that if we fall He will put under His hand to break that fall, but not so to keep us in His hands as we shall be out of danger of falling again.

It has been said of the late Dr. William M. Taylor that his wealth of intellect did not prevent his being spiritually minded. A question is suggested as to whether any man's wealth of intellect does or can prevent his being spiritually minded. Wealth of intellect is a good gift of God, and cannot be a hindrance to spirituality. Pride of intellect is from a very different source, and may hinder very greatly one's growth in grace.—United Presbyterian.

A SCOTTISH minister, it is said, startled his congregation by an announcement recently. He could not see the beauty of bazaars, and had a conflict of opinion with his church managers on the point. He called it gambling. Nevertheless, the church debt had to be lifted, and the good man yielded, and announced the hateful thing from the pulpit on Sunday, as follows: "You are aware that there is a large debt hanging over this congregation. Now, we have tried several means to raise the money, but without success, and the opinion of the managers and others is, that as we have exhausted every honest means of raising the money, there is nothing left but to have a bazaar."

WHAT ARE WE DOING FOR THE UNSAVED?

"The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

This has been the lamentable cry of millions who have gone the way of all flesh; and I fear it will be the wail of as many more; unless we as Christian people become awakened to the necessity of saving fallen humanity. God speaks to us through His blessed word on this wise: What hast thou done? The voice of thy brother's blood crieth unto me from the ground.

THE ESSENTIALS OF FULL MEMBERSHIP.

What are the things essential to a full membership in the church? I have observed that different denominations admit applicants to a full membership in the church, partake of the holy ordinance (the Lord's supper), carry the Gospel message to others, without having complied with the command to be baptized. Now it seems to me that the initiation into the church is accomplished by water baptism on satisfactory confession of faith. Christ himself did not enter upon His ministry before being baptized. Nowhere have I found in the scripture that any one entered into the service of Christ without having obeyed the command to be baptized. Paul was baptized before he was permitted to carry the Gospel message, and wherever we read of new converts we read that they were baptized without waiting for some more convenient day. Having opened the subject, let us hear from some of the brethren through the HERALD. Yours in Christ.

Gibson, Ill.

A. A.

IN MEMORY

of Annie B., beloved wife of Andrew C. Strite, who was called from time to eternity by a fall on June 28th 1895, aged 23 years, 1 month and 16 days.

Gone are the hopes once cherished,
Faded the flower of youth;
She that we loved has perished,
Passed to the other shore.
Gone in her life's bright morning,
Blighted in womanhood's bloom;
Torn from the hearts that loved her,
To sleep in the silent tomb.

Tearful, we watched her dying,
Slowly the eyes lost their gleam;
Soon but her form there was lying,
Gone was the soul like a dream.

Sad were our hearts, and weeping,
As slowly she closed her eyes;
Yet we know while her form is sleeping,
Her soul is at home in the skies.

BY A FRIEND.

LINES

In memory of Clayton Carr who died June 22d 1895.

Once we had a darling Clayton,
Full of sweetness, full of love;
But the angels came and took him,
There to live with them above.

Tearfully we lowly laid him,
'Neath the grass that grows so green:
And the form of darling Clayton,
In our home no more is seen.

Little Clayton was our darling,
Loved of all the hearts at home,
But the angels coming quickly,
Gently whispered, "Clayton, come."

God His message sent to call him
From his parents here below;
And he's gone to those fair mansions
Where all godly children go.

Cullom, Ill.

Time has passed, and still we miss him,
And our hearts ne'er throbb with glee,
When we think of dearest Clayton,
Whom on earth no more we'll see.

True while here he suffered greatly,
But the Lord has called him home,
Sickness, sorrow, pain and parting,
There can never, never come.

Three long days dear Clayton suffered,
But he calmly bore it all,
Never in complaint he murmured;
But waited God's last call.

O, sweet Clayton, when we meet you
In the joyous realms above;
Gladly will we haste to greet you,
All our hearts aflame with love.

"AUNT."

Married.

KEMP—YODER.—At Emma, Ind., on the 27th of July, 1895, by Bish. Peter V. Lehman, John Kemp and Polly Yoder, both of La-Grange Co., Ind.

DIED.

ZIEGLER.—On the 16th of July 1895, in Montgomery Co., Pa., Ellen, wife of Jacob M. Ziegler, of consumption, aged 22 years, 6 months and 6 days. Buried on the 21st at the Lower Salford M. H. Funeral services by Josiah Clemmer and Jacob Moyer.

HIGH.—On the 12th of July 1895, near Dublin, Bucks Co., Pa., of old age and paralysis, David High, aged 80 years, 9 months and 24 days. His sufferings were long, and his trials many and severe; but he is now, we hope, at rest. Buried at Deep Run on the 16th. Funeral services by J. Leatherman and J. Gross.

WEAVER. On the 19th of July 1895, after a short period of suffering, Mary Snyder, beloved wife of Moses Weaver, of Brutus, Emmet Co., Mich. Deceased was the daughter of Elias and Susannah Snyder, formerly of Freeport, Waterloo Co., Ont. She leaves her husband, four small children, father, two brothers and many relatives to mourn her early death, yet they have the blessed assurance of a happy reunion in the bright beyond. The Lord comfort the bereaved family.

MEYERS.—On the third of June 1895, in Bedminster, Bucks Co., Pa., Anna Meyers, maiden name Schimmel, aged 80 years, 10 months and 29 days. Buried at Deep Run on the 6th. Funeral services by S. Godshall and J. Gross.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

CROYLE.—On the 12th of July 1895, in Conemaugh Twp., Somerset Co., Pa., of diarrhoea, Wilbert Clair, son of Jacob and Elizabeth Croyle, aged 1 year, 9 months and 4 days. He was buried on the 14th in the family graveyard at Levi L. Yoder's. Funeral services at the house by L. A. Blough. Text, 2 Kings 4:26.

"Weep not for me, my parents dear,
Since I must go and leave you here,
I haven't I shall happy be,
Prepare yourselves to meet with me."

GARBER.—On the 31st of July, 1895, in Clinton Twp., Elkhart Co., Ind., Fanny Garber, aged 79 years, 9 months and 13 days. She was born in Lancaster Co., Pa., Oct. 18th 1815. The burial occurred on the 2d of August at Clinton. Funeral services by V. Lehman and J. S. Coffman. Text, 2 Cor. 5:1.

YODER.—In Alachua Co., Florida, Bro. John Yoder, aged 68 years. Bro. Yoder moved to Florida 8 years ago from Cass Co., Mo., and engaged in fruit culture. He was a consistent member of the Mennonite church and held his church in high esteem to the last and had a living hope in Christ as his Savior.

GROFF.—On the 26th of June 1895, in Providence Twp., Lancaster Co., Pa., Bro. Thomas Groff, aged 84 years, 11 months and 24 days. Eight years ago, on the last of November, while engaged in butchering, and in his usual health, he was suddenly taken with paralysis. He was carried to the house, and lay in a helpless condition until death relieved him. During the time of his sickness he seemed to be cheerful and reconciled to his lot, bore his afflictions patiently, and welcomed all who came to see him, and wished them well when they departed. Funeral services by Amos Herr, from Rev. 14:12.

LONG.—On the 25th of July 1895, near Dale Enterprise, Rockingham Co., Va., of dropsy of the heart, Eliza Long, aged 60 years, 9 months and 10 days. Death had previously been a frequent visitor to her home, and with the exception of two sons now absent, one in Ohio and the other in Mo., only one solitary survivor of a once interesting and happy family remains in the person of a grandson. The Lord be gracious to him in his strangely sad bereavement. Funeral service on the 26th from Weaver's church by J. C. Hagan and L. J. Heatwole, from 1 Thes. 4:13. Deceased was for 50 years a member of the Presbyterian church.

KAUFMAN.—On the 17th of July 1895, in Conemaugh Twp., Somerset Co., Pa., Lydia, wife of Andrew Kaufman, and daughter of Bro. Samuel and Sister Sallie Misher, aged 18 years and 2 days. She was married only about a month when she was taken sick of a fever and after a few weeks of sickness she died. Though young in years, with the prospect of a long life before her, she was taken away from her young companion and father and mother and many friends. Truly in the midst of life we are in death. She was buried on the 19th in the family graveyard of Levi L. Yoder. Funeral services were conducted by Jonas Blanch, Samuel Gindlesperger and L. A. Blough.

HERR.—On the 9th of July 1895, in Strasburg Twp., Lancaster Co., Pa., of cancer and dropsy, Mary, wife of Tobias W. Herr, aged 62 years, 1 month and 6 days. Sister Herr was a faithful member of the Mennonite church, she bore her afflictions patiently. The following Friday her remains were consigned to their last resting place at the Strasburg Mt. meeting house, where a large concourse of friends and relatives came to show their love and respect to the dear sister. Bro. Amos Herr spoke an appropriate discourse from Rev. 7:16, 17.

We miss thee in our house,
We miss thee, mother, in thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face.
We miss thy kind and willing hands,
Thy sweet and earnest care.
Our home is dark without thee,
We miss thee everywhere.

PORRY.—On the 28th of June, 1895, in York Co., Pa., Sister Susanna Porry, aged 77 years. Burial on the first of July. Funeral services by Martin Whisler in English and Samuel Myers in German. SAMUEL BAIRER.

GABLE.—On the 9th of July 1895, in Montgomery Co., Pa., of drowning, Bro. Jacob C. Gable, aged 63 years and 26 days. Deceased was found in Sprigle's Run in about 18 inches of water. He seems to have slipped on the bank, striking the back of his head on a sharp stone, rendering him unconscious, and, rolling or falling thence into the water, he was drowned. Bro. Gable was a faithful member of the Coventry Men. Cong. for many years, and will be sadly missed; yet we hope our loss is his everlasting gain. Four daughters and three sons survive him. His wife died over three years ago. The funeral on the 14th being able to get into the meeting house. May God comfort the stricken family in their sudden bereavement. J. B. HUNTSBERGER.

YODER.—On June 21 1895, at Smithville, Ohio, of pneumonia, Beulah Rebecca, daughter of D. Z. and Mary Ann Yoder, aged 10 months and 28 days. Funeral services at Oak Grove on the 4th of June, by C. K. Yoder, Samuel Longenecker and Benjamin Gerig, from Matt. 19:14.

"Dear little hands oft reached out to me,
Dear little form that sat on my knee,
Now it is still and silent for aye,
Angels have beckoned our darling away.
Still in the mansions so bright and so fair,
Up above the golden stair,
One little voice is singing to me,
Yes, I am waiting and watching for thee."

LEATHERMAN.—On the 25th of July, 1895, in Medina Co., Ohio, of paralysis, Susanna Myers, wife of P. C. Martin Leatherman, aged 64 years, 5 months and 5 days. Of her four sons and three daughters, one daughter has preceded her to the Spirit world. She was a kind mother and devoted sister, and bore her afflictions patiently until her Master called her to come up higher to join with the heavenly host and walk the streets of the New Jerusalem and sing the songs of Moses and the Lamb, throughout the ceaseless ages. The remains were buried on the 28th at the Union graveyard, followed by a very large concourse of relatives and friends, the house being filled to overflowing and quite a number outside. Services by D. Hostetter, and D. Garber from Wayne Co., from Job 19:25. Peace to her ashes.

ZOOK.—On the 6th of July 1895, in Pawnee Co., Kan., very suddenly of cholera infantum, Mamie Ellen, only daughter of Daniel and Mollie Zook, aged 3 months and 12 days. Her life was short, but very dear to us. She leaves parents and one little brother, and many relatives and friends to mourn. Buried on the 7th in the Pratt graveyard. Reading from Heb. 12:6 to end, and prayer by Bro. D. S. King at the house. Funeral at the school house by Bro. VanGundy, from Mark 10:14.

"The little crib is empty now,
The clothes are now laid by;
I am not dead, but sleeping,
Awaiting a crown on high.

So farewell, dear, dear mamma,
You nursed and watched me well;
But Jesus took your darling,
So mother, dear, farewell.

And farewell, dear, dear papa,
You to your bosom pressed
Your child, your Mamie Ellen dear,
Who now has gone to rest."

Sol. by her Parents.

SPRINGER.—On the 21st of July 1895, in Kulpsville, Pa., of general debility, Mary, widow of John Springer, in her 87th year. Four grandchildren survive her. Interment on the 26th at the Towamensing M. H.

BAIRER.—On the 29th of June, 1895, at Hanover, Pa., Sister Rebecca Bairer, maiden name Grubill, aged 62 years, 10 months and 8 days. Buried on the 2d of July. Services by Martin Whisler in English and John K. Brubaker in German. Text, Heb. 4:9. Peace to her ashes.

POTTER.—July 17th 1895, at German Springs, Oklahoma, Nellie Adelia, infant daughter of Elmer and Nina Potter, aged 8 months and 17 days. Funeral services at the German Springs M. H., by Simon Hetrick, from 1 Cor. 15:26.

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

HARNISH.—On the 26th of July, 1895, Susan Harnish, one of the oldest residents of Boiling Springs, Cumberland Co., Pa., died at her home, of old age. She was born Nov. 4, 1800, and was aged 94 years, 8 months and 22 days. She came to this county from Lancaster Co. She was the mother of seven children, six of whom survive her, Jacob, of Russell Co., Kansas; Christian, of New Bloomfield, Pa.; Mrs. Newman, of Lancaster Co.; Mrs. G. B. Herman, of Carlisle; Mrs. David Tanager, of Hanover, and Mrs. Gutshall, of Boiling Springs; also 37 grandchildren and 36 great-grandchildren. Her posterity numbers 80. She was a widow 51 years and although she was old in years, in her ways she seemed to be young. Her mind was unusually good for one so old. She could see to read without glasses. In this way she passed most of her time in her quiet room, where she sat in her chair nearly a year, not able to walk alone. We all loved to go to see her, and it always seemed a pleasure to her. The deceased was a member of the Lutheran church. Funeral services by the Lutheran minister of that place. Text, John 17:3. While our hearts bleed, we mourn not as those without hope, for we believe she is "safe in the arms of Jesus."

Then weep not for mother deceased,
Our loss is her infuente gain;
A soul out of prison released,
And freed from her bodily chain.

With songs let us follow her flight,
And mount with the spirit above,
Escaped to the mansions of light,
And lodged in the Eden of love.

Her granddaughter, MRS. J. G. E.

ITEMS.

—THE Chicago Presbytery has prohibited the use of fermented wine at its communion services.

—EYE diseases and blindness are very prevalent among the Arabs and negroes of northern Africa.

—ONE hundred and forty-eight persons were drowned in the collision of two Italian boats in Genoa Bay, July 21.

—MRS T. DeWitt Talmage, wife of the well-known preacher and lecturer; died at Dansville, N. Y., on Aug. 5, of nervous prostration brought on from fear of her husband's possible death at the burning of the Brooklyn tabernacle two years ago.

—A new invention has been made by which telegraphic messages, as they are received, can be printed on paper at the rate of 350 words a minute.

—REPORTS from the Orient state that the persecution and oppression of the Armenians continue. The state of affairs among these Christian people is evidently an extremely sad one.

—ELECTRICITY is about to be used as a motive power on railroads. The great Baldwin locomotive works of Philadelphia have combined with the Westinghouse Electric Co., and they propose to build motors that will run as high as 150 miles an hour.

—FOURTEEN men were killed by an explosion at the California Powder Works, at Pineole, California, on Tuesday. Eight thousand pounds of nitroglycerine and 2000 pounds of Hercules powder were exploded. The loss is estimated at \$250,000. Of the victims, nine were Chinamen.

—CHOLERA is reported raging in Japan. The officers of the city of Peking say that from the outbreak of the disease until the day the steamer sailed from Yokohama 1,183 deaths had been reported. The disease was brought to Japan by the forces returning from the war in China and Korea.

—In the cemeteries of Morocco, at either end of the graves, are placed little receptacles of stone, in which water is kept for the use of birds. This is a peculiar act of charity which the Arabs believe will be highly recompensed in the next life, and will tend to bring his family good luck in this.

—A new invention has been designed to prevent collisions at sea. At a recent test, the force from electro-magnetic coils stationed on board a vessel successfully influenced a chemically-prepared compass stationed some six miles away, causing it to set up an instantaneous peal of bells.

—PARTIES representing the syndicate of Chicago which is to construct an electric railway from Chicago to New York have been in Youngstown, O., inspecting the Youngstown, Niles and Warren lines, and it is understood will recommend their purchase, making them part of the proposed electric system across the country.

—A telegram from Tangier reported the other day that four loads of human heads were being brought to Fez, to show the Sultan that people were really punished for the last revolt. The telegram in the London Times says that the "heads were in a bad condition when they reached Rabat, and were resalted at that place, the work being done by Jews under compulsion of the government."

—A despatch from Ashland, Kentucky, reports the burning of the Roman Catholic Church of that place by the A. P. Association. The feeling has been very bitter between the two organizations and it is charged that the Romanists had threatened to burn the local public school building wherein the A. P. A. had been meeting.

The event is a most unpleasant episode, and provokes the thought that the community of Ashland and vicinity falls far below the ideal standard of American citizenship. Religious toleration is one of the corner stones of the Republic. It is not sufficient that each individual shall have perfect liberty to follow the dictates of his own conscience. This is easy and pleasant. It is equally a part of religious toleration that each shall extend to others that forbearance which he desires for himself.

—A Japanese troop train was wrecked on the sea wall near Kobe, Japan, by a heavy sea, on Sunday morning July 2d, and 140 Japanese soldiers perished.

—THE Utica mine at Angels Camp, Cal., which has been yielding \$100,000 worth of gold a month, is on fire. Flames were discovered in a slip near the 900-foot level. The men got out safely, but in a few minutes the mine was filled with smoke and gas.

—THE outrages and massacres of American and British missionaries in Ku Cheng, China, as reported in these columns some time ago, was later on discredited by many papers. Reliable information from China has however been received now, which states that the British missionaries were killed in a very cruel manner, and a number more were seriously injured. The report states also that while the Chinese officials try to blame the secret societies with these acts, a number of prominent Chinese officials are implicated.

—JAPAN is in doubt about the independency of Korea. She is meeting with great difficulty in establishing such reforms as will make that kingdom a valuable ally, and some of the Japanese politicians openly advocate the annexation of the kingdom so recently freed from the suzerainty of China. Thus far the Japanese have manifested great moderation and good judgment in the face of great triumphs, but success is dangerous, and it is earnestly to be hoped that they will not now imitate the example of Western nations by yielding to a desire for extended empire.

—SECRETARY of war Lamont, having directed General Copping to send troops to the scene of the Indian trouble, in Wyoming, to protect the settlers and compel the Indians to return to their reservation, four troops of cavalry have been forwarded accordingly. Along with the reports of the massacre of settlers by the Indians in Wyoming, comes word that the frontier rustlers who started the war have gotten themselves into safe quarters. This is the regular history of Indian wars. They are begun by aggressions by the class of rowdies who infest the frontier, and who stand to win by any trouble that occurs. The killing of a number of Indians who were hunting game, as under their treaty they had a right to do, sent the Indians on the war-path, whereupon the rustlers got out of harm's way, and the industrious settlers fall victims to Indian vengeance. The outbreak of an Indian war means an unusually large expenditure of Government money, and the rustlers get their pickings. In the end the Indians are whipped by the troops and sent back to their reservations; but meanwhile terrible atrocities are committed, great losses are sustained by the settlers, and the Government has to spend some millions of dollars before order is restored. Is it a question whether Horace Greely was not right about the cheapest way of settling the Indian trouble. His idea was that it would be a saving to board all the Indians at the Fifth Avenue Hotel in New York.

REPORT OF THE HOME MISSION.

JULY.	
Gospel meetings held.....	17
Cottage meetings.....	8
Children's meetings.....	3
Tracts distributed.....	412
Papers distributed.....	640
Visits to homes.....	62
New homes visited.....	3
Destitute homes found.....	3
Persons not attending public worship.....	11
Meals given to poor people.....	20
Persons given clothing.....	20

Business letters received.....	36
Business letters sent out.....	39
Visitors at the Home.....	22
Meals taken by visitors.....	35

DISPENSARY.

Private prescriptions given.....	45
Calls to homes.....	37
Teeth extracted.....	19
Surgical cases.....	1

FINANCIAL STATEMENT.

Amount cash on hand July 1.....	\$ 13 02
Amount received during month, including \$12.89, special donation to workers, and \$20 due Mission by note.....	385 28

Amount spent during month, including \$36.40 previously loaned to the Mission and \$1.61 special donation.....	\$388 30
Balance cash on hand Aug. 1.....	\$108 09

EXPENSES ITEMIZED AS FOLLOWS.

Groceries.....	\$ 34 97
Rent—May, June and July.....	204 00
Postage.....	4 30
Gas and gasoline.....	1 48
Unclassified.....	1 57
Dispensary.....	2 70
Charity, special donations.....	1 61
Remittances for money loaned.....	36 40

\$290 21

E. J. BERKEY, Sec. and Treas.

RECEIPTS OF THE HOME MISSION, JULY.

Daniel Weldy.....	\$ 2 00
Young People's Meeting, Holden, Mo. (stamps).....	2 00
Lena Eby.....	25
John A. Eby.....	50
Anna R. Fretz, Ont.....	5 00
Agnes Boyer.....	50
Church at Holden, Ont.....	16 50
Mrs. Henry Wismer.....	5 00
Young People's Meeting, Cullom, Ill.....	23 75
Berlin S. S., Ont.....	22 00
Snyder's S. S., Bloomington, Ill.....	7 50
Martin's S. S., Waterloo, Ont.....	2 00
J. Z. Detweiler.....	2 00
A. L. Buzzard.....	1 75
Bethel Cong. Mo.....	3 80
Selma Zook.....	5 00
Oak Grove Y. P. M., Champaign Co., Ohio.....	11 57
Clara Brubaker.....	1 00
Miss Adelle Yoder's Prim S. S. class, special donation for poor children in Mission S. S.....	1 61
Pleasant Grove church, Tazewell Co., Ill.....	50
A Sister, Shilmanstown, Pa.....	1 00
A M Cong. Howard and Miami Co's, Ind.....	3 80
Balance Due from Men Pub Co.....	40
David Keim.....	1 00
Columbus, Kan, per M. P. Co.....	5 00
C. S. Shertz.....	1 00
Sister H. R., per M. P. Co.....	5 00
A Brother, Gretna, Man.....	5 00
Mary (Burcky) Springer, Tiskilwa, Ill., per M. S. Steiner.....	1 00
Isaac E. Hershey.....	75
A Sister, Chicago, Ill.....	50
E. W. Waterloo, Ont.....	7 00
Maple Grove S. S. and Church, Topeka, Ind.....	24 70
Wideman's S. S., Ont.....	3 50
Y. P. Meeting, Jordan, Mo (stamps).....	1 80
Albionville Bible class, Pa.....	3 80
Long Green S. S., Baltimore Co., Md.....	3 00

Special donations to the workers for clothing, etc., from Jos. Berkey, \$10 89; E. M. Hartman, \$2 00; Elkhart Cong., \$10 00.

Donations not acknowledged here should be promptly reported to E. J. Berkey, Sec. and Treas., 18 W. 10th St., Chicago, Ill.

Again we request our friends to send donations by Post Office money order. Express money orders are not so handy, but very hard to collect. We have been identified at the P. O. Our acquaintance with business firms has not been extensive enough to receive identification at the Banks and Express offices.

E. J. BERKEY.

FREE WILL OFFERINGS.

Received during the month of July, 1895.

MISSION (Evangelizing).

Esther Eldenour, \$10 00; Susannah Wygant, \$1 20; Chr. Baumbach, \$2 00; John H. Hershey, \$2 00; A. Sister, Letort, Pa., \$2 00; A. Young Sister, Shepherdstown, Pa., \$2 00; Joseph Hill, \$2 00.
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TRACT.

A Brother, Gretna, Manitoba, 30.

G. L. BENDER, Treas.

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pm	pm	am
2 15	7 00.....Benton Harbor.....Lv. 1 00	6 45
1 18	6 09.....Niles.....1 57	7 41
12 39	5 09.....Elkhart.....2 34	8 15
12 17	5 08.....Goshen.....2 57	8 40
am		
11 25	4 15.....Warsaw.....3 51	9 31
10 10	2 55.....Wabash.....3 10	10 55
9 13	2 00.....Marion.....3 08	11 57
am		
8 16	12 45 Lv.....Anderson.....Ar. 7 25	1 20
am		
6 30	11 15 Lv.....Indianapolis.....Ar. 9 25	2 50
11 17	10 30.....Rushville.....3 11	
10 30	9 35.....Greensburg.....3 11	
9 35	8 30.....North Vernon.....3 15	
8 30 Lv.....Cincinnati.....Ar. 6 10		

Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.

Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles, 7:07 p. m.; arrives Elkhart, 8:10 p. m.

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ELKHART TIME TABLE.

No. 1, Going west, leaves.....6:30 a. m.	
No. 2, Coming east, arrives.....8:00 a. m.	
No. 3, Going west, leaves.....12:40 p. m.	
No. 4, Coming east, arrives.....3:35 p. m.	
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Semi-Monthly.

ELKHART, IND., SEPTEMBER 1, 1895.

Vol. XXXII. No. 17.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOELB.

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

BRO. J. S. HARTZLER, of Topeka, Ind., who had been visiting the churches in Illinois and Missouri returned on Aug. 21.

BRO. JAS. G. DETWEILER, of Bucks County, Pa., states in a letter of the 5th ult, that Bro. D. D. Kauffman, of Missouri was at that time holding services at the different houses of worship in that vicinity, and that the meetings were well attended.

THEODORE L. CUYLER, one of the most prominent preachers and writers of the age says, in speaking of his mother's influence over him that "it was her constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her untiring agency. If all mothers were like her, the 'church in the house' would be one of the best feeders of the church in the public sanctuary." The "church in the house" means much in every way, but especially so in the way of shaping the lives of the children.

USING, but not abusing, our talents will prevent us from losing them.

BRO. J. F. FUNK spent Sunday Aug. 25 with the congregation in DeKalb Co., Ind. The members there have been greatly encouraged of late by a number of accessions, and the interest in the work of the Lord is very good.

LET every Christian multiply his ways of doing good, divide the word of God aright, cancel everything that might prove a hindrance to his serving his Maker, add to his faith virtue plus knowledge plus temperance plus patience plus godliness plus brotherly kindness plus charity, and the result will be that he will become fruitful in the knowledge of the Lord.

WE must say again that articles sent to us without the writer's name cannot be accepted for publication. Nineteenth of such articles are of the "axe-grinding" kind and would therefore not be published anyway. We believe it to be right and beneficial to speak at the proper time and in the proper way of evils that may exist in or out of the church, but the writer who really loves his fellow men will not be afraid or ashamed to "reveal his identity" when he tries to correct any evils in a church or an individual. We would also say again that if anyone who writes for publication for some reason desires to have his name withheld, he need only inform us of the fact, although we believe it best that the name of the writer should appear with his article. But people with "axes to grind" and who wish to screen themselves from us and our readers at large by not revealing their names, cannot be accommodated here, and will save themselves some work and us the trouble of throwing such articles into the wastebasket.

If we steadfastly withstand Satan, he will soon cease to stand with us.

CHANGE OF ADDRESS.—Pre. Isaac A. Miller from Smithville, Ohio, to Tremont, Ill.

CHANGE OF ADDRESS.—Bro. C. Born-treger, from Huntsville, Logan Co., Ohio to Box 391, West Liberty, Ohio.

FIFTEEN MONTHS FOR ONE DOLLAR.—Beginning with the October 1 issue, THE HERALD OF TRUTH or HEROLD DER WAHRHEIT will be sent to any address in Canada or the United States to the end of 1896, for the small sum of ONE DOLLAR. Both papers to one address for the same time for ONE DOLLAR AND FIFTY CENTS. Sample copies free to any address.

BRO. M. S. STEINER who is at present visiting some of our congregations in the West, writes very encouragingly of the places he had visited and at the places where he remained long enough to hold a number of meetings, souls were brought to the feet of Jesus. May his work continue to be blest to the ingathering of many more souls.

THE little Waldensian colony in Burke Co., North Carolina has become affiliated with the Presbyterian Church of the South. While the early Waldenses were strictly non-resistant in doctrine and practice, some of them, through the influence of the Zwinglians relaxed their radical views on this point, as well as in the matter of baptism, for while the early Waldensian church practiced adult baptism only, and that by pouring, the modern Waldensians, through outside influence, have in time become more or less advocates of infant baptism.

BRO. J. S. SHOEMAKER of Freeport, Ill., is at present visiting the congregations in Lancaster Co., Pa.

THE excellent article in this issue, by Bro. J. K. Hartzler, on "Our Mother Tongue," was originally intended for the "YOUNG PEOPLE'S PAPER," but was considered more appropriate for the HERALD and hence appears in this paper. Bro. H. certainly treats this to our people important subject in the spirit of true Christian charity and we believe the article will be read with much interest and profit by all.

H. L. HASTINGS in an address on peace and arbitration at Ocean Grove some time ago gave an account of a soldier who went to his Colonel during the late war and said, "Colonel, I have been reading the New Testament and have come to the conclusion that I cannot be a Christian and fight; it is against the teachings of my Savior." "Well," said the Colonel, "suppose everybody was to think as you do, what then?" "Why we would all be at home with our families," was the telling reply. We might add that if the Southern slaveholders had read the Bible in the same spirit as this soldier read it, they would have ransomed their slaves, and there would have been no war.

PLAINNESS and simplicity of attire are certainly one distinctive mark of a true follower of Christ. Plainness of speech, and simplicity in all things is just as certainly another characteristic, and, as such, should be observed more generally than it is. Especially is this necessary with the minister in the pulpit. Along with his plain appearance he should study to be plain in his language, simple in his manner and gestures, avoiding all unnecessary pulpit antics or ludicrous poses, such as making it a habit of standing with his head thrown far back and his hands continually gesticulating toward the ceiling. Nor do we believe it to be strictly consistent with the Christian doctrine of plainness for a man to speak so rapidly and enunciate and articulate so carelessly that his words can not be well understood. Brethren be plain in your way of speaking, in your mode of expression, in your choice of language, in pronunciation, in other words, say *carefully* and thoughtfully what you wish to say, if you wish to speak *effectively*.

FRESH outrages against the missionaries are reported from China. A number of native converts have been massacred, and the American mission at Foo Chow has been placed in imminent peril. The Chinese seem to think that their recent reverses in the Chino-Japanese war are due to the presence of these missionaries. The bright hopes which some ultra, optimistic friends had that through the war the closed doors of China would be opened for missionary work have so far been the very opposite of fulfillment. The war has not accomplished what its friends expected, and without the Divine intervention of Him who said "Thou shalt not kill," and who often turns even the evil of men to good account, the result of the war will not be favorable to the workers of peace.

For the Herald of Truth.

A WORD TO PARENTS.

"Do we always feel the responsibility resting upon us as fathers and mothers? and 'Do we do our duty to our children?' are two very important questions that should have our careful and prayerful attention. Solomon says, 'Train up a child in the way he should go, and when he is old he will not depart from it.'"

Words cannot express the power for good or evil that lies in our doing or neglecting to do our duty in this respect. If we instruct our children in the way of righteousness, and they obey or follow, our instruction, the effects may go on from one generation to another and we may perhaps be the means of bringing hundreds, yea, thousands of precious souls to Christ, long after our departure. If on the other side we neglect our duty, the effects will likewise be seen from one generation to another, and thousands of souls may perish in heathendom and ignorance just through our carelessness towards our offspring.

We sometimes hear of parents teaching their children to swear, which we will all consider very wrong, but let us not forget that our power for evil may not only be in teaching our children evil things, but also in neglecting to teach them good things, because we will not only be held responsible for the evil things we do, but also for the good that we leave undone, while we have an opportunity. (I would have you bear in mind that we are just considering the parents' side of the question, and not that of the disobedient child, as often a child goes astray who was raised under good instruction.)

We are taught in the word of God to raise our children in the "nurture and ad-

monition of the Lord." Therefore, it is our duty as fathers and mothers to admonish our children to become obedient to the word of God, and to follow His footsteps, and also to warn them of the dangers which they are liable to meet in this life. It is also our duty to set before our children a good example. If we would give a child good advice, and would ourselves do just the contrary, our influence for good would be very weak. Therefore we should set a good example. The old saying, "Actions speak louder than words" fits this case as well as any other. I find myself unable to do justice to the subject as space would not permit to go into all its details, as there are so many things to instruct children under different circumstances.

One point I cannot help mentioning, a matter which grieves me very much to see, namely this, we often see dear brethren and sisters dress their children in all sorts of ruffles, feathers and foolish things for the sake of fashion, and to please the eyes. John says, Chap. 2:16th verse, "The lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." If it is not of the Father, it does not belong to our children.

The innocent are free, but we sometimes see that parents dress their little ones in such fashionable clothes that they would not wear by any means themselves. The apostle Paul in his letter to the Romans, chap. 7:28-32 verses, enumerates some of those things which he says are not convenient, and says, "Who knowing the judgment of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them." We notice here that we will not only have to answer for the things we do, but also for those we like to see others do; we "cannot serve two masters, we must hate the one and love the other." If we do not hate everything sinful, we do not love God as we should. "All unrighteousness is sin."

Who would dare to call this righteousness? If not righteousness, it is unrighteousness, therefore sin. Now, if we take pleasure in dressing our dear little innocent children in the styles and fashions of this world, are we any better than if we ourselves were conformed to this world? It sometimes occurs that children themselves would even sooner be dressed plain in "modest apparel (which the writer has seen himself) than to be dressed according to fashion." A certain young girl, who associated with other girls who dressed more plain, and wore the prayer head covering, once told her mother, "If you would have dressed us plain when we were little, we would now be plain too, but now we are ashamed." Dear brethren and sisters, in faith, should we not take more pains to teach our children to love the plain and simple doctrines of

Christ, than to teach them to love the foolish things of this world, from the very lips of the mother? As it seems the temptations and allurements increase constantly to draw our young people away from that straight and narrow path which leads to life, so must we employ extra means and energy to withstand the adversary of our souls. Let us be careful not to be in either extreme, religious formality or worldliness.

I will leave the subject to our careful consideration, hoping that if any should have a different opinion, that we can charitably bear with one another, but let us "make our calling and election sure" as the day may not be far distant in which we will have to give an account of our stewardship. May God grant us all grace to live such a life that after we are done here in this world of trials, and tribulations that we may meet in a better place, where there is joy and happiness forever more.

JOHN W. WEAVER.
Spring Grove, Lancaster Co., Pa.

For the Herald of Truth.

SIN AND WEAKNESS.

Through a misconception of what constitutes sin, many a one has been led into wrong convictions, or rather, by taking extreme views of either side of sin, people have gone in the wrong direction. On the one side, some one will hear or read that, "Whoever is born of God does not commit sin," and, knowing that he is not perfect, and through weakness commits sin in the flesh, thereby he becomes entirely discouraged.

Others will look at it in a different light, and will think that these evils, which we, who have accepted of Christ, are doing daily, are only weaknesses and not sin, and we are not held accountable for them. Are not both of these taking extreme views of the matter? While it is plain Scripture that "Whoever is born of God doth not commit sin," yet if we look at it in the right way this is easily understood. Certainly our bodies do commit sin. We do not claim that they are born of God, but our spirits, the part that is born of God does not sin. But if we sin in the body with the consent and will of our spirit, it is a sure proof that we are not born of God.

I do not purpose to enter into the discussion of sanctification; the purpose is to show to us that the evils and the wrongs which we do, through the weakness of the flesh, after we have accepted Christ, are sins, and we must repent of them.

We often hear it said that such sins are not imputed to us, but Paul says that "sin is not imputed when there is no law." (Rom. 5:13) and John says, "sin is the transgression of the law," (1 John 3:4). This makes it very plain that when the law of God is transgressed it is sin,

whether it be through weakness, or through contrariness or temptation or in whatever way it may be committed, and just as soon as we realize that it is sin and do not repent of it, it will be written against us in the "Lamb's Book of Life." Certainly no sin will be written against us before it is committed, and if we are striving to do the Master's will, and through weakness be led into sin, we will at once see our condition and repent of it.

Peter denied his Lord through weakness, and yet it was sin, and he had to bitterly repent of it. Christ, before His crucifixion, said, "The spirit indeed is willing, but the flesh is weak." That was a weakness, but not a sin. When we are tempted to do an evil, that is a weakness of and in the flesh, and if we yield, it is a sin, and no more only weakness.

We may be tempted to do wrong, and the flesh might desire to indulge in it, yet our spiritual strength in the Lord will overpower the temptations, and not allow the body to yield to them. We have a right to call that weakness, but let us not call the little sins which we are daily committing, only weakness; let us call them *sins*, and then we will strive harder to overcome them and to live a life pure and holy before the Lord. As long as we try to justify ourselves with the thought that we can do almost as we please, and call all wrongs weakness and not sin, then we surely are weak and need to be quickened by the power of the Spirit of God with deeper convictions. "Blessed is he whose transgression is forgiven, whose sin is covered." Psalms 32:1.

ED. MILLER.

For the Herald of Truth.

OUR MOTHER TONGUE.

No language is so dear to us as that which we learned from our mothers. It matters not if it be not the polished language of the educated. A *patois*, simple and sometimes blunt, like the Pennsylvania German, the Swiss German, or the Scottish, or the Yankee English, if it be our mother tongue, hallowed to us by the many tender associations of childhood, when we knew nothing of sin and sorrow, when everybody seemed good and Heaven was very near, then that mode of speech is to us nearer and dearer than any other ever can be. No one need therefore be surprised if old people sometimes are grieved when they see another language displacing their mother tongue in their religious services.

Among the languages brought to our country by its early settlers were the English, the Swedish, the Spanish, the German, the French. Churches were established wherein these languages were used; but, in the development of our country, it has come to pass, in the Providence of God, that the English language has won the precedence. To-day

it is the language which prevails in the churches, in our schools, in business, in law, in society. The English language is still gaining, while other languages are losing ground in our country.

The time has come, in many churches wherein the English language has not been used, when a pressure is felt in favor of introducing some English. This pressure comes principally from the young people; but there is an increasing number of middle aged and old people, who, looking carefully over the field, have been convinced that a gradual change is desirable, it not absolutely necessary to the welfare, and indeed to the future existence of some of our churches.

Many readers of this paper are the descendants of families who lived in Germany and Switzerland in the days of the Reformation. From there some were driven, by religious persecution, to the Palatinate where their German and Swiss German were modified by contact with the German dialect of the Palatinate. Then they came to America at different times within the last century and a half. Here their German has absorbed many English words and adopted some English idioms. As the outcome, we speak not the German, nor the Swiss German of our forefathers in Europe, nor yet the purer German spoken by our grandfathers when they came to America, but we speak the mixed English-German *patois*, which, in our day, prevails in many parts of the United States under the name of Pennsylvania German. For instance, the Pennsylvania German man of to-day might say: "Der Tschan hot's Boghie firscht rate k'fixt," a sentence that may pass for colloquial Pennsylvania German, yet of its seven words only two are of German descent. That man's grandfather probably would have expressed the same fact, without any words of English origin, by saying: "Der Hans hat's Waegle gut z'recht gemacht." Possibly this grandfather's grandfather, back in Switzerland, would have said, in words and pronunciation still different: "Der Hans hetz Waegle raecht ufgruest." Thus we see that our mother tongue, like all spoken languages, is changing constantly. It has changed in many respects since the days of our grandfathers, and it differs so far, in form and pronunciation, from the language spoken by our forefathers in Germany and Switzerland that were we to hear the language they spoke, we should have difficulty in understanding it.

Let us turn from the changes in our language to look at some changes which have taken place in our social and religious environment.

Seventy-five years ago "the backwoods" reached as far east as central Pennsylvania. There were no railroads then, no public schools, and but few good roads. Mails were few and postage high.

Our grandfathers read their German Bibles, German books, and a few German newspapers. They spoke and taught German in their families. They sent their children to schools where German was generally taught along with English, and took them to religious meetings conducted exclusively in German. Their families grew up better acquainted with German than with English.

Today the same localities are cleared and settled. Railroads, and improved public roads, with cheap mails several times every day in the week, have greatly increased intercourse with the world, bringing along also many of the temptations and sins of the great cities. People come and go and live all around us. English is spoken everywhere. We do our business in English. We write our letters in English. We send our children to English schools and some of our children do all their reading in English. As an instance of the change to English, in our public schools, this county of Mifflin, in central Pennsylvania, may serve: forty years ago German was generally taught in every neighborhood where it was wanted. Last year, in only one public school of this county was there any effort made to teach German, so our county superintendent informs me.

In a few of our old congregations, who have no Sunday schools, a private school is open for a short time in the winter. In congregations who have Sunday schools, a lesson is given in German once in a week or two. But with inexperienced teachers and but little or no study of German at home, we have come to realize the fact that some of our young people cannot read German, some can pronounce the words but understand so few of them that they are unable to read the Bible or hear a sermon in German with interest and edification. They read German with difficulty and lack of interest, because to them, it is hard and not well understood. When they turn to English, it is easy and plain, because daily drills in the public schools and much practice have made it so.

If this is a fair statement of the condition which confronts us in some of our congregations, then the growing call for some English in our religious meetings can not be considered out of place.

Those who desire a change to English, where German has always been established, should not ask or expect much at once. Where there are people, especially old people, who have been accustomed to German all their lives, it would be selfish, and therefore not Christlike, to expect them to give up the dear old German hymns and the familiar German version of God's word for *all* English. But nobody asks or expects that much. Many however are asking that a *part* of our religious exercises be in English. That request seems so reasonable, that to re-

fuse to consider it and to take the ground that *there must be no English whatever*, because "Ich bin's net gewohnt und ich gleichs net" is as bad as it would be for those who want English to insist on *all* English at once. Did anybody ever learn that way of thinking and speaking from Jesus? "What would Jesus do?" It is safe to say that He whose great love brought Him into this perishing world to seek and to save the erring and the lost would not hesitate about changing from one language to another, if He might thereby win and hold some who otherwise would be in danger of being lost with the world.

Young people and old people, let us in this matter, "Be kindly affectioned one to another; in honor preferring one another," according to Romans 12:10, praying fervently, that, in this, as in all things, "Thy will be done in earth as it is in heaven."

It shows the presence of a Christlike spirit, when old and young, as far as they are able to do so, join heartily in the singing and listen attentively to the preaching, whether these exercises be in English or in German.

It shows a Christian spirit, when each is willing to sacrifice something, for the other's sake.

When people get along in Christian love while their usage and preference in language is divided between two languages, it shows the presence of the Spirit which united and held together people of so many different languages and races at Jerusalem, Acts 2:9-11.

"Blest be the tie that binds

Our hearts in Christian love."

McVeytown, Pa. J. K. HARTZLER.

THE OLD TESTAMENT ON WAR.

The address of Mr. H. C. Hastings, the well-known editor and lecturer of Boston, Massachusetts, followed, which he what he said, as well as for the way he had of saying it, was specially effective.

If any one wants to know of what it means to be at war they would do well to hear or read the itemized account of its more frequent ills, atrocities and woes, with which he opened up the subject before him, ending his account of each as he described them one by one, with that expressive phrase "This is war."

All who heard it favored peace for once, and peace at almost any price, whether they would have done so before or not, perhaps, or would be sure to now.

But he went on to speak of war according to the Old Testament critics, some of them as a "Divine appointment," showing that what they seemed to think about it was incorrect and out of

place. To speak of God for instance as taking pleasure in evil of any kind was wrong—mental or physical as well as moral—much more that of war, the aggregate of evils.

He was averse to war. And when for any cause His people might be forced to fight, He far more frequently than not would interfere to save them.

This He did in their going up out of Egypt, when in front of Pharaoh and his men of war, with the sea before them and mountain heights on either side.

Rather than have them fight there even for their lives He made a way of deliverance for them through the waters. So, too, he said, that instead of letting them fight for passage way at Jordan, He brought them through dry shod, though all its banks were overflowed, without the fear of peril by the sword.

And when they came to Jericho He gave them that, how strangely, too, without a blow, except by word of mouth or shoutings and a ram's horn serenade.

Similarly in their battle with the four kings "they were more which died with hailstones than them whom the children of Israel slew with the sword" (Jos. 10:11).

And it was largely so with Gideon, whose following did more with the 300 pitchers in one hand and trumpets in the other than all the hosts of Midian, Deborah and Barak when the Lord himself is said to have discomfited Sisera and all his chariots and all his host before them—until at last he brought us to the witnessing of Joshua about it, when in the presence of the elders of Israel and of their judges and their officers he said: Thus saith the Lord God of Israel, "Ye went over Jordan and came unto Jericho. And the men of Jericho fought against you—the Amorites and the Perizzites and the Canaanites and the Hittites and the Girgashites and the Hivites and the Jebusites, and I delivered them into your hand. And I sent the hornet before you which drove them out from before you, even the two kings of the Amorites, *but not with thy sword nor with thy bow*," (Josh. 24:11-12).

These and corresponding scenes so fully entered into life before us as he went on to name them steadily and clearly, few if any hearing what he said could have wished for anything more forcible. Nonresistance with the God of Israel at hand would have at any time prevailed.

Having shown, however, the ills and pains of war, with then the will of God against it as a rule, even in the Old Testament scriptures, he goes on to speak of war—all war—as needless before a willingness to be at peace.

The address of Mr. H. would have satisfied any audience. It was admirably clear—everywhere in touch with those who heard, and all could hear him throughout the largest auditorium of the

Atlantic seaboard, and it was every way conclusive. All who can will be doing well at any time to hear him on this or other themes.

During this address the loiterers were attracted from the doors to the front and there remained until he finished, and Bishop Taylor's benediction closed the conference.—*Christian Arbitrator*.

For the Herald of Truth.
"GO YE."

On the beautiful Mount of Olives, about nineteen hundred years ago, transpired one of the most solemn, yet glorious spectacles that the world has ever known. Jesus, the Redeemer, the Savior of mankind, who spoke as never man spoke, whose life was one long day of self denial and blessing and love for others, here in a little meeting with His chosen ones gave them His last personal talk, His parting commission and His parting blessing.

Parting words are sacred treasures. The last words of dear ones have often turned the current of a life. They often are the gentle monitors of good to guide us in the heavenly way and lights along the path of duty.

Think, then, of the solemnity of this scene on Mount Olivet. To His followers Jesus is saying, with a heart as full of love to the benighted heathen as to His own disciples: "Go ye therefore and teach all nations." How the hearts of these disciples must have thrilled at the thought of the great responsibility entrusted to them. How they must have longed to carry out the work so lovingly given them. So they went, these men, after they were anointed with power from on high, went to suffer frightful torments and death. All their life was but one purpose; that the life of Christ should be spread abroad among earth's millions until it should cover the earth as the water covers the sea; but the heroes, dead and dying, left their task to the present generation. The great commission is then direct for the Christians of to-day; and it comes to us as distinctly as it came to the listening ears of the disciples on Mount Olivet. It still comes from the same source. Although we may never see the Mount of Olives and the form of Him who, we believe, with outstretched hands, included all the disciples in the work, ascended into heaven that day.

Yet even now He is with us, and I have been wondering whether we realize that He to-day longs to save all the world, as much as He ever did.

Brother and sister, you and I each have some part of this command to fulfill and it may be that the Savior, who has so sacredly entrusted the work to us, must look with sorrow upon the work that we have neglected. "Jesus would save, but there's no one to tell them." If our Sav-

ior had not intended that all Christians should help in this work, might He not have sent Peter and told John to stay closed at home? Each one was commissioned to help, if not by doing great work, yet some work is to be done. Our Savior's loving heart and saving hand is for us all, and He knows that if His followers are in earnest about saving souls and working for Him, the "home" work will not suffer, for statistics tell us that churches as well as individuals, who work most in spreading the Gospel to others, will have all the more spiritual life in the "home" work. Oh, for more devoted ones, who are willing to obey the great commission! O for many hearts, hands, lives and means, consecrated to the service of Him who has done so much for us! May He give us grace to see the awful necessity of this work; may He help us to realize that while we argue about this work, and plan, and find fault with some ways of working, these souls, in all the world, are hastening on to their doom and we so slow to act.

Oh, may God help us to do His will; then and then only is that sweet promise, "Lo, I am with you," ours. L. Z.

For the Herald of Truth.
HOPES AND HINDRANCES.

The Bible teaches us that comparatively few travelers are found on the narrow way that leads to heaven, yet you may question almost whom you will on the subject of the future life and you will almost invariably receive an answer expressing a *hope* once to die happy. This would seem less surprising and more consistent were it not for the fact that very many of those expressing such a hope have not yet professed Christ, and at once frankly admit that they are yet living in their sins. While it is true that not all who have made a profession of religion and say Lord, Lord, shall enter into heaven, it is equally true that those who know and acknowledge that they have as yet never accepted Christ, can in their present condition never enter the abode of the blest, and the question at once arises, Upon what is their hope based? Evidently upon a long life that gives them a continued opportunity to turn at their own chosen time, or else deathbed repentance, and the chances are greatly in favor of such a hope being eventually frustrated. When the summer is ended and the harvest past, they will, in all probability, not be saved.

There are perhaps few Christians who have not a knowledge of persons excusing themselves for continuing to live in sin on the ground that they are afraid if they would attempt to live a new life, they could not deny themselves everything that is sinful, or would be unable to obey *all* the commands of Christ. If we still rely upon self that would be the

case, but self must also die with our old Adamic nature and the new man in Christ put on. The fact is such persons take a wrong view of conversion, expecting the fruits of conversion to precede repentance, or to become full grown persons in Christ all at once instead of becoming new born babes in Him and then growing in grace. The great trouble with many lies in the fact that they first want to become pretty good, or do some great things before they repent, instead of coming just as they are. To show the fallacy of such a course of reasoning let us imagine Saul of Tarsus on his way to Damascus persecuting the Christians. When he was struck down and his true condition revealed to him, he did not plead, "Lord, I would at once repent from this sin and be baptized, but I fear I would not be able to keep all the commands; I might not become able to love my enemies as I should, or to overcome the lusts of the flesh; I want to become better before I yield myself to Thee. I will not repent until I know I can hold out faithful to the end." Had Saul reasoned thus he would no doubt never have been converted and become the great apostle Paul that he did. God's grace was sufficient for him, and it is amply sufficient for you. First comes faith in God, repentance and conversion, then, if we are born anew, we will naturally follow the fruits of the new life in Christ. When the heart once becomes right, everything will naturally become right; our desires will be changed, we will love our enemies, the love for the pleasures of the world will vanish, and our life will be hid in Christ who will then help to fight the battles through life. His commands are not grievous, but His yoke becomes easy. We must first come down to the foot of the cross and there unload our burden of sin before the way will lead us heavenward. Then that which seemed foolishness to the world, to the natural man, will become our pleasure.

Perhaps one great hindrance to the cause of religion is that many unconverted persons find their way into the church militant. It is only when we have a valid reason to give for the hope that is within us that we may expect to be saved. The fact that we are members of some religious denomination alone is not sufficient evidence that our names are written in the Lamb's book of life. Such denominations may be composed of living and (spiritually) dead members. If we search the Bible we will soon discover that an active Christian life is sure to follow a genuine conversion. Our light cannot be hid, but will reflect the image and nature of Christ; neither will a faithful servant refuse to labor honestly and openly for his master. If we are the servants of Christ we are also willing to labor for His cause.

The reason so many church members seem to be much less concerned about spiritual than worldly things is evidently because the world is dearer to them than Christ. Simon the sorcerer was after his baptism still in the "gall of bitterness." His heart was not yet right in the sight of God. What happened then may happen now, that not all professors are Christians. One great danger is when there are heartless, lifeless, apathetic members in the church who may never have experienced the new birth, but have only ceased longer to be open, rebellious sinners, that others may be led to pattern after them and accept that as a standard of a Christian's life. Christ is the only perfect pattern. If we are His we will willingly do whatsoever He has commanded us to do.

To those who are yet rejecting the offers of salvation on the ground that they fear they could not do all Christ commands His followers to do, after they yield themselves to Him, we say in the language of Jesus himself, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." A. METZLER.

WHAT KIND OF CHURCH WORK WILL HELP?

Will ritualism save? Then what is called the "High Church" section of the Episcopalians ought to be in the lead. Will discarding sweet music meet the case? Then the Roman Catholic church should be the most successful in winning souls. We need something above and beyond all this. To resort to musical entertainments rendered by a choir, or secular or sensational subjects treated by the preacher on Sabbath evening in order to draw the congregation, suggests an admission that never should be made—that the gospel has lost its power to draw. That the words of our Saviour have lost their effect: "And I, if I be lifted up from the earth, will draw all men unto me." What is the order of service in the best known church in Christendom—which was and is the best attended church in England—Spurgeon's tabernacle? There is neither organ, nor choir, nor ritual of any kind. The simplest kind of service in form and doctrine, yet the people, by thousands, delight to attend. The best and most deservedly popular men of our day are those who believe in the efficiency of the old gospel, and preach it in its purity and power. . . .

What we need is a new Pentecost. The drink curse, the corruption that threatens all morality, the pollution of the higher nature, the secularization of the Sabbath, the antagonism between capital and labor, the crimes which make us shudder, the poverty and

misery in many districts, the indifference to religion manifested by the masses,—all these are problems the church must solve. No other power can do so satisfactorily. But the church can do so by lowering the standard, nor by changing the divine ordinances, nor by the substitution of any other gospel.

Those who have studied Christianity from its inception to the present time, must recognize the fact that there is in it that which is more valuable than intellect or culture; more convincing than logic; more persuasive than oratory; more potent than gold and silver or all they can command.

It is the fullness of the Spirit. The gift of the Holy Ghost. This is the promise of a loving Saviour.

Our Jesus is gone up on high
For us the blessing to receive:
It now comes streaming from the skies,
The Spirit comes, and sinners live.

For the Herald of Truth.
THE OPEN DOOR.

"He that openeth, and no man shutteth."—Rev. 3:7.

The Lord Jesus is the door set open by God for salvation. Oh, what a divine and precious door is this. Christ is the door of pardon, Christ is the door of justification. By Him all who believe are justified from all things. Acts 13:39. Oh precious and sacred privilege—access to God in prayer, with a true heart. Jesus is the open door to the tried, tempted, sorrowing people of God. It is freely open. Over the portal of this door it is written, "By grace are ye saved." Christ is too narrow a door for any who seek to enter bearing the load of their own works; for any who enter not poor and despondent, cannot be of Christ's people. Many will exert their utmost to close this open door against you. Satan will strive to close it; the world will seek to close it; but Christ says: "Behold, I have set before you an open door. I am he that openeth, and no man shutteth." Enter then while the door is open. Many trials and temptations we must bear in this world, but they are all for our good.

L. B. ZIMMERMAN.
Shiremanstown, Cumberland Co., Pa.

ADAM'S TRANSGRESSION.

Our first parents in the Garden of Eden, after they had sinned, were afraid, and consciousness of sin or transgression (for sin is the transgression of God's law) filled them with fear and they fled before God and hid themselves. But God was not willing that His creatures, created in His own image, should thus remain under

the dominion of sin, death and the devil, and He called them, just as every sinner now is called, to repentance. He asked the question, "Adam, where art thou?" Not that He did not know where they were, but to humble them, and bring them to realize their condition. Are you now like unto me? Do you now possess that innocency, that sinlessness in which you were created? No. The consciousness of guilt was upon them, and with fear and, we must believe, with penitent heart, Adam acknowledged and confessed his transgression. He did not in his answer to God try to put the fault on Eve, and Eve on the serpent, but they made a true and honest confession, stating the facts just as they had taken place.

If they would have come to God with a lie on their tongue, as Cain did, they would have found no mercy; but by honestly confessing their sins and sincerely repenting of them, God, whose chief attribute is mercy, gave them the promise of a Redeemer, a Deliverer, the woman's seed, which seed, Paul says, "is Christ." They believed God's promise and thus were justified by faith in that Saviour, who was slain from the foundation of the world, and thus by repenting of their sins and confessing them, and faith in Christ, in accordance with the promise of God, they received the righteousness which is by faith, of which Paul writes in the 11th chapter to the Hebrews. God also clothed them with skins which were, no doubt, obtained from the animals which were slain in sacrifice, and this was the first shedding of blood of which we have any account, and "without the shedding of blood there is no remission of sins."

These coats or garments of skins are also a figure of that wedding garment (Rev. 19:8) purchased by the atoning of that blood which taketh away the sins of the world, and which was shed on the cross for all that repent and believe from Adam unto the end of time.

That our first parents had repented of their sins and believed in the promise of God, is most conclusively shown from the fact that Eve, when Cain, her first son was born, said, "I have gotten a man from the Lord." They had accepted the promise and were already looking forward to its fulfillment, and their hearts were filled with joy in the hope that this might be the promised one, though he was so far from it, that he became the murderer of his own brother. Had they not repented and believed they could not have been restored to the favor of God, neither have received nor enjoyed the promise.—*Mennonite Church and her Accusers.*

If you want to be filled with the Holy Ghost, obey; if you want to keep filled, go right on obeying.—D. L. Moody.

SUNDAY SCHOOL LESSONS.

LESSON X.—SEPTEMBER 8.

CALEB'S REWARD.—Joshua 14:5-14.

Golden Text.—He wholly followed the Lord God of Israel.—Josh. 14:14.

INTRODUCTION.

Time.—B. C. 1451 to 1445.—Caleb's inheritance was given him at the close of the conquest, which occupied about six years.

Place.—The place of distribution was Gilgal. Caleb's inheritance was at Hebron.

JOSHUA was the leader of the people, and commander-in-chief of the Hebrew army. He was about 90 years old at the conclusion of the conquest.

CALEB was the son of Jephunneh, a foreigner by birth, yet an honored Israelite. Joshua 15:13 seems to indicate that he came of the Edomite tribe mentioned in Gen. 36:15, 42. Of the twelve spies sent from Kadeshbarnea to spy out the land of Canaan, Caleb and Joshua were the two faithful ones who brought a good report.

CONNECTING LINKS.—The defeat at Ai; the stoning of Achan; the capture and defeat of Ai; public blessings and curses at Ebal and Gerizim, the trick of the Gibeonites; the battle of Beth-horon; the conquest of the south; the conquest of the north; the division of the land.

LESSON TEACHINGS.—Put before a boy a picture of an old man, full of grace and wisdom, "ready to depart and be with Christ," and he will appreciate it. "The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 16:31.) There are few young people but what imagine that they will be godly in their old age. Here we see a godly old man's reward. It is a touching picture. There are but two old men in the Hebrew nation, Joshua and Caleb, their leaders. All who had crossed the Red Sea with Moses 45 years before had died in the wilderness except these two. These two alone believed in the power of God to give them the land and so reported when the spies returned. They boldly stood by their report when the people were about ready to stone them to death. Many a Sunday school scholar who gets interested in the picture will have a momentary impulse in his heart that will make him say within himself, "I, too, will be a Caleb. In my old age what a happy Christian I will be!" But when did Caleb begin to serve God? No doubt when he was young, though we are not told exactly. His reward was not for a godly old age, but for a godly long life. Even if we admit that our last days should be particularly devoted to God, when are our last days? Perhaps now. It may be that the boy of ten or twelve may have lived through four-fifths or five-sixths of his life. The lesson teaches us to be faithfully engaged in God's service now.

DAILY READINGS.

M. Caleb's reward. Josh. 14:5-14
T. The promise. Deut. 1:22-36
W. Whole hearted trust. Prov. 3:1-10
T. True mastering fear. Psa. 112
F. Trusting in the Lord. Psa. 37:1-11
S. Reward of the upright. Psa. 37:27-40
S. Reward of following fully. Mark 10:23-31

LESSON XI.—SEPTEMBER 15.

THE CITIES OF REFUGE.—Josh. 20:1-9.

Golden Text.—Who have fled for refuge to lay hold upon the hope set before us.—Heb. 6:18.

INTRODUCTION.

Time.—B. C. 1444, at the close of the conquest.

Place.—The Israelites were now at Shiloh (place of rest, chap. 19:51), the place of the tabernacle, near the center of Palestine. It is seventeen miles north of Jerusalem, on the road between Bethel and Shechem. The ark remained here for three hundred years.

THE LEVITES.—It will be noticed that the tribe of Levi has no section of the land assigned to it. To this tribe 48 cities were allotted, and they were supported by a tithe of all the produce of the land. This arrangement was for the purpose of leaving them free to give their whole time to the religious and educational work of the nation.

THE CENTER OF WORSHIP.—The religious capital was Shiloh. Here the tribes were to assemble three times a year, spending a week, celebrating each festival. These feasts brought the people of the different tribes together, kept them acquainted, and bound them in social unity.

BLOOD REVENGE.—The system of "blood revenge" was not established in connection with the cities of refuge, but was an institution greatly abused and calculated to do immense harm. The Mosaic or divine provision, as given in this lesson, was of beneficent design, seeking to modify and wisely utilize a long-established custom. Blood revenge was regarded as a duty which devolved upon the nearest relative of a murdered person to slay the murderer. It prevailed among all Asiatic nations. The Greeks and Romans possessed "cities of refuge." In Europe the custom of blood revenge is still prevalent in Corsica and Sardinia. Not many years ago blood-feuds still existed in Ireland. Something near akin to this is occasionally heard of as most sanguinary family feuds, on the frontiers or in some isolated mountain regions. The spirit and teaching of Christianity, if practically applied, would put away all necessity for cities of refuge, destroy all family feuds, blood feuds, blood revenge and prevent even the execution of criminals.

DAILY READINGS.

M. The cities of refuge. Josh. 20
T. Purpose explained. Deut. 19:1-13
W. The law of refuge. Num. 35:9-15
T. God our refuge. Psa. 91
F. A safe refuge. 2 Samuel 22:1-20
S. True rest. Matt. 11:25-30
S. Sure and steadfast. Heb. 6:13-20

LESSON XII.—SEPTEMBER 22.

JOSHUA RENEWING THE COVENANT.—Josh. 24:14-25.

Golden Text.—The Lord our God will we serve, and his voice will we obey.—Josh. 24:24.

INTRODUCTION.

Time.—B. C. 1426, eighteen years after the last lesson.

Place.—The great assembly for renewing the covenant was at Shechem, between Mounts Ebal and Gerizim. The religious capital was still at Shiloh.

PARALLEL EVENTS.—The covenant on Mounts Ebal and Gerizim twenty-five years before (Josh. 8:30-35; Deut. 27:1-10); the covenant at Mount Sinai (Ex. 19:1-25); the covenant in the plains of Moab (Deut. 29:1, including Deut. chapters 27-30); Elijah at Carmel (1 Kings 18:19-39).

THE INTERVENING YEARS.—The eighteen years that immediately followed the six years of conquest were comparatively years of rest. Although the Canaanites were not wholly exterminated, yet the people gave themselves to the positive work of settling down as prosperous citizens of the Promised Land (21:43-45). The soldiers of the two and a half tribes east of the Jordan had accompanied Israel into Canaan and faithfully aided in conquering the land. They were honorably discharged, and returned to their homes enriched by the spoils which their brethren had shared with them. True brotherly kindness and helpfulness enrich this life, both in material blessings and in better things than any temporal riches. Soon after the return of the soldiers, as the nation was separated into two parts by the River Jordan which was difficult to cross, the two and a half tribes built an altar of their own. When the western tribes heard of this, they assumed that the others were separating themselves from the nation and going into idolatry and rebellion. This accusation had a bad effect on the two and a half tribes. "It is not wise to assume that your brother is a villain. And scolding, as has been well said, does not make men sorry for their sins.—Blatke. But those on the west showed their sincerity by offering to give up a part of their own possessions, and welcome the two and a half tribes to a home on their side of the Jordan. Another even of interest occurred. Joshua tells the people how God drove out two kings of the Amorites, "not with thy sword, nor with thy bow," but with horns (24:12). God has many ways of accomplishing His ends.

JOSHUA'S FAREWELL ADDRESS.—The last two chapters of Joshua are either two reports of the same address, or two addresses given on the same occasion, one to the officers and leaders, the other to a great assembly. They have the same purpose and scope as those of Moses, reproduced in the Book of Deuteronomy. Ominous traces of idolatry have already appeared (verse 23), and the aged hero, foreseeing the evil effects of rest and ease, will reiterate his solemn warning before he dies. The resolution of the people was perfectly sincere, but their unthinking self-confidence reminds us painfully of the apostle Peter's declaration that he would go into death for his Lord—a resolution so soon to be broken.

DAILY READINGS.

M. Joshua renewing the covenant. Josh. 24:14-25
T. The stone of witness. Josh. 24:26-31
W. Obedience of the Covenant. Josh. 24:1-13
Th. Joshua's exhortation. Josh. 23:1-10
F. Warning against disobedience. Josh. 23:11-16
S. Persuasion to faithfulness. 1 Sam. 12:20-25
S. The better covenant. Heb. 8:7-13

HEAVEN is a prepared place for a prepared people. If you want to go there you must be prepared; you will not stumble upon it by accident. See Matt. 25:31-34.

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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

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THE Rev. Dr. William Elliot Griffith has again been in Holland this summer, and as a result of his studies there he writes two articles, which will shortly appear in *The Sunday School Times*, on "Dutch Bible Teaching" and "Holland's Place in the Annals of Education." He shows how the methods of religious instruction on the Continent differ from those of America, and although there are good reasons why Europeans are slow to adopt the Sunday-school idea, yet in America the Sunday-school is a mighty civilizer as well as a Christianizing force. In the second article he discusses the glorious record which Holland has made in the annals of education, and tells of his visit to the home of the immortal Comenius.

Reliable lists of Sunday-school library books are much desired by library committees, but they are not always easily obtainable. *The Sunday School Times* has already published several carefully prepared lists from which selections might be made, and now another will soon appear in that paper. As a guide for purchasers, the character of each book is briefly described. The books are not for sale by *The Sunday School Times*, and hence the description of them is entirely free from commercial interest of any kind.

The late Lieutenant Schwatka, noted as an explorer and author, wrote entertainingly of the far North and its people. Among his manuscripts one has been found entitled "Summering in the Arctic." This appears in *The Sunday School Times* of August 24. It tells of the Eskimo's summer pleasures and employments, and much else that is of interest concerning the "every-day life of that people."

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MENNONITE PUBLISHING CO.

CONFERENCES.
(ANNUAL.)

For the Western District (Amish) to be held, the Lord willing, at the Sycamore Grove M. H. in Cass Co., Mo., Friday and Saturday Sept. 6 and 7, 1895.

All the brotherhood are invited to attend, especially the ministers. Thursday the 5th the ministers will meet at 10 A. M. at the above named place to arrange questions for Conference. Those wishing to present questions will send them to John Hartzler, Garden City, Missouri. Those coming on the Gulf Ry. will stop off at Garden City, and by notifying either John Hartzler or Christian Martin of this place, previous to their coming, will be met at the depot. Passengers on the Missouri Pacific Ry. or on the Kansas City & Osceola Ry. will notify either Christian Hostetler or L. E. Yoder, East Lynne, Mo., and be met at that place. Those who wish to get off at Gunn City will notify J. K. Zook.

L. E. YODER.

The Annual Conference (Mennonite) for the Missouri district will be held in the Cherry Box M. H. in Shelby Co., Mo. the 26th and 27th of September. The S. S. Conference will begin the 25th and continue a day and a half. We kindly and heartily invite ministers and S. S. workers to be with us at both Conferences. Those coming on the Hannibal and St. Joseph R. R. will stop off at Clarence and those coming on the Wabash Ry. will stop off at Atlanta. Notify John G. Detwiler, Cherry Box, of your coming and you will be met at either place by the brethren here. CLARA BRUBAKER.

The Annual Conference for Kansas & Nebraska will be held on the first Thursday in October at the Roseland Mennonite meeting house near Roseland, Neb. All brethren and sisters of our Mennonite and Amish congregations are cordially invited to attend. The nearest railroad stations are Roseland on the St. Joe & Grand Island R. R. and Ayr on the B. & M. R. R. Any one desiring any further information address Elias Ebersole or Daniel Burkhard at Ayr or J. M. Nunemaker or A. Shiffler at Roseland, Neb.

The annual meeting of the Mennonite Evangelizing Board of America will be held on Saturday October 12th at 8:30 A. M. at the Olive M. H., Elkhart Co., Ind. This being the place of meeting for the Annual Conference for Indiana and immediately following that occasion it is hoped that all our ministers and lay members at home and from abroad will arrange to remain at Olive for the annual meeting of the M. E. B. of A.

Elkhart, Ind. A. B. KOLB, Sec'y.

Annual S. S. Conference for Indiana and Michigan will be held in the Mennonite M. H. at Elkhart, Ind., Oct. 8 and 9. Friends and S. S. workers are cordially invited to attend.

For Indiana and Michigan, Fall Conference will be held at the Olive M. H., Elkhart Co., Ind., on the 10th and 11th

of Oct. 1895. Passengers coming on the L. S. & M. S., C. C. & St. L. (Big Four) or E. & W. Rys. stop off at Elkhart.

Annual S. S. Conference for Ohio will be held at the Salem M. H. near Smithville, Wayne Co., Ohio, on Sept. 4, 5 and 6. Brethren and sisters from abroad are herewith heartily invited to be with us on that occasion, for thus may the children of the family of faith become better acquainted with one another and by God's grace build one another up in the cause of the Master. Those coming over Pittsburgh, Ft. Wayne & Chicago R. R., will stop off at Smithville Station. Those coming over the Wheeling and Lake Erie or Cleveland, Akron and Columbus R. R.'s will stop off at Orrville. The following persons may be notified: David Garber, or S. K. Plank, Orrville, O., David Hostetler, or C. Z. Yoder, Weillerville, O.

Annual S. S. Conference for Pennsylvania will be held in the Blauch M. H. near Holsopple, Somerset Co., Pa., Oct. 16 and 17.

SEMI-ANNUAL.

For Waterloo District, Ont., in the C-Eby M. H., Berlin, Ont., on Thursday, Sept. 12th.

For the Niagara District, Ont., in the Moyer M. H. near Jordan, Lincoln Co., Ont., on the 20th of Sept.

For the Markham District, Ont., in the Weidman M. H. near Markham, York Co., Ont. on Friday, Oct. 4.

CORRESPONDENCE.

TROUSDALE, HARVEY CO., KANSAS. AUGUST 9TH 1895.—This evening our brother D. W. Kilmer and family from Trinidad, Colorado, are with us in the enjoyment of good health and are in good courage. They will visit the friends here for a short time and about Sept. 1st will join Sister Shupe and family and continue eastward to Birch Tree, Mo., where Bro. E. B. Shupe and others are awaiting them. May the Lord prosper the dear brethren who are settling around Birch Tree. May they live together in peace and harmony. "Great peace have they who love thy law, and nothing shall offend them." Psa. 119:165. Bro. C. Byler of Cass Co., Mo., made a flying visit here this week. We regret that his stay was so short. COR.

PICKERINGTON, OHIO, AUGUST 7TH, 1895.—Bro. Weaver came to us on Tuesday the 30th of July from Harvey Co., Kansas. He preached several interesting sermons at the Stemen M. H.

Many souls were awakened, and I think his labors will bear good fruit. The Bro. departed on Monday, the 5th of August, for Tuscarawas Co., to preach there. May God bless him on the way.

Bro. J. S. Coffman, of Indiana, will be here to preach the first Sunday in September. May God bless him in the good work.

COR.

FROM DICKSON CO., TENN.—From a letter from Bro. H. H. Good, of Richland, Knox Co., Tenn., we give the following: "Bro. Henry Powell and I left our homes on the 29th of July for Dickson Co., and returned on the 8th of August. We were with the brotherhood in Dickson Co. nine days and held eleven meetings with them. The last day we were there we received three young men into fellowship with the church, two by baptism and one had been a member of the M. E. church. The outlook for the church here is very good. The younger members of the church work together in the Sunday school to good advantage, and their work seems to be appreciated. We trust the church may prosper and grow and exercise a good influence in this vicinity."

SOUTH CAYUGA, ONT., AUGUST 6TH, 1895.—Several weeks ago we were favored with a short but pleasant visit by Bro. John S. Coffman and wife, and Sister Mumaw, of Elkhart, Ind., and Bro. D. R. Good, of Chicago, Ill. They had two very interesting meetings here; quite an interest was manifested, and also some felt the necessity of giving their hearts to the Lord. Last Sunday, August 4th, we had our baptismal service, on which occasion three souls sealed their faith by water baptism and were received as members in the church, two from South Cayuga and one from Rainham, the service being held at the latter place. We can see that the work of the Lord is still prospering here. Bish. Wismer, of Berlin, based his remarks on the first chapter of John. May we heed his admonitions, for we believe they were spoken out of pure love and for the upbuilding of Christ's church. We sometimes are ready to accuse our ministers of being too strenuous in their views, but if we study the word of God prayerfully we find that they are responsible for what they say. The Lord said, "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word of my mouth, and give them warning from me." We are still holding Sunday school here, although at times it is small, but not so small as the report was given in the last HERALD. I suppose there was a mistake made. Our average attendance for last year was about twenty-five. We are not discouraged and ask an interest in all your prayers.

COR.

SUMMERVILLE, MO., AUG., 1895.—Dear brothers and sisters in the Lord: We are well at this writing, and hope you are the same. We cannot thank our heavenly Father enough for the blessings He bestowed on us. We were asked to write after we got here and were settled down, so I will try to fulfill our promise. We like the country well. Bro. Jantzi of Arkansas paid us a pleasant visit, and he expects to locate here this fall. We would be glad to have more come; I hope the Lord will send more of our people here, that a church may be built up, and a good work be done in the Lord's vineyard by bringing many souls to Christ. O, the harvest is so great, but the laborers are so few! We ask for your prayers in our behalf that we may ever hold out faithful to the end. Christ has promised to be with us to the end. We have Sunday school every Sunday. Bro. J. Brubaker, of Birch Tree, Mo., preaches for us when time permits. We would like to hear him often, and we would like to see Mennonite ministers come and pay us a visit. Perhaps they would locate here, so that we could have services regularly. Apples and peach trees are showing their nice fruit. Bro. J. Troyer is still here to entertain strangers when they come to look up a location. May the grace of God abide with all.

SARAH PLANK.

FROM PEKIN, ILL.—On the 2d of August, Bro. M. S. Steiner, from Ohio, came here and delivered us an interesting sermon on the text, "I am not ashamed of the Gospel of Jesus Christ; for it is the power of God unto salvation unto all them that believe." On the 8th of Aug., Bro. J. S. Hartzler, from Topeka, Ind., came here and delivered two interesting sermons on "The fruit of the Spirit." On the 9th of Aug., Bro. D. D. Miller, of Middlebury, Ind., came here and delivered five interesting sermons on coming to Christ, and seeking the kingdom of heaven, of faith, etc. We were very glad for the brethren's visits. May the Lord bless them wherever they go, and may they and many others visit us often. It reminded me of those three beautiful sister graces, (Faith, Hope and Charity) who many years ago came into this world to lighten the burdens of earth's toiling pilgrims, and aid them in preparation for a higher state of existence. All alike commissioned by the great Father, they were sent on errands of mercy, and were not to turn away from scenes of darkness, sorrow and suffering. Faith, Hope and Charity, blessed spirits! May they be inmates of every heart. May they assist each of us in the peculiar trials none can know but ourselves. Let us cherish them in our bosoms, and they will bless us constantly in our pilgrimage below, and conduct us to the presence of our God.

S. B. MILLER.

FROM BIRCH TREE, MO.—On the morning of the 13th of July, Bro. C. K. Miller and wife from Ozark Co., came to pay us a visit and to look at this part of the country, and also to have the privilege of attending church services, a privilege which they had not had for over six years. They may settle here and help us along at this new place. They remained with us till the morning of the 16th. On the same day our dear Bro. Caleb Winey came into our midst and stayed with us till the morning of the 22d, during which time he preached several very interesting sermons, which were very cheering and upbuilding to us. We invite others to come and help us, and if they will let us know, we will gladly meet at the R. R. station all that come this way.

JOHN BRUBAKER.

FROM EPHRATA, PENN.—On Friday afternoon, the 10th of July, the brethren made an appointment for Bro. J. K. Brubacher, of Kohlerstown, to have a meeting at Bro. Jacob Gockley's house. Quite a number had gathered, and the brother called our prayerful attention to the following words: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." Bro. Brubacher then spoke very impressively. In the evening Bro. B. had services in the Evangelical church, Ephrata. He preached to a well-filled house from Luke 15:28. We feel thankful for these beautiful and encouraging remarks, in which he pointed us to Jesus, that Lamb of God who died that all might live. There is a work required of us, and let us not get weary in well doing but fight on and we shall win the prize. The visit of the brethren was very much appreciated. We hope they will have the opportunity of coming soon again, as we always feel glad to have the brethren come to Ephrata and hold service. There is no Mennonite meeting house here, but we hope the brethren and sisters will soon feel the necessity of building one and having regular meetings and Sunday school, for I feel some good could be done. The word of God teaches us to be continually engaged in working for our heavenly Master to draw the unconverted to Christ. Do we realize what a mighty work is done by just getting one soul from the world to Jesus? Let us not be opposed to having a Mennonite church in town. Many of the people have no way of going if the church is 4 or 5 miles away, and some of our Ephrata people say, "If only there was regular Mennonite meeting here." Let us consider the matter well, and remember it is just as necessary to work in the towns as in the country. Our God will not ask us where we resided, if we are only faithful.

HETTIE W. STONER.

FROM STRANG, FILLMORE CO., NEB.—On June 6th, 1895, we were again blessed with the presence of Bro. J. M. Nunemaker, from Roseland, Adams Co., Neb. The brother held 6 meetings during his stay. Every meeting was well attended. The points upon which the brother dwelt were to abstain from all appearance of evil; to avoid all secret societies; to walk closely with God; the necessity of more earnest prayer, true righteousness, and man to glorify God in his daily walk. May God grant in our hearts a permanent manifestation of the word that the brother has spoken to the people. May God give our dear brother the power of the Spirit, and grace that he may proclaim the Holy Gospel of Jesus Christ, and may God send His ministers out into the great harvest field to sow the good seed in every heart. God wants every one to be saved, not one to be lost. The harvest is great, but the laborers are few. Brethren in Christ, let us admonish one another often. Every one of us has a talent from God to work for God. Let us be diligent and work out our soul's salvation. May God bless us all.

JOS KUHN.

TENNESSEE CITY, TENN., AUG. 12TH, 1895.—We are again under renewed obligations to return praise and thanksgiving unto Him from whom all blessings flow, for the much enjoyed visit of the brethren Henry Good and Henry Powell, of Knox Co., Tennessee. These brethren arrived on the 29th of July and left August 8th, during which time were held the following appointments for worship: five at Colesburg, two at Bro. Slonaker's and three at Tennessee City. The meetings were well attended, and a good interest manifested through the labors of these brethren and the workings of the Holy Spirit. Three souls were brought to know the error of their ways, and upon repentance and their confession of faith in Christ as their Redeemer they were received into the church, two by water baptism and one by confession, from another denomination. May the love of God and the communion of the Holy Spirit so twine about the hearts of these young disciples that all their days may be joy, and their path be peace. The presence of these brethren with their loving admonitions and kind hearted advice was greatly appreciated by the brethren here. It created in their hearts a loving sympathy for each other, and we believe united them more into one body of "one faith, one hope and one baptism" than ever before at this place. We also return our heartfelt thanks to the brethren, and to our Father in heaven for the manifold blessings bestowed upon us. May the Spirit of God go with and lead them in the pure light of the Gospel, and may many be led to follow Christ.

COR.

FROM McVEY TOWN, PA.—The power of the saving grace of God to reach and to save the perishing has manifested itself among us once more. Unbelief which is blind to the power of God's saving grace, wanted to suggest, "no use, you can't hold out," "you are too weak in faith," "wait awhile," "your companions in the world will laugh at you;" but the fear of the Lord, the desire for salvation, and faith in God's promises to help, to bless, and to save to the uttermost triumphed with some and nine young people came out and made a profession of their faith and entered into a covenant with the Lord. On Sunday, August 18, after the solemn covenant exercises were over, the congregation repaired to the Juniata river, where, in the presence of some who had come out of the nearby villages, amid silent and respectful attention, the beautiful ceremony of baptism was performed.

COR.

GERMAN SPRINGS, OKLA., JULY 22D, 1895.—We are having plenty of rain here, corn is doing finely. Those needy people will soon have work in Kansas at the broom corn, and will earn a few dollars. I am using some money to clothe poor children so that they can come to Sunday school. I now have two Sunday schools in charge; one at 10 A. M., and one at 3 P. M. We have preaching at 11 A. M. every Lord's day. Send ministers out here to help. The harvest is great and the laborers few. Many people here have no clothing to go to meeting and Sunday school. Men and women have no shoes, and they do not like to go to church barefooted. Just now is the time we pay taxes here. Many are in a quandary as to how to pay their taxes. It looks now as if corn would be so cheap that it will not bring much money here, but we feel very thankful for the corn. My family consists of my wife and little adopted girl, 10 years old, and myself. We have a "claim." We have not been able to put up a house yet, and live in a "dugout" in the hillside, 8 x 12 feet, and have a tent to sleep in. We have suffered somewhat in these heavy rains. A few times we had four inches of water in our little house. We have no floor in it, yet for all that we feel happy and can sing, "Blessed be the name of the Lord." Love to all the Israel of God.

SIMON HETRICH.

OAKLAND MILLS, PA., AUG. 6TH 1895.—Surely, "the Lord watcheth over His children; neither shall they that love Him be in want." Our congregations throughout this district were blessed some time ago by a visit from Bishop D. D. Kauffman, of Mo. The brother, although somewhat advanced in years, yet young in spirit, ably heeds the Savior's parting words: to go forth and teach all nations. May his days be lengthened out, and may God give him grace that he may continue to direct sinners to Christ and speak words of comfort to all he may meet on their way heavenward. It having been found necessary to ordain a minister at the lower end of our district, which comprises Juniata, Perry and Snyder counties, and also a deacon in the upper or western end, accordingly the votes were taken and Bro. Jacob N. Brubacher called from Lancaster county to assist in the work. He came here on Wednesday, July 31st, accompanied by Bro. Abram Horst, of Manheim, Pa. In the afternoon of July 31st there was a meeting held at the Brick church at Richfield to instruct the nominees for minister and deacon as to what their duties would be should it fall to their lot to take up the ministry. In the evening Bro. Brubacher preached at Lauvers church at Evendale, and on August 1st the brethren and sisters and many others from far and near met and the lot was cast for minister. Five brethren were nominated and one was chosen, the lot falling on Bro. Jacob Ramer of Port Trevorton, Snyder Co., Pa. The same evening the brethren preached for us at the Delaware church near Thomsontown; on the morning of the 2d the lot was cast for deacon at the same place. Eight brethren were nominated, and the lot fell on Bro. John Wirt, of East Salem, Juniata Co., Pa. Bro. Brubacher preached at Lost Creek church in the evening and started for home that night, Bro. Horst staying over Sunday and filling two more appointments. The church has been strengthened and built up in the faith by these meetings, and all expressed a desire to stand by the brethren that were chosen to the ministry and hereafter to be more earnest and zealous for the cause of Christ.

H.

TROUSDALE, KANSAS, AUGUST 9TH, 1895.—Yesterday my wife and I visited our afflicted young sister, Ella Lantz, whom some of the readers of the HERALD know. For a number of years she has suffered more or less from nervous prostration. Her only place of comfort by day and by night at present is in an easy reclining chair that she so much appreciates, and which was presented to her last year by her many friends. She sleeps in this chair in a reclining posture, as she cannot lie down in bed, as others can, to rest her body which is growing weaker and weaker as the days are going by. From her we learn a beautiful lesson of the goodness of God, for He fills her soul with rejoicing all the time. As we read to her Habakkuk 3:17, 18 her soul overflowed with joy. This teaches us a lesson when we see a soul that is so consecrated and so given up that it can truly rejoice, as this sister does, "in tribulation." There are many who do not murmur when afflicted, but not all have advanced so far in the Christian experience that they

rejoice in their afflictions. We were again reminded of an important lesson that I desire to learn and keep in practice while I live, viz. this, whenever I promise to come about such a time to visit a sick person to be sure and go. We had promised Sister Ella* a visit this week, and after she heard of it she was looking for us until we came, and we feel sure that it would have been a disappointment to her if we had not kept our promise. I see also another lesson that might be well to observe, at least sometimes, and that is to make our calls on the sick at such times as will cause the family the least work. Where continual visits are expected, if each one would remain over mealtime at every call, it would place a great deal of extra work on the family who are many times almost worn out with caring for the sick and helpless among them, so that instead of making their burden lighter we may increase it and make it heavier, though in our shortsightedness we may not mean to do so. "Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6:2.

R. J. HEATWOLE.

For the Herald of Truth. A CONFESSION.

The word "confession" has several meanings. It primarily is the opposite of denial. Confession also implies testimony or witnessing and several other applications. But in its restricted and generally accepted sense and use confession is a constrained, reluctant, *public* acknowledgment of some mistake made, some wrong act committed, some civil, moral, or social law violated, or some crime perpetrated. With this kind of confession there is invariably connected more or less of guilt, regret, shame, humiliation and mortification in proportion to the nature of the case. In fact all confession involves somewhat of mortification in the *figurative* sense.

Mortify; to produce death. There is pain before death. Hence mortification is used figuratively to denote the giving up of *your* will to that of a higher will, in few words, self denial; confession is a killer of selfishness. Oh how hard, what pain in giving up self!

It is said, "Confession is good for the soul." Well, I'll try it and see. Ah, I already experience mortification setting in. But if confession is to be good for the soul, I will suffer somewhat for my own good, and, if possible, for the good of others. I feel it my duty to witness or confess to the facts of certain things that concern the welfare of my fellow poor brethren in the faith, as to their temporal welfare. Now you can surely believe that I do not write for notoriety, for it is not pleasant sometimes to tell the whole truth about a thing.

Well, I said I was going to make a confession so I will now. On the first day of July, 1895, I started on a trip south east for my health. Well, you may want to know what my disease was. I will confess it for your satisfaction. I had the *Horrors of Kansas and the longings for a better place*, to which was added considerable of another ugly disorder that I am sorry to say often comes over me (and by the way I find many others afflicted with it) viz., "*Pessimism*," and the disorder kept on until it finally culminated in a high *Tennessee fever*, all superinduced by dry weather and hard times, and it seemed there was no other way to get relief than to go to the Ozark country of Missouri and take the "*pills*." Got cured? Well I should think so. Why before I got to Springfield the medicine already took effect, and if it had not been that there are a few brethren staying in Shannon Co., Mo., and some other reasons, I should have returned at a place called "Turnback hills," (the turnback creek and hills are not fictitious but are actual and called so by the settlers there for obvious reasons,) and considered myself well, but I kept on taking the medicine for 200 miles more, and on my return I kept taking it to prevent a relapse. Yes, I think I am cured of the "*Horrors*" and "*Tennessee fever*," and my "*Pessimism*" is *very much* better than it has been for a long time. I would here add that there is no earthly drug to be found that is a "*sure cure*" for that "*complaint*," the only certain cure is that prescribed by Dr. Paul, and to be had pure at the Good Samaritan's office, viz., "*Godliness with contentment*."

Well, I am getting this entirely too long. Now let us turn from fancy to tangible facts. I believe it to be my duty to make public some of the details of that south Missouri country that is so much talked of and so largely advertised by land agents, and often *grossly* misrepresented by them. It makes me sad to think of the scores of families who leave for more desirable localities, sell off their effects, often at a great sacrifice, load up their few remaining chattels on a wagon and travel for weeks and often months over rough roads, for hundreds and hundreds of miles, and when they "get there," exhausted in money, and strength, and spirits, to find themselves *duped*. Not liking the country they are disgusted—crushed as it were—because too often they are too poor to get away again.

I shall endeavor to tell what the country is, as it appeared to me, and from information gathered from men, women and children as I traveled through about 150 miles from Springfield through Green, Webster, Wright, Texas and Howell Co's to Shannon Co., where some brethren stay, whom I visited and was very kindly entertained while with them.

The land agents describe the country as being "mostly *gently* undulating." Perhaps I don't understand what *gentle* undulations are, but I should say that it is *exceedingly* hilly, in fact the "thousand hills" the psalmist speaks of are *certainly* there, but I failed to see the relative amount of cattle necessary to make the picture complete. It is up one hill and down another with no valleys worth speaking of between the hills, except where there is a creek running through, and then only from 40 to 100 rods wide, and often not that much. It is admitted that the land is stony; well that is one of the things that the agents *can't* deny. I think I am not violating the truth when I say that one stone touches another, but they, having so many irregular angles and corners, leave room for (I will be as conservative as possible) about 15 per cent. of soil between them in the crevices. Agents say, "the stones are only on top." Where God's agents—the rains—have been at work it shows conclusively that they (the stones) extend 3 to 4 feet beneath the surface and very likely more, but that is about all a man would expect to plow down in a lifetime. Owing to the hills, and stones of all sizes from a pea up to the size of a barrel or such like, the roads are simply horrid and can never be expected to be made as good as in a prairie country. Besides, if the people ever awaken to realize the necessity and profitability of good roads, the taxes to make them good must necessarily be a large item of expense. The land is admitted by all to be none of the strongest and lasting fertility; in the hollows of course real good crops can be and are raised, but anyone the least acquainted with hills knows that the hills are thin and very liable to wash off the soil and what fertilizers may be put on, when a copious shower falls. I have seen many an otherwise desirable little hollow of no account for farming simply because it overflows once or twice in a season.

As to the timber there is there, it is said by agents that white oak, black oak, post oak, ash, hickory, walnut, etc., grow there. So they do, but I want to whisper to you that the merchantable white oak has been hunted up (or down), that a good white oak is very nearly as scarce as deer or wild turkey are, post oak nearly so; ash, hickory and walnut grow sparsely along streams, and there are practically no walnut trees. As to pine, well, some lumber company owns that land, and when they have cut every available tree that will make them a dollar, you can buy that cheap, say from \$1.50 to \$3.00 per acre. Cheap, isn't it? Well, try and clear it of stumps, etc., get it in decent condition to plow and count the hard knocks, your time and strength, and *Christian patience*, then tell me whether it is so cheap.

Agents and their "Subs" tell you fruits, such as berries, etc., grow wild. Well, that is *nearly* not so. 'Tis true a few stray black and raspberries grow at some old opening or around an old cabin or stable or some place that has been much frequented, but I saw none actually wild in the timber. Wild grapes? Yes, there are a few growing along streams or low places, but they are generally inaccessible, either up 40 or 50 feet on a tree, or hanging over the bank. I assure you, if a person expects to realize much from wild fruit he is chasing a delusion!

Black oak is the principal timber all over the country and is *not* marketable. Nearly all the forests are more or less—generally more—interspersed with the *inevitable* "scrub oak," which has as "many lives" as roots, and old settlers told me repeatedly, by the time the last scrub oak in a field was dead the land was practically worn out.

Talking about the extensive stock ranges, well, the *range* is there but the *grass* isn't, as it is represented. Why, there is virtually more grass in the lanes around a section in Kansas or Nebraska than on a whole section in some or most localities in South Missouri.

The houses are small, generally built of logs and covered with clapboards. Most of them would more properly be called cabins. Some box houses, weather-boarded up and down, where new comers with a little money to spare located, new frame houses with lap siding are seen.

Water is good. Not nearly as many springs though as one would expect to find in such a hilly country.

The towns along the railroad look shabby and dilapidated. They have about the size they will ever attain to.

I failed to see the thousands of hogs fattening on the "mass," but as soon as they hear a team traveling along and stop, from two to four or more of the hazel splitter breed come to eat the grain that is dropped by the horses, and they often have to be chased away. When this country will be settled and cleared the range and consequently the "mass" will be a thing of the past, so don't depend on that if you want to go there.

Agents say it is the best fruit country on earth. Well, we'll take it for granted to be so. Now, reason a little, suppose you come here, as most of them do, with all your earthly possessions in a wagon, even if you have money to pay your living and team feed for a year, you must first clear your land, buy the trees, set them out, wait say (make it low) 5 years under the most favorable conditions, before you can realize even a small amount from your orchard. Ah, my fellow poor brother, the fruit scheme is a delusion and a snare. To make fruit raising profitable now it takes capital, and that you and I do not possess, or we could situate ourselves much more comfortably

in a more desirable region. There is still some homestead land to be had in some counties, and fruit companies will advance money to the homesteader and take his note and a mortgage on the trees and land after proving up, which is contrary to law, and such parties making such deals—both the homesteader and the other—make themselves liable to a fine and the penitentiary. Beware of such schemes, brethren! Under such conditions the homesteader can not abandon his claim, for he will have the fruit company at his throat and the government at his body—you understand?

School houses and churches seem to be pretty well patronized, especially where there are more new comers.

The way they break up their new ground is novel to one used to the prairie. They use what is called a "Bull tongue." To a strong curved iron beam is attached a share or shovel about 5 or 6 inches in width with a cutter to cut small roots. This is drawn through the stones, roots, and what little earth there is, making a furrow (?) about the width of the plow, not turning over the ground only loosening it. Most of the corn is cultivated with one horse. Grain is mostly cut with the cradle and very likely will be as long as the hills remain.

Hay is yet very scarce in that country, except what is shipped into the towns along the railroad, and freighted out to country towns.

There is no work to be got in the country of any account for money. There are occasional saw mills owned by large companies, who, of course, have their crews, but it is just about as hard to get a job as it is to get one on the railroad.

In short, if one is *determined* to go to that country for a cheap home, he wants to prepare for a year at least ahead. No one should go there with a family and team unless he has *not less than \$200* in money for living expenses, supposing he has paid part or all of the land he intends to make his home. Scores have gone there poor and (if they could) left poorer than they were when they came. I have met them from Iowa, Nebraska, Kansas, Colorado, Idaho and Oklahoma, going and coming back, who, by what I learned from their own confession, had "jumped out of the pan into the fire," and none had the courage to publicly expose these misrepresentations of land agents. Generally they are either ashamed of the move they made, or probably too poor, or bent on getting away as fast and far as possible. Many denounced the agents and the country in language more forcible than elegant.

Seriously, I pity the women and children who have seen better days and conditions who have to go there and be in an involuntary exile the remainder of their days, having to get used to going barefoot over those sharp stones, their

wardrobe *very* scanty, their provisions coarse and meagre, separated from kind friends and pleasant associations, and deprived of the common conveniences of life. Ah, someone will say, you overdraw; besides a 'home is home be it ever so homely,' etc., etc. I appeal to your *good Christian common sense* if you have any; if not, I am not speaking to you. I honestly believe it to be *unchristian* to almost coerce one's family to go to such a home! Reason will tell any one that if he has money enough to establish himself in any way comfortably and safely there, that same money will buy a small but equally valuable home in a smoother country. Ah, yes, but it is too dry where you are! With our occasional droughts and hot winds, etc., etc., that Kansas is reproached with and which I don't deny, *we yet raise as much to the acre* of the staple crops, and *fruit thrown in* and are in better shape to make a living and some money besides, than South Missouri is, and for that matter, any new timber country. Let me tell you the *good cheap land* was found long ago, and if there had been more around it, it would *certainly* have also been occupied. I expect to be a poor man for the remainder of my natural life, but I tell you candidly and honestly, I would rather be a renter in Kansas as that state has been the last sixteen years than go down there now in the condition in which I am, and try to hew out a home. One man told me confidentially, "when a man gets gray hairs he is too old to cut the timber, and a young man with grit and energy is burying his life in a napkin if he goes there, for such a one will doubtless succeed elsewhere. It is not nearly so expensive to be poor in the eastern two-thirds of Kansas or Nebraska, where most of our western brethren are, as it is to be poor in that country."

I have not written this to contradict or discourage our brethren who are already there, and whom I respect highly, but I thought more of the details of the country should be made known, so that others who contemplate making a change may not be disappointed when they get there. I want to say that, looking over *all* the details *essential* to the make-up of a *prosperous* Mennonite settlement, my convictions are that it is hardly the country for that. Of course these are only *my* convictions and conclusions, and I frankly confess that I am just as liable (and more so than some) to err in judgment as others. I have no 'axe whatever to grind,' am only interested in the temporal welfare of my fellow poor brethren in the faith and in the promotion of Christ's glorious kingdom on earth.

To sum it up the country is very hilly and stony; the land is far from inexhaustible, and must be carefully handled to be kept up. The roads will always be bad. There are hardly any bridges except over

streams otherwise impassable. Fruit is abundant only in certain years, say about every 5 years; old settlers told me so. When abundant then it is cheap. The country will *always* be behind in improvements and modern appliances, because of its peculiar features. Wear and tear on shoes, clothing, horses, shoeing, wagons, and machinery is as great as anywhere probably in the Union.

Rain seems to be plentiful, crops average better one year with another, but are never high to the acre compared with prairie.

The winters are said to be mild, but some, whom I had reason to believe, said it got unpleasantly cold sometimes.

I asked many new comers how they liked it, I found those who were not too proud or ashamed to confess to the actual facts, admitted that they did not like it, and want to sell. Many have just resigned themselves to the inevitable, and thus go plodding on in a kind of listless way. Many who cannot get away try to induce others to come, "Misery loves company," you know.

I would advise all who contemplate making a change to that country to *consider very deliberately* the agricultural, hygienic, financial and moral conditions of the place they want to leave and the Ozark country of South Missouri, and if you must go—if you value peace of mind and comfort of body *don't* go unless you have ample means to see you through a year at least. If you don't, and have no friends, you *will have a hard time of it*.

I write this in the interest of our poorer brethren, I don't suppose outsiders will get to see this, but somebody *should* publish a reliable statement in the newspapers and warn the poorer class of people not to come so haphazard to a country they have never seen.

I thank God that He spared me and kept me through my trip and brought me safely home again, and also that my "wild goose" chase did not cost me as much as it has hundreds of others.

I hope my brethren who are there will bear with me in love, as I by no means would say anything to contradict or discourage them, but they, I suppose, will admit that their judgment may be liable to error as well as mine. And so I hope it is all to the honor and glory of God in some way or other. I feel that I have only in a feeble and imperfect way *tried* to do my duty, and if I have erred, I have the hope that a kind heavenly Father will pardon my failings. Yours in love,

CALB WINEY.

Married.

FREY—LANDIS.—In Chambersburg, Pa., on the 8th of August 1895, by Pre. B. C. Huber, Christian Frey and Annie Landis, both of Greene township.

DIED.

RESSLER.—April 20th 1895, in Lancaster county, Penna., of a complication of diseases, due to old age, Bro. Martin B. Ressler, aged 78 years, 4 months and 2 days. Funeral services on the 20th by Bish. Isaac Eby and Elias Groff.

ROYER.—On the 12th of August 1895, in Sterling, Ill., of heart failure, George M. Royer, aged 62 years, 6 months and 15 days. This sudden death caused a profound sensation in the city, as it was supposed by many of his acquaintances that he was in good health. He was down town Monday, greeting his friends in his usual cordial manner, and up to the hour of his death gave no evidence that dissolution was so near. The fatal stroke came over him suddenly as he sat in his chair at 7.15 o'clock in the evening. Sister Royer and family have the heartfelt sympathy of the entire community. The funeral was held Wednesday August 14th at 1.30 o'clock at the residence, conducted by E. Brown, and at 3 o'clock at the Mennonite Church near Sterling, conducted by Philip Nice, where a large concourse of people had gathered to pay the last token of respect to a man that was universally respected and esteemed. He was of quiet demeanor, upright, honest and fair with his fellowmen in all his dealings, and as husband and father, friend and citizen he was esteemed for his many good traits of character.

GODSHALL.—On the 5th of August 1895, at Deep Run, Bedminster Twp., Bucks Co., Pa., of dropsy of the heart, Susanna, wife of Pre. Samuel Godshall, aged 74 years and 9 months. Her remains were interred in the old Mennonite burying-ground near her residence, where a large audience assembled to pay their last tribute of respect to one so much esteemed. She bore her sufferings with Christian fortitude. Text by Josiah Clemmer and Michael Meyers, from Ps. 31:5 "Intothine hand I commit my spirit." etc. Bro. Godshall has had experiences during his life which are indeed rare. He lived with his first wife about 20 years. They had 9 children. His wife died suddenly and unexpectedly, leaving him alone with a family of small children, to struggle on through life as best he could. During this time his family was attacked with diphtheria, and in a short time 4 of the children were laid beside their mother in the graveyard. In later years he married as his second wife, Susanna Yoder, widow of Abraham Yoder, with whom he lived nearly 30 years. During this time four more of his children died, three of whom left families. One died single, leaving but one child, a son who resides with his aged father on the old homestead.

When family circles break,
It certainly causes tears;
Where Jesus is the corner stone,
He drives away all fears

Chorus.—Yes on the other shore
Behold the open door,
Where Jesus stands with out stretched hands,
To join the blood washed band.

In this our aged brother
Stood on the walls of Zion,
Proclaimed the same to his and others,
Come join the band of Christ.

When thus we see that shore,
Behold our loved ones there,
It causes us a longing for
To meet them over there.

K.

FRETZ.—On the 8th of August 1895, at Wilmet, Holmes Co., Ohio, Nancy Fretz, wife of Andrew Fretz (maiden name Shank), aged 84 years and 19 days. Funeral on the 10th at the Longenecker M. H. Services by Van. Shoup, D. Hostetler and A. H. Brenneman, from Rev. 21st chapter first clause of 23d verse.

STUCKY.—On the 13th of August 1895, in Colfax, McLean Co., Ill., of diarrhoea, Barbara (Strubhar) Stucky, aged 61 years and 5 months. She leaves a deeply sorrowing husband, 5 sons, 4 daughters and 4 grandchildren to mourn her death. Her remains were laid to rest on the 16th at the Danvers M. H. Funeral services in German and English by John Stahley, Joseph King and Peter Schantz, and at the grave by Peter E. Stucky of Kearney, Neb. Sister Stucky was born in France, came to America in 1855, was married in 1856 to John Stucky and has lived in this neighborhood since. JOSEPH STUCKY.

STAUFFER.—On the 22d of July 1895, in Chicago, Ill., of paralysis of the heart, Charlotte, wife of Nelson Stauffer, and daughter of Joseph H. Moyer of Lincoln Co., aged about 32 years. She was sick only about half an hour, and was dead before the doctor could reach her. She leaves a sorrowing husband and 2 children to mourn their loss. She was brought to her former home in Lincoln Co., Ont., and the burial took place on the 25th at the Mountain Church in the presence of a large number of friends and relatives. Funeral services by Noah Stauffer and J. F. Ritzenhouse. Let us all take warning at such unexpected calls of the Master as this vicinity has had lately, and become sensible of the fact that when He calls we must submit. The father of the deceased is confined to the house with a broken leg. In going down hill with the horse hitched to a sulky rick, something gave way and the horse kicking and running away kicked him on the leg and broke it badly. The sufferer is doing well now.

WALTER.—On the 9th of August 1895, near Nappanee, Ind., of the infirmities of old age, Elizabeth Hartman, widow of Justus Walter, who died some 26 years ago, aged 75 years, 6 months and 13 days. She was born on the 26th of January 1816, in Oberkaufen, near Hesse Cassel, Germany. She was raised in the Reformed church, but after coming to America she united with the Mennonite church and has been a faithful member of the same for over 30 years. She was buried in the afternoon of the 11th. Services were conducted at the Brick Dunker M. H. by J. S. Lehman and J. F. Funk, from Matt. 20:8. "Call the laborers and give them their hire." She leaves a number of children and grand and great-grandchildren to mourn her death. Peace to her ashes.

Death has robbed us of our mother,
Whom we loved and cherished dear,
It was mother, yes, dear mother,
Can we help but shed a tear?

Yes we miss her, oh we miss her
When we see her vacant chair,
And how sad the room without her,
For there is no mother there.

Mother's work on earth is ended,
Faithfully the cross she bore;
Now her loving soul's ascended
Over to fair Canaan's shore.

She had children, six in number,
That are left to mourn for her;
And in our aching hearts we know
We have no mother now.

—Selected by her daughter Elisabeth Yoder.

ESHLEMAN.—On the 25th of June 1895, at Clarence Centre, Erie Co., N. Y., Mrs. Jacob Eshleman (daughter of the late Bishop Anthony Rhodes), aged 82 years, 2 months and 1 day. Sister Eshleman suffered severely since last November, but bore all with Christian fortitude. She was a devoted member of the "River Brethren" church. On the 27th the remains were laid to rest in the Clarence Centre cemetery. The services were conducted by George Detwiler and Jacob Krehbiel, based on Rev. 14:13.

WITMER.—On July 25, 1895, at Lockport, Niagara Co., N. Y., Abraham Witmer, aged 86 years, 7 months and 7 days. Bro. Witmer had been a great sufferer with rheumatism for about thirty years, getting about with the help of a crutch and cane. Of late, dropsy with other difficulties set in and hastened his death. He bore his afflictions with Christian fortitude, praising God, and longing for his redemption. On the 27th after a short devotional service at the house, the funeral went by rail to the Christian Church at the Suspension Bridge, where the services were continued by Jacob Krehbiel, based on the word of God found in 2 Cor. 4:17, 18, assisted at the church by P. W. Norton, after which the remains were taken to "Leids cemetery" for burial, near Bro. Witmer's old home.

SANDERS.—Aug. 8th 1895, near Sterling, Ill., Irene Sanders, infant daughter of James and Mary Sanders, aged 9 months and 5 days. Little Irene was taken with cholera infantum at 11.30 o'clock in the night and died at 8 A. M. in the morning. Buried on the 9th in the Mennonite graveyard near Sterling where services were held by Philip Nice.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er shadowed,
Sweetly my soul shall rest;
Hark 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the Jasper sea."

GROSS.—On the 13th of August 1895, in Buckingham, Bucks Co., Pa., Bishop Samuel Gross, aged 56 years, 5 months and some days. On the 17th his remains were interred in the Doylestown Mennonite burying ground. Bro. Gross had been apparently well within a short time of his death. On the 17th he attended harvest meeting and spoke very eloquently and appropriately on the occasion. On the day of his death he seemed as well as usual until he was attacked with heart failure, and died in a few minutes. Pre. Samuel Godshall spoke appropriate words at the house. Andrew Mack, Josiah Clemmer and Pre. Seipel spoke at the meeting house. Text, 1 Sam. 25:1. Bro. Gross had labored as minister of the Gospel for twenty-nine years, and as bishop thirteen years. He leaves 4 sons and 2 daughters to mourn his departure, his wife and 2 children had gone home before him. A large concourse of friends gathered at the funeral to pay their last respect to the deceased. There were probably never before as many people together at the Doylestown church as on this occasion. Peace to his ashes.

Oh! how we miss his admonitions,
Whene'er we meet to worship God;
His place is vacant in our church,
As well as other paths he trod.

May God in mercy bless our meetings,
And may He this our loss replace,
With servants who with willing minds,
Shall preach the word of truth and grace.

KINSINGER.—On the 9th of August 1895, in Woodford Co., Ill., of the infirmities of old age, Magdalena Kinsinger, maiden name Naffziger, aged 77 years, 8 days. Her husband died just six weeks previously. Her remains were laid to rest in Imhoff's graveyard beside her husband. Funeral services in the North Danvers Mennonite M. H. by Chr. Guengrich, Jno. Kinsinger, Val. Strubhar, and Joseph Stucky. She leaves 11 children, 49 grandchildren and 2 great-grandchildren.

NAFFZIGER.—On the 11th of August 1895, in Stanford, McLean Co., Ill., of the infirmities of old age, Elisabeth Naffziger, aged 83 years, 11 months and 17 days. She leaves 2 children, 14 grandchildren and 38 great-grandchildren. She was born in Germany. Her remains were laid to rest in Danvers graveyard on the 13th. Funeral services in the German Lutheran church by Chr. Guengrich and Jno. Kinsinger in German and by Pre. Lawrence in English, assisted by Pre. Tilki and Joseph Stucky.

GORTNER.—On the 4th of August 1895, in Lancaster, Schuyler Co., Mo., of stomach and heart trouble, Pre. Christian Gortner, aged 60 years and 2 months. He was born June 4th 1835 near New Hamburg, Ontario, and was married three times. His third wife and seven children, also nine grandchildren survive him. He was buried on the 6th in the churchyard. Many followed the remains to the grave. During his sufferings his constant desire was to depart and be with Christ. The funeral services were conducted by David Kropf, from Matt. 16:24 and Rev. 14:13.

CULP.—In Olive Twp., Elkhart Co., Ind., on the 13th of August 1895, Mary E. Weaver, wife of David S. Culp, aged 40 years, 2 months and 2 days. Her infant child, 4 days old, died in the morning of the same day. She was buried at Yellow Creek M. H. on the 15th. Services by Christian Shamm, Amos Mumaw and J. S. Lehman. She leaves a sorrowing husband and 6 children to mourn her sudden death, but they mourn not without hope. May God comfort the sorrowing ones and kindly lead them by the still waters and to the green pastures of eternal life.

MOYER.—On the 8th of August 1895, in Harrison Twp., Elkhart Co., Ind., of paralysis, Catharine Beutler, widow of the late John Moyer, who died some 17 years ago, aged 83 years, 2 months, 26 days. She was born in Bavaria on the Rhine, and united with the Mennonite church in her native country. She was married to John Moyer as his second wife, and leaves one son with a number of step-children to mourn her death. In a conversation on the subject of religion, some days before her death she said, "There is nothing in the way, everything looks bright before me." She was buried on the 11th. Services by N. Metzler, J. Loucks and J. F. Funk, from 2 Tim. 6:6-8. May God comfort the bereaved.

BRENNEMAN.—On the 9th of August 1895, near Elida, Allen Co., Ohio, Beulah Ann, infant daughter of A. J. and Nancy Brenneman, aged 7 months and 26 days. Though little Beulah was a sweet and lovely child, yet the parents feel to say in the language of the poet:

"Dear Beulah, though thy smile was fair,
Thy loving eye so bright,
Because thy loving cradle-care
Was such a dear delight;

Shall mortal love, with weak embrace,
Thy upward wing detain?
No! gentle angel, seek thy place
Amid the cherub train.

NAFZINGER.—On the 15th of August 1895, in Henry Co., Ohio, of dropsy, Bro. Jacob Nafzinger, aged 75 years and 20 days. He had to suffer much, but bore it all patiently, longing to depart and be at home with Christ. He leaves a wife and 8 children to mourn. Burial on the 17th. Funeral services by Joseph Egly and Daniel Rupp, from 2 Cor. 5:1-10.

MISHLER.—On the 6th of May 1895, in Elkhart Co., Ind., of diphtheria, Bertha, daughter of James B. and Anna Mishler, aged 2 years, 3 months and 14 days. On account of the contagious character of the disease the funeral services were postponed until the 18th of August. Services were conducted at the Salem M. H. by Noah Metzler and J. S. Lehman, from Mark 10:14.

YODER.—On July 29th 1895, near Shipshewana, Ind., of consumption, Fannie Yoder, aged 17 years, 3 months and 21 days. She accepted Christ as her Saviour when 15 years old and united with the Amish Mennonite Church, and remained faithful to the end. It affords much comfort to her mother to know that Fannie had the assurance of the life which is in Christ Jesus. Services by D. D. Miller and D. J. Johns, from Prov. 27:1.

BOOTH.—On the 19th of August 1895, in Elkhart Co., Indiana, of the infirmities of old age, Bro. William H. Booth, aged 90 years, 4 months and 5 days. He had many trials and afflictions to contend with during his life, but bore them with a quiet resignation to the Divine will. We trust he has found a place of rest in the home of God's people. He leaves a son and daughter to mourn his death.

HOSTETLER.—On the 25th of July 1895, near Shipshewana, Ind., of consumption, Maria, wife of Esaias Hostetler, aged 72 years, 7 months and 5 days. Sister Hostetler was weakly for a number of years and was confined to her bed about 5 months. She bore all her trials patiently, desiring to be absent from the body and present with the Lord. Buried on the 27th. Services at the Pleasant Valley M. H., by Yost C. Miller and D. J. Johns, from 2 Tim. 4:6-8.

ITEMS.

—THE corn crop of the United States this year is estimated at about 2,000,000,000 bushels, a large part of which will be exported on account of short crops in some of the European countries.

—THE revolution in Cuba progresses with alternating success and defeat for both parties. Lately the Spanish forces gained an important victory over the insurgents who left 60 dead on the field.

—A COMMENDABLE decree has been issued in the German principality of Waldeck, forbidding that a marriage license shall be issued to an habitual drunkard, unless satisfactory proof of reformation be produced.

—THE American and British consuls who have made an attempt to investigate the recent massacre of missionaries by the Chinese government, have been stopped by the Chinese government, according to a report from Shanghai.

—SPECIAL advice from Moosh, Turkey say that Turkish officials have driven the Christians out of their houses in all the country between Sassoun and Moosh and have given the houses to the Kurds. The victims are starving.

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GOING NORTH.	STATIONS	GOING SOUTH.
No. 32.	No. 34.	No. 25. No. 23.
pm	pm	pm am
2 15	7 00.....Benton Harbor	1 00 6 45
1 18	6 00.....Niles	1 57 7 41
12 39	5 20.....Elkhart	2 34 8 15
12 17	5 08.....Goshen	2 57 8 40
am		
11 25	4 15.....Warsaw	3 51 9 31
11 25	3 55.....Wabash	5 10 10 55
9 13	2 00.....Marion	6 08 11 57
	am	
8 16	12 45 Lv.....Anderson	Ar. 7 25 1 20
	am	
6 30	11 15 Lv.....Indianapolis	Ar. 9 25 2 50
	11 17.....Rushville	3 11
	10 20.....Greensburg	4 00
	9 25.....North Vernon	5 15
	8 30 Lv.....Cincinnati	Ar. 6 10

Train 28, north, leaves Elkhart 6:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.

Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles, 7:07 p. m.; arrives Elkhart, 8:10 p. m.

All trains daily except Sunday.

Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.

Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.

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Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves.....	6:30 a. m.
No. 2, Coming east, arrives.....	8:00 a. m.
No. 3, Going west, leaves.....	12:40 p. m.
No. 4, Coming east, arrives.....	3:35 p. m.

Each train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.

DARWIN F. COY, Traffic Manager. H. E. BOCKLEN, General Manager.

Herald of Truth.

Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that Preach the Gospel of Peace."

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A. B. KOLB, }

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EDITORIAL NOTES.

SELF and Christ are enemies. Which of these is your friend?

WHEN a person ceases to pray, he soon becomes Satan's prey.

GOD robs a man with righteousness; Satan robs a man of righteousness.

EMPTY seats and sleeping church members are about equally discouraging to the minister in the pulpit.

BRO. D. H. BENDER of Tub, Pa., is at present on a visit to the congregations in the Virginias and Maryland.

BRO. DANIEL KAUFFMAN of Versailles, Mo., has moved to Garden City, Cass Co., Mo., so we are informed.

BRO. ANDREW SHENK of Elida, Ohio, has, we are informed, sold out, and expects to settle somewhere in southern Missouri.

WHEN we begin to sink beneath the waves of trouble on the sea of life there is no power on earth to raise and support us but Jesus.

WE can bear one another's burdens without being busy bodies in each other's business.

THE word "falsely" keeps many people from claiming the blessing pronounced in Matt. 5:11.

LOOK where you choose and you will likely find plenty of righteousness, but, sad to say, the most of it will prove to be of the kind known as self-righteousness.

AFTER a few days' stay in Elkhart, Bro. J. S. Coffman, who recently returned from Canada, left for Ohio to do evangelizing work there. He will remain until the first week in October.

THE greatest, noblest soldiers the world ever saw are those who, like Paul, stand in the defence of the gospel, although these soldiers never handled a gun or drew a sword.

TWENTY-FIVE years ago the Pope of Rome became "infallible" (?). His infallibility has been frequently proven (?) by his fallible and unsuccessful attempts to regain his lost temporal power.

THE way many people repent of an evil makes it hard to decide whether they are sorry for their actions or that they were found out and had to suffer. Amendment is the best proof of repentance.

By an oversight the address of our brother, Bishop Michael Horst, remained unchanged in our Family Almanac for 1896. It should be Orrville instead of North Lawrence, his former address.

If the Law was insufficient for man's redemption and salvation, why do men try to make a law of grace? Such a course is like freezing water and then using it for washing in a temperature below the freezing point.

OUR PRINTING OFFICE.—The printing office of the Mennonite Publishing Co. has been a busy place for some months past and will no doubt continue so for some time to come. We are now printing the C. C. Shoemaker catalogue of fine poultry, for 1896, 60,000 copies of 100 pages, and at the same time are working on our family almanac for 1896, an edition of 40,000 copies, which is just about completed. Then we have 45,000 catalogues for a carriage top manufactory, 64 pages; 50,000 almanacs, 32 pages, for another house, 60,000 incubator catalogues, 32 pages, and 50,000 112 page catalogues for the Elkhart Carriage and Harness Manufactory, with 400,000 additional magazines for the same concern, making in all 705,000 almanacs and catalogues that foot up 33,360,000 pages, or 705,000 pamphlets averaging nearly 48 pages. This amount of work will consume not less than 160,000 pounds (80 tons) of paper. Our regular papers printed monthly count up over 30,000 copies. We give this not by way of boasting, but simply to give our people, quite a number of whom are stockholders in the Mennonite Publishing Co., an idea of what we are doing. Bro. J. S. Lehman, to whose efficient management the present prosperity must be largely ascribed has, besides this, contracted for a job of work, the paper for which will amount to over 80 tons more. In consequence of this we have been obliged to increase the capacity of our pressroom by the purchase of a still larger press than our present largest one, which, of course, means an outlay of several thousand dollars. Any work that our people have to do will be done promptly and as cheaply as it can be done anywhere. We have special facilities for printing books, catalogues, almanacs, and all kinds of commercial work, and will furnish estimates on application.

BRO. J. S. LEHMAN left for Lancaster Co., Pa., on the 13th inst. to remain several weeks.

BRO. S. F. COFFMAN, who lately returned from Chicago to his former home in this city, spent Sunday, Sept. 8th, in DeKalb Co. He will also spend several weeks with the churches in the central portion of this state.

As long as the world shall stand Christianity will, with the Apostle John, proclaim with joy and gratitude, "Behold, what manner of love the Father hath bestowed upon us that we should be called the children of God!"

"A READER" from Seville, Ohio, who sent us the selected poem, "Walking with the World," omitted the name of the writer. As this poem has, moreover, appeared in the HERALD before, we are unable to comply with the implied request to publish it.

A STEAMBOAT will not go up stream after the fire in the boiler has gone out, neither will a Christian go forward on the narrow way after the fire of God's love has become extinguished, but, like the steamboat, he will at once begin to float with the current.

BRO. A. D. WENGER of Cass Co., Mo., took a trip eastward last month, coming as far as Chicago, where he remained for a few weeks relieving Bro. E. J. Berkey of the Mission at 145 W. 18th St., for that time. Bro. Berkey spent his vacation in Indiana and Ohio.

It is to every one's best interests, while searching the Scriptures, to search for the passages that testify of Christ and tell how eternal life may be obtained, instead of trying to find passages that conflict with each other in meaning, or portions that seem to justify wickedness.

THE world has a right to and expects to see in every individual Christian as well as in every church a shining light that points humanity heavenward. Failure to see this light in so many instances is the main cause why so much of the world has lost confidence in Christianity.

WHEN a professing Christian wants to do a questionable act it is very easy for

him to excuse his act by accusing some other professor of having done the same or something similar, even though said accusation may be false. Men in such a condition rarely think of comparing their actions with Christ's example. Satan has always a pretty good hold on the man or woman whose desires are evil.

OUR former assistant in editorial work on the *Herold der Wahrheit*, Bro. John Horsch, finds his new occupation—the preparation of an excellent article of food, which he calls "Vigor Food"—entirely agreeable to him and his health and vigor are returning, no doubt on account of the liberal use of his "Vigor Food." Samples can be obtained upon application. We are sure his many friends will wish him not only complete restoration to health, but eminent success in his new vocation.

A MERE knowledge of the word of God will no more save a man than rubbing a sore with a printed advertisement of the best salve or liniment in the world would heal that sore. The Word must be applied to the life, the heart, absorbed into the very existence of the man; it must become his principle, guide, rule and strength. Such a knowledge of the Word goes farther than the head; it reaches the heart, and thus it becomes the great panacea to the soul in all nations and ages.

ONE thing which makes the Christian life seem difficult is the fact that the people are so hard to please. Peter and the other apostles said, "We ought to obey God rather than men." The obligation of obedience to man ceases with allegiance to God. The impossibility of pleasing men asserts itself when we know that the spirit of this world is enmity against God. It is easier to please God than to serve men.

A LITTLE thing in itself is a very small matter; but like the pennies which make up the dollar, they help to form the great events of this life. The influence of little kindnesses is not measured by the sowing of the seed, but by the harvest, a hundred fold. Eternity, only, will reveal the sum of little deeds of kindness, and little words of love. The little foxes which spoiled the vine not only destroyed the present fruit but also the prospects for more fruit.

Little sins work far greater evil than we can see. A thoughtless word or deed may ruin the prospects of heaven for some poor seeking soul. Such things have been done. Be not sparing with kind deeds but earnestly guard against kindling a great fire by a little matter.

WITH the issue of Sept. 3, the *Gospel Messenger*, organ of the German Baptist (Dunkard) denomination comes to us in an enlarged form and greatly improved appearance, it being printed from new type throughout. We have noticed a steady improvement on this paper for years, both as to its appearance and contents, and it now ranks high among the religious weeklies of our country. It is well supported by the church and is encouraged by their general conference, which help the publishers of the paper richly deserve.

IF every step of a man's life made an indelible imprint that would show to the world just where his desires have led him, many a man would control his desires or at least his steps better than he does. But God sees us, and the steps of our life, though many of them may be hidden or unknown to the human eye, are all printed indelibly upon God's book of Remembrance, and will be made known when each one's life will be opened up as a book and each one will have to accept as his own the course he has run, be that course straight or crooked.

"WHERE the treasure is, there will the heart be also." "Out of the abundance of the heart the mouth speaketh." Therefore man speaks of his treasure and can but show to the world what his treasure is. The *Ram's Horn* says, "Turn a bee loose in a desert and it will look for honey the first thing." When we look for evil and talk of faults in others it shows plainly that our hearts are of a nature to enjoy such conversation. The heart that is full of love and peace, will, like the diligent bee, look for honey even though there be none and will not taste of the bitterness of the life of evil. Christian pleasures are Christian treasures and they are so abundant that we need not go to the desert again to find them. If we do not enjoy that which is "sweeter than honey or the honey comb," we should seek at once the rich treasures of heaven.

CHRIST IN METAPHOR.

There is a *lily*, Heavenly fair,
In lowly vales of purity,
With meekness far beyond compare,
Unfolding all its charms for thee.

There is a *plant* with clustering leaves,
Through summer's heat and winter's snows,
In tints of loyal beauty weaves
The robes of Sharon's dewy rose.

There is a *vine*, a tender vine,
Once planted 'neath Judea's sod,
Whose clusters yield the choicest wine,
The life-blood of the Church of God.

There is a *star* that never sets,
Through clouds and darkness seen afar;
The pilgrim all his grief forgets
Beneath the Bright and Morning Star.

There is a *gem* that constant gleams
When kingly crowns to fragments fall,
More bright than planetary beams—
The Pearl of Price outshines them all.

There is a *sun* that never goes down,
That brightens evermore to bless,
'Mid nature's wreck still shines that sun—
It is the Sun of Righteousness.

There is a *Lamb* that once was slain,
For human guilt and sacrifice;
Who, having died, once rose again
To plead His offering in the skies.

There is a *Lion*, King is He
Of ancient Judah's royal line.
Repent, submit, and thou shalt see
That all His strength and will are thine.

The *lily*, rose, the tender vine,
The gem, the star with constant ray,
The sun that never knows decline,
Still brightening through eternal day,—

The gentle Lamb that once was slain
To set the sin-bound captive free,
Lion of Judah's royal line,—
O Jesus! all are found in Thee.

MRS. M. A. W. COOKE.

For the Herald of Truth. BAPTISM AMONG THE MENNONITES OF THE SIXTEENTH CENTURY.

It has been a much disputed question during the present century with certain denominations of Christians who advocate immersion as the only true Gospel method of baptism whether the Mennonites three hundred years ago baptized by immersion or by pouring. It has been claimed by many writers that Menno Simons himself was immersed, and that he taught immersion in his teaching and writings. Certain historians of the Baptist denomination, prominent among whom are Benedict, Brown, and others, have so cunningly brought together certain sentences from the writings of Menno that the superficial reader will be led to the conclusion, beyond a doubt, that Menno was an immersionist, and this idea has been copied and re-copied, published and re-published, in papers, magazines, histories of different denominations, and encyclopedias until the idea has

become current that the Mennonites are immersionists.

On the Mennonite side of this question there is no doubt whatever that Menno was not an immersionist. None of the Mennonite historians, as well as others who have written on the subject, have any knowledge that the Mennonites ever baptized in any form other than that in use at the present day. One of the most prominent professors, a Baptist, who has for many years held a very prominent position in one of the theological schools of this country, and whose authority is indisputable, traveled through Germany and other parts of Europe and examined all the prominent libraries, and searched in vain for evidences of Mennonite baptism by immersion. He told a certain Mennonite minister, a special friend of his, that in all his researches he found no evidence whatever that the Mennonites have ever used any other method of baptism than the one in use now. A certain American writer who has made Mennonite history his special study for a long time, and who himself is a descendant from a very prominent Mennonite family, says in a letter written to the writer, "I have a copy of the original edition of Menno Simons' foundation in German, published in 1575, and as far as I know the only copy of this edition in America, and in it the expression 'a handful of water,' is unquestionable."

This settles the charge that has sometimes been advanced against the Mennonite church, and especially against the Mennonite Publishing Co., at Elkhart, Ind., who have translated Menno's works from the original Dutch into the English, that the translation had been so made as to suit the ideas and customs of the church of the present day. This is a foul and unjust charge, and we should expect better things from people who profess to be the followers of Jesus. We have read the writings of Menno both in the German and in the Dutch and these passages have been translated correctly. We would not hesitate to place them under scrutiny of the best scholars. Neither do we hesitate to say openly and frankly that any one who makes this charge is either guilty of willful misrepresentation or does not understand what he is talking about. Let the truth prevail.

CHURCH LOYALTY.

One of old gives expression to his attachment to the house of God and the services of the sanctuary in the following weighty words: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." They were uttered, interrupted by sobs of weeping, by the rivers of Baby-

lon, when the Jewish captives remembered Zion. In that strange land they could not sing the Lord's song creditably, for the spirit of song had deserted them, and the fingers of the musicians had lost their skill. Nevertheless the fires of church loyalty burned within their bosoms and they often thought of Zion. The same spirit of devotion to God's house and attachment to the people accustomed to worship together is found in every faithful child of God.

The manifestations of church loyalty are not always similarly expressed. Individual propensities and constitutional characteristics lead to a variety of methods of expressing attachment to any particular branch of Christ's Church. Not a few, however, mistake self-justification and self-aggrandizement for church loyalty. To magnify one's connection with any church denomination in a speaking or praise meeting is dishonoring Christ and is always received with disgust by a sober minded audience. Instead of manifesting genuine loyalty to the church, such a course only proves that the heart is barren of Christian experience. Again, reference to the failings and misdoings of other churches does not necessarily indicate genuine attachment to one's own church. Such talk may be the effusion of a hypocritical heart. Judge not, that ye be not judged, is the Savior's advice to these professional fault-finders. It is not necessary to hold up to view the character and deportment of those who are not with us in church affiliation to prove our loyalty. It rather proves the contrary. The evidences of loyalty are of a more positive character.

Church loyalty will lead us to speak well of our own Church. If we are really attached to God's people, with whom we worship, we will find some commendable characteristics of the company we have joined, and will take pleasure in publishing them. We will take pleasure in speaking of the commendable features of our Church polity; of the noble efforts made to disseminate the blessings of the Gospel; of the band of earnest and devoted laborers in the vineyard of the Lord, and of our great joy in being favored with the privilege of being associated with them. Realizing that the Church is a great blessing to us, we are grateful for the privileges it affords. We will not fail to speak well of the ministers and institutions of our Church in the family circle. We expect all the members of the family some day, sooner or later, to be identified with us in church-fellowship, and we are careful not to alienate their affections from, or lower their esteem for, the Church of our choice by our remarks. It is no burden to loyal hearts to attend the regular services of their own Church. Not a few in larger towns and cities seek high and low to find an excuse for attending services elsewhere. But generally when

the matter is ferreted to its fundamental cause, it is nothing more or less than declension in religion and disloyalty to the Church. Members who are loyal to their Church will feel under obligation to guard the interests of their own Church, and will therefore be careful to occupy their seats regularly and assist as much as possible in the services. The highest prosperity of the cause of Christ requires that each member work in his own field. Knowing that the cause of Christ can be best promoted by each one adhering closely to his own specific field of labor and influence, true church loyalty will not allow any one to curtail his influence by playing the tramp.

The Jewish captives were ridiculed by the heathenish Babylonians for their affectionate attachment to Jerusalem; but this did not quench their ardor for their divine rites of worship at Mt. Zion. Paul suffered the reproaches and persecutions of a cruel world for the sake of the cause he represented and defended. But none of these things moved him, and he scarcely thought them worth mentioning. Genuine church loyalty will suffer much for the Church without expecting to be paraded as a hero for it. The man who continually prates about his own services and his sufferings for the sake of the Church, is still wanting the first elements of Church loyalty. May we as a Church be saved from the curse of spurious loyalty, but be blessed with a host of loyal adherents that will stand up quietly yet firmly for the Church and remain loyal in adversity as well as in days of prosperity.—*Ev. Mess.*

METHOD OF THE MASSACRE.

There are Turks and Turks, as is proved by the different spirit in which soldiers who took part in the Armenian massacres describe their share in the atrocities to the English newspaper correspondents. The correspondent of the *London Daily News* writes:

The following account was taken down by me from the lips of a soldier, who, in the execution of his orders, was an eye-witness of every scene in the tragedy, and an active participator in many of its blackest horrors. My informant is a man under thirty. At the time of the atrocities, he was a non-commissioned officer in the battalion of the Twenty-fifth Regiment of Infantry, which formed part of the force commanded by Colonel Ismail Bey. He has now left the army, and his first act was to seek oblivion across the Russian Border. He is a dying man. He has no definite malady, but is dying by inches, surely and rapidly, killed by the infinite horror of his own thoughts. I sat beside him for three hours while I took his deposition in the presence of responsible witnesses; and the appearance, the demeanor, the resigned melancholy, and

calm, invincible despair of the stricken wretch, produced upon me an impression that will not easily fade. Throughout the whole of his recital, he never raised his voice.

After describing the gradual blockade of the mountain villages and the weeks of preliminary fighting, the setting on fire by shells of woods in which hundreds of people were hiding, the burning of large farmsteads with all their inmates, and other cruelties, he gave the following account of the great massacre, when the villagers came in by hundreds to surrender:

The head of the valley was held by a double cordon of troops, who let in all who would come, but let none pass out. At sundown on the second day, the soldiers were paraded, and the officers, passing along the lines, gave orders as follows:

"From the first company, ten odd numbers, four paces to the front."

"From the second company, fifteen even numbers, four paces to the front."

"From the third company, five odd numbers (double figures), four paces to the front." And so on through all the companies assembled.

Then the soldiers went back to their bivouacs and their evening meal. But the selected men were ordered to sit and eat apart, each group from a company separately.

When the night was fully dark, officers came along and ordered, "Selected men of the first company, come this way!" They were then marched forward to the foot of the valley. There at the cliff edge of the ravine they found a number of villagers, men, women and children, sometimes twenty, sometimes fifty, sometimes seventy or more. An officer then detached from the villagers a batch of ten or twenty, and gave the order, "Kill them; and throw them there!" The selected soldiers then bayoneted these villagers, and threw their bodies into trenches at the base of the ravine. This went on every night during a week to ten days. Sometimes three to four hundred were killed in a single night; sometimes a much smaller number.

Asked whether the Armenians were armed, he answered that "they had not, any one of them, so much as a belt-knife."

Asked whether they resisted, he replied that until toward the end, they none of them knew what their fate was until the final order was given, and they were face to face with the bayonets.

I overheard his own friend say, "And how many did you kill?" He whispered back, "God knows. It may have been five. It may have been seven. What could I do? I had my orders." This was not said to me, and was not meant for my ears.

Asked whether there were any children among them, he answered very many. "The soldiers raised infants on

their bayonets as one lifts the sheaves of corn on the pitchfork, and flung them into the ravine as one tosses hay onto a wagon."

Asked whether the soldiers liked this hideous work, he groaned and rolled his head from side to side for a while before replying. Finally he said, with a despairing shrug of the shoulders, "We were soldiers; what could we do?" He added that if any of them hung back, the bey menaced them with his sword and revolver. He gave thanks to God, he said, that he had himself killed no children.

Another Turkish soldier told his story to the *News* correspondent in a different spirit. This fellow, a fine, handsome, well-set-up man of thirty, active, bright and intelligent, would be at a loss to understand that there exist such words as remorse or pity in the Turkish language. So far from his conscience troubling him, he would be delighted if another expedition of a similar "punitive" character should be ordered.

He had been several times into the Sassoun Mountains, he said, during the years he was quartered at Moush. Each summer an officer of the Government used to visit the Armenian villages to collect taxes, and he was always accompanied by a half company of soldiers, thus he had visited Shenik and Semal, and Ghelie-Guzan, and knew people in each of the villages quite well. They were fine, big, strapping fellows, these mountaineers, good-looking and kindly, but simple and ignorant, knowing nothing—like the animals. They were on good terms with the soldiers, and used to bring them presents—cream, and honey, and sheep; they would have given them anything they asked for, but for the priests. Ah, those priests! They were devils. Everything they could do to annoy the soldiers delighted them. They would tell the people not to give them anything more than they were obliged to provide by the Government regulations. They would shut the women up in houses, and tell the girls not to come out to the camp when the soldiers sent for them; and the villagers obeyed them. They knew no better, being stupid, like animals. Yes, if it had not been for the priests, those villages would have been pleasant places. The people had flocks, cattle, mules, horses, big orchards, numbers of mulberry trees. Their houses were rich also. They had quantities of carpets and rich clothing, silver ornaments and copper vessels. Great big houses they were, full of long corridors, leading from room to room; very dark, the rooms only lighted from the timber roof with small square skylights. Some were houses where a man might lose himself without a guide. In no one were there less than fifteen or twenty people, the grandfather being always the head of the house, and everybody obeying him.

The soldier described how the villagers resisted the marauding Kurds; how the Kurds complained to the government; how regular troops were sent to the region, and the Sultan's order to exterminate the Armenians, was read to them by their commander. An enormous slaughter took place, but many villagers escaped to the mountains. Then the colonel ordered the troops to cease killing, fed such fugitives as were caught, and dismissed them unharmed, bidding them tell the others that orders had come from the Sultan to spare them now that they had been sufficiently punished. Soon the people began to come down from the mountains. Between one and two hundred came into the camp in a body, led by a priest. They were mostly women and children.

They were all starving, and some of them were very ill. The colonel received them kindly and told them to rest, and said they should be given food. He went back to his tent. Some of the officers were then summoned to the tent. After a while a captain came out and went to the Armenians, who were sitting on the ground. He told them he wanted forty men to do some digging. The strongest men would work quickest. The Armenians were much pleased, but there were not forty strong men among them, so some women volunteered. They were given tools, and told to dig three trenches nine feet deep and twelve feet wide. While they were digging, other Armenians—perhaps two hundred—came in from the mountains. Then men from the new comers took the places of the women. The Armenians worked well, and the trenches were finished before sunset. An officer came and inspected them and said they would do.

Up to this point the sergeant had told his story with great briskness and vivacity, but without the faintest sign of feeling. Now, however, his recollections were too much for him. The thought of that excellent practical joke that had been played upon the unsuspecting Armenians set him bubbling with laughter. The idea that these people, weakened by starvation and misery, filled with despair, having lost everything they possessed—parents, children, property—should have worked with all their remaining strength throughout a whole day to dig the pits that were to be their own graves, was to him so irresistibly comical that for some moments he was quite unable to proceed. He rolled on his chair and slapped his knees.

"Ah, that colonel!" he cried, "what a man he is!" and laughed again. "But it was even better fun afterwards," he said, when he had partly recovered, "when the priest was brought up. Oh, the sport we had with that priest! It was too funny." He described the preliminary conversation with the priest. "Then they picked his eyes out. Ha, ha, ha!

He had annoyed us so much at Semal. It was but right we should annoy him a little now in return. They put a cord round his neck and jerked him about till he was almost strangled. Perhaps he had never danced before as he did then. Ma-shallah, it was sport! Then the colonel said, 'Finish him.' So two men thrust their bayonets into him, one on each side, lifted him into the air, and then let him fall to the ground. There they finished him."

The sergeant laughed so heartily at this episode that tears were running down his cheeks.

"Had you any other priests to deal with?" I asked.

"Oh, yes," he said, "several; and we had sport with them all. There was one fellow we put in a leather bag and hung up at the top of a seared tree. He writhed and wriggled for days, and the bag turned round and round in the sun like a top. It was the funniest thing! Some of the soldiers were going to shoot at the bag, but the officers forbade them. At last the bag ceased to move. Then it was cut down and thrown into the trench."

This man represents a type—a well-defined type—of the Turkish soldier, and one much more largely represented in the Ottoman army than natures of the stamp of the remorse-stricken wretch whose account of the massacres I gave before.

He went on to describe the fifteen nights of massacre of unarmed and defenceless Christians, and narrated his own exploits with gusto. Yet even he showed one touch of human feeling. He found one evening among the victims set apart for the night's slaughter two little boys whose father he had known. Wishing to save them, he hid them in a small cave, and took them every day a part of his rations. On the fourth day he found his little proteges cut into fifty or sixty pieces. Asked who had done it, he shrugged his shoulders and said an officer must have watched him.—*Boston Transcript.*

CHURCH TINKERS.

For eighteen centuries men have been at work trying to alter and improve the church of the Lord Jesus Christ. They have made changes, additions, reforms, improvements, and revolutions, until they have perplexed themselves, confused everybody else, and led many people to inquire whether Christianity itself is not a failure, a delusion and snare. They have divided and subdivided the flock of God, until it has exhibited the spectacle of numerous contending factions, professedly the servants of one Master and followers of one Leader, but so widely at variance in theory and in practice, and following such differing human guides, that some honest and intelli-

gent people are perplexed and distressed to find, amid all the confusion, the way of life, and peace, and truth.

And though all their experiments have been vain and useless hitherto, yet they still continue their fruitless endeavors, and again and again repeat the efforts which have so often failed; forgetting or ignoring those unalterable laws and rules which Christ has ordained for the government of His own house, and without the observance of which, order and blessings are impossible.

All these efforts and endeavors clearly show that there is no help in man for the evils which he has brought upon himself; and the only hope for the scattered flock of God, is to listen to the voice of the Good Shepherd, and return again to the heavenly fold;—coming back to the word of God and to the teachings of the apostles; discarding all human additions, modifications, and improvements; and not only seeking to build upon the one foundation that has been laid, but also taking heed how they build; that the church, composed of living stones, may grow up an holy temple unto the Lord, builded together for an habitation of God through the Spirit.

And while such a consummation seems difficult, if not impossible, it is yet clearly the privilege of every individual child of God to maintain his essential fellowship with all the Lord's disciples, endeavoring to keep the unity of the Spirit in the bonds of peace, and lifting to the Most High that petition which our Saviour offered for His church; "THAT THEY ALL MAY BE ONE." Surely the oft-repeated prayer of our Saviour will be answered. The scattered flock shall be gathered from all the countries whither they have been driven in the dark and cloudy day, and there shall be one fold and one Shepherd, on the high mountains of Israel.—*H. L. Hastings.*

SOME OF THE RICH MEN OF NEW YORK.

"It is easier for a camel to go through the eye of a needle than it is for a rich man to enter the Kingdom of Heaven."

We do not understand this passage of Scripture to apply to Boston, *certainly not to some people we know in Boston*, but the secretary of a large, charitable society in New York city writes that he took the *New York Tribune's* list of rich men and sent to four thousand of them a request for aid, the result being that one responded with a contribution of one dollar, and the experiment cost the society nearly \$200. In view of this result we think he ought to be glad that he got his hat back from that congregation.—*Our Dumb Animals.*

MARTYRDOM.

"To know how to say what other people only think, makes men poets and sages. To dare to say what other people only dare think, makes men martyrs or reformers, or both." The ages have been replete with individuals who have dared to die for a principle rather than yield to the demands of their persecutors, and in no case has that death been ignominious, when it kindled a flame for truth that centuries could not obliterate. That grand old martyr of England was right when he said, "We will light a candle in England which cannot be put out." One hour among the thorns of a rose bush will reveal more beautiful flowers than years spent among fields of brambles and cacti. One hour in the stings of death for a good cause will instill coming generations with grander themes and reveal more angels than three score years and ten spent in the dens of iniquity and shame. The question might arise, "Could they not have done greater work had they lived?" Yes; so far so good. But could they retain that principle and live?" It seems not when their persecutors demanded them to recant or die. One of the hardest words in the English language to speak is "no." When something appears before a young man as a chance to gain ambition in spite of virtue and right, it is hard to say "no." There is a young man who sees a chance of a large salary but the business is not the best. He needs money, he hates to say "no." This is not martyrdom, but it is a minute principle which increased to certain opportunities would bring the individual to be a martyr. In this century of all centuries individuals are found who feel like recanting when some one says, "I wouldn't be a Christian." Some one speaks and laughs at their stand, a conspicuous throb seems to come and answer "no." My God are these the martyrs of the nineteenth century! Ridley and Jerome of Prague were martyred for holding to that divine principle and you recant for the sneers of sin cursed humanity. "O! Divine One, renew us with that spirit" is the soul's prayer at such an hour. The voices of the thousands of martyred Mennonites still speak in that church today and rekindle a flame which is but the spiritual fire of the Almighty. The fifty million martyrs of the dark ages may be in the dust, but the principle for which they died throbs in the hearts of tens of millions of soldiers of King Immanuel. Ah no, the voices of the martyrs of the Inquisition are not hushed. Their lips are in a position to instill the twentieth century with grander efforts for the lowly Nazarene. Martyrs live in the hearts of men even if the dust does contain their bones, or the rivers and oceans their ashes. They live be their fate scaffold or cell, cross or guillotine. Paraphrasing

the words of Nathan Hale, the martyr's sentiment should be, "If I had a hundred lives I would give them all for the service of the Lord Jesus Christ. One principle of the martyr is forgiveness. They breathe a prayer for their persecutors. It was so with Huss Polycarp, and Raleigh. Men may be martyrs on their country's altar. They may give their all for the establishment of freedom, the instituting of a flag or the unification of a nation; but the grandest martyrs are those who give their lives for the furtherance of Christianity. Some might think, "destroy these Christians and Christ would have no followers." Ah but where one dies for right, ten will arise to labor instead. Enthusiasm springs up from tried principles unconquered. "The man dies but his memory lives," says Emmet. "We ought to cherish the deeds of the martyrs." Firmness, forgiveness and love for the right, ought to cause us to always stand in spite of what the world thinks of us. The man who expects to move the world must be a man whom the world does not wield. The martyr dies that a principle may live. He sacrifices life that the blood may seal that principle on other hearts. His heart fails to beat that other spiritual hearts may beat. Young man, dare and do before you die. We can not all be martyrs, but we can stand before sin cursed humanity and hold up a principle in spite of criticism and sneers. The martyrs died because they could not live as conscience taught them. The blood of Christ cleansed from sin, but the blood of the martyrs was the primal germ from which came the glorious church. As the grain of wheat when sown grows into a more beautiful form, so Christianity sown in such society grew grander and stronger. As the rain nourished the grain of wheat, so the blood of the martyrs moistened the soil of the centuries and Christianity centered its roots more and more in the world's hearts. Another principle of the martyr was courage. Like Luther, when they remarked that the world was against him he replied, "Then I am against the world." Young men hold that principle of non-conformity toward the world's ideas. Speak for the right let any obstacle appear. Always "keep abreast of truth." Every opportunity that presents itself, every power that works for the Divine Master, strive to use these as instruments for the world's embetterment; if persecution does come, be consoled with the great fact that speaking to a people who did not appreciate them brought death to the world's greatest orator, a cup of hemlock to the greatest uninspired teacher, a cell to a Galileo, a scaffold to a Sidney, ashes from the body of a Huss, a Wycliffe and a Savonarola, a dungeon to a Jeremiah, and a crucifixion to a Christ.—J. W. Zerbe, in *Young People's Paper*.

HEAVEN.

For the Herald of Truth.

There is no subject upon which the mind ought to dwell more frequently, more joyfully and more deeply, than that state of existence which lies beyond the grave. Whether acknowledged or not, this subject does perhaps more than any other employ the thoughts of man. The hope of something better, the dread of something worse, is always with man, to hang garlands of light and sunshine or of sorrow and despair along every path he takes through life. In the happiest moments as well as in the hours of loneliness and distress the thoughts of the great future bear heavily on the spirit.

It would be strange were it not so, that we, surrounded by so many evidences of our mortal state, and tending on so surely toward an eternal state, should not often look with fear and trembling beyond this state. Who with the Bible to direct our thoughts, and the Christian hope to inspire our hearts, can live without thinking much of heaven? The Bible says much of heaven, and what it does say we may certainly know. What it does say is our duty and privilege to know, and as Christians we ought to have an earnest desire to know it. Dear reader, are you weary and oppressed? Read of heaven, not so much in those bright moments when God's smile rests upon you, but when your hours are loneliest, when your burdens are heaviest, when your temptations are strongest, when your way is darkest, when your friends seem fewest, and when the powers of Satan are fiercest, then, oh then direct your longing eyes heavenward from whence all help comes. And to you that live and feel unconcerned in regard to an afterlife, oh, will you not learn that beyond the grave are not only the only realities, but the most glorious ones! Behold the glory of heaven that your eyes may not be dazzled with the lustre of this world which will soon be merged into eternal darkness. Not only must the beauty of youth die, but the heavens and earth which are now, God has reserved unto fire against the day of judgment and perdition of ungodly men. When earth shall utter her final groan, where O! where will you find a home if not in heaven? If you are friendless and homeless then, it will not be because you have not known of a heaven where the weary are at rest. Heaven O! heaven! who does not desire to know all that may be known of it? Heaven is our Father's house, the home of angels and of all the departed saints that have sweetly fallen asleep in Jesus.

EMMA F. BRUBACHER.

Cordelia, Lancaster Co., Pa.

NEVER be security for more than you are quite willing to lose.

SUNDAY SCHOOL LESSONS.

LESSON XIII.—SEPTEMBER 29.

REVIEW.

Golden Text.—There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.—1 Kings 8: 56.

Time.—The time covered by these lessons is about sixty-four years, B. C. 1490 to 1426.

Place.—These lessons find Israel in various places in the wilderness of the Arabian peninsula, in the country east of the Jordan, and in Canaan.

DAILY READINGS.

M. The Ten Commandments.	Ex. 20: 1-17
T. The golden calf.	Ex. 32: 1-8
W. Report of the spies.	Num. 13: 23-33
T. The brazen serpent.	Num. 21: 4-9
F. The new home in Canaan.	Deut. 6: 3-15
S. Crossing the Jordan.	Josh. 3: 5-17
S. Caleb's reward.	Josh. 14: 5-14

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	The T. C.	Thou shalt love the
II.	The G. C.	Little children, keep
III.	N. and A.	Do not drink wine
IV.	J. to C.	Come thou with us,
V.	R. of the S.	The Lord is with us:
VI.	The B. S.	As Moses lifted up
VII.	N. H. in C.	Thou shalt bless the
VIII.	C. the J.	When thou passest
IX.	F. of J.	By faith the walls
X.	C.'s R.	He wholly followed
XI.	The C. of R.	Who have fled for
XII.	J. R. the C.	The Lord our God

TIME.	PLACE.	PRACTICAL LESSON
B.C. 1491	Mt. Sinai.	In Christ only we fulfill the law.
B.C. 1491	Plain of M. S.	False worship is a violation as well as no worship
B.C. 1490	Er Rahah.	Disobedience brings judgment.
B.C. 1490	Wilderness.	The Lord will guide those who follow His leading.
B.C. 1490	Kadesh.	God should be trusted in what appears difficult to us.
B.C. 1452	Wilderness.	The remedy for sin is healing power in God through Christ.
B.C. 1451	Plain of Moab.	God will give abundance to the obedient.
B.C. 1451	Jordan.	God will remove the greatest obstacles.
B.C. 1451	Jericho.	God's power is above our knowledge and reason.
B.C. 1445	Hebron.	True faith mounts above all obstacles.
B.C. 1444	Shiloh.	Our city of refuge is Christ our high priest.
B.C. 1426	Shechem.	We will be our own witnesses in the judgment.

THE PEOPLE OF GOD.

Some trait of the People of God may be found in each of the lessons of this quarter.

I. An obedient people. They receive God's law, and they are expected to obey it.

II. A loyal people. They should be true to God, even when the multitudes follow idols. They listen for God's voice, not the voice of the people.

III. A reverent people. Thoughtful and careful in the worship which they render to their God; obeying His commands.

IV. A pilgrim people. Though living in the wilderness, they regard Canaan as their home, and steadily advance toward it.

V. A courageous people. They should fear no foe while God is their leader.

VI. A trusting people. In danger and trial they should look to the cross.

VII. A grateful people. Remembering all the way wherein the Lord has led them.

VIII. A consecrated people. "Sanctify yourselves" was the command when they were about to cross the Jordan.

IX. A militant people. We are to remember that God's service is a warfare, and God's people are warriors (in the spiritual warfare).

X. A single-hearted people. Like Caleb wholly following the Lord God.

XI. A protected people. Resting in the refuge which their King has provided.

XII. A covenant people. Ever mindful of their vows as the children of God—a solemn duty and a high privilege.—*Hurlbut*.

TRAINING OF THE NATION.

1. Slavery in Egypt symbolized the general moral state of the people. Sin is a slavery, oppressive and bitter.

2. The Exodus was the new birth of the nation, the beginning of a new life. It is the symbol of conversion, a new spiritual life.

3. The giving of the law imparted a clear knowledge of what God's people ought to be and do. This was but a shadow of the grace and truth which came by Jesus Christ.

4. The Pillar of Cloud and of Fire was the symbol of divine guidance, through Providence, and the Holy Spirit, and the Word of God. God's signs were seen, God's word was heard.

5. The Manna as daily bodily food expressed also the divine supplies of daily spiritual food, and stands for the answer to prayer.

6. The Golden Calf showed the low state of the people, how easily they broke the law, how soon they forgot God's blessings, and the great need of training.

7. The Tabernacle was the place of religious worship, of God's presence, of hearing God's voice, of teaching about divine things.

8. The rebellion of Nadab and Abihu was a sad disaster, but it taught a needful lesson of obedience and reverence, of kindling the soul only with the fires of divine love.

9. The Spies and their report of the Promised Land remind us that there are good men in bad times, and that in the end they are the successful ones.

10. The forty years' wanderings were a necessary experience and training (Deut. 8: 2). We need much training to lead us into higher experiences.

11. The waters of Meribah, near Kadesh-barnea (Num. 20) where Moses "for once failed in patience," and where the waters came from the rock "which followed them" (1 Cor. 10: 4), a type of Christ, the living water.

12. The murmurings and complaints at the hardships of the way (Num. 21) were an evidence of the necessity of Israel's discipline.

13. The Fiery Serpents taught by sad experience lessons of faith and obedience, and pointed to Christ who was lifted up for us.

14. The New Leader proves that where there are faithful people, even if noble leaders die, God will raise up leaders who will lead the work forward victoriously.

15. Reports from the Promised Land and visions of its blessedness suggest the higher experiences of the Christian.

16. Crossing the Jordan shows God's marvelous works for His people.

17. The Fall of Jericho proves the beautiful promise, "Not by might, nor by power, but by my Spirit, saith the Lord."

18. The Defeat at Ai was a necessary educator to the heretofore victorious host.

19. The Conquest was better than peaceful possession. It was not best that the land should be given them except through a struggle.—*Arranged from Select Notes.*

LESSON I.—OCTOBER 6.

THE TIME OF THE JUDGES.—Judges 2: 1-12, 16.

Golden Text.—The Lord raised up judges, which delivered them.—Judg. 2: 16.

INTRODUCTION.

Time.—Joshua died about B. C. 1426. The time of the judges followed immediately this date.

Place.—Bochim, in the land of Israel.

THE BOOK OF JUDGES.—Its name is derived from the fact that it is a record of the doings of the judges. According to Jewish tradition its author was Samuel; but this is uncertain. Doubtless whoever wrote or compiled this history used records made about the time the transactions took place. The period covered by the Book of Judges extends over about 280 years, from Joshua's death, B. C. 1426, to the birth of Samuel, B. C. 1146. The book is not a continuous history, but rather groups of incidents.

IDOLATRY OF ISRAEL.—The temptations to idolatry that beset Israel were no longer of the same kind as in Mesopotamia or in Egypt. Two forms of worship rise above all others—the two Phœnician deities, Baal and Astarte (Hebrew Ashteroth)—as seducing Israel from allegiance to the true God. The sanctuaries of the idol worshippers were nests of sensuality, and gave free scope to the most gorgeous and licentious rites.

DAILY READINGS.

M. The time of the Judges.	Judg. 2: 1-10
T. The time of the Judges.	Judg. 2: 11-17
W. A sad history.	Judg. 2: 18-23
T. Command and warning.	Num. 34: 50-56
F. Forsaking God.	Jer. 2: 4-13
S. Folly of disobedience.	Ps. 81: 8-16
S. Unfaithfulness.	Psalms 106: 34-45

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MENNONITE PUBLISHING CO.

CONFERENCES.
(ANNUAL.)

The Annual Conference (Mennonite) for the Missouri district will be held in the Cherry Box M. H. in Shelby Co., Mo. the 26th and 27th of September. The S. S. Conference will begin the 25th and continue a day and a half. We kindly and heartily invite ministers and S. S. workers to be with us at both Conferences. Those coming on the Hannibal and St. Joseph R. R. will stop off at Clarence and those coming on the Wabash Ry. will stop off at Atlanta. Notify John G. Detwiler, Cherry Box, of your coming and you will be met at either place by the brethren here. CLARA BRUBAKER.

The Annual Conference for Kansas & Nebraska will be held on the first Thursday in October at the Roseland Mennonite meeting house near Roseland, Neb. All brethren and sisters of our Mennonite and Amish congregations are cordially invited to attend. The nearest railroad stations are Roseland on the St. Joe & Grand Island R. R. and Ayr on the B. & M. R. R. Any one desiring any further information address Elias Ebersole or Daniel Burkhard at Ayr or J. M. Nunemaker or A. Shiffler at Roseland, Neb.

The Sunday school conference for Kansas and Nebraska will be held at the Roseland Mennonite church, near Roseland, Neb., on Wednesday, Oct. 2d.

The annual meeting of the Mennonite Evangelizing Board of America will be held on Saturday October 12th at 8:30 A. M. at the Olive M. H., Elkhart Co., Ind. This being the place of meeting for the Annual Conference for Indiana and immediately following that occasion it is hoped that all our ministers and lay members at home and from abroad will arrange to remain at Olive for the annual meeting of the M. E. B. of A.

Elkhart, Ind. A. B. KOLB, Sec'y.

Annual S. S. Conference for Indiana and Michigan will be held in the Mennonite M. H. at Elkhart, Ind., Oct. 8 and 9. Friends and S. S. workers are cordially invited to attend.

Annual S. S. Conference for Pennsylvania will be held in the Blauch M. H. near Holsopple, Somerset Co., Pa., Oct. 16 and 17.

For Indiana and Michigan, Fall Conference will be held at the Olive M. H., Elkhart Co., Ind., on the 10th and 11th of Oct. 1895. Passengers coming on the L. S. & M. S., C. C. C. & St. L., (Big Four) or E. & W. Rys. stop off at Elkhart.

SEMI-ANNUAL.

For the Niagara District, Ont., in the Moyer M. H. near Jordan, Lincoln Co., Ont., on the 20th of Sept.

For the Markham District, Ont., in the Weidman M. H. near Markham, York Co., Ont. on Friday, Oct. 4.

The Semi-annual Conference for Montgomery, Bucks, Chester and Berks Co's, Pa., will be held, the Lord willing, on Thursday, October 3d, in the Franconia meeting house.

The Semi-annual conference of Virginia will be held at the Spring Dale meeting-house, Augusta Co., Va., on the first Friday and Saturday in October (4th and 5th), brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Waynesboro, on the Chesapeake & Ohio railroad, is the nearest station. Persons wishing to come by rail will be met there by informing Bro. Erasmus Shank of their coming. His address is Waynesboro, Augusta Co., Va.

S. M. BURKHOLDER,
Harrisonburg, Va.

CORRESPONDENCE.

OAKLAND MILLS, PA., SEPT. 2, 1895.—We would again inform the readers of the HERALD of the many blessings we enjoy here in central Pa. Crops are fairly good and the long continued drouth was broken by an abundant rainfall the last three days of August, refreshing the earth and giving new life to vegetation. Our little congregations have also been greatly refreshed the last two weeks. On the 19th of August, Bro. Michael Horst, of Maugansville, Maryland, came into our district and preached at our meeting houses, in all six sermons, beginning in Ploutz's Valley, Perry county, and ending at the Susquehanna church in Snyder county. On Friday, Aug. 23d, Brother J. S. Shoemaker of Freeport, Ill., began a series of meetings beginning at the upper end of our district near Milfin and ending in Ploutz's Valley on Tuesday evening, Aug. 27th, preaching in all ten sermons at six different places of worship. These meetings have been the means of giving, as it were, new life to our members, besides many who are yet

without the ark of safety were made to feel the danger of delay. Bro. Shoemaker left on Wednesday the 28th for Lancaster Co., where he expects to spend some time. May the Lord abundantly bless him in his labors. H.

HOPEDALE, ILL., SEPT. 2, 1895.—God again and repeatedly manifested His love toward us by sending us ministers to visit us. On the 15th of August, Bro. Daniel Grieser of Flanagan was with us, and on the 18th he preached to a very large congregation. On the 31st of August, Bro. J. P. Smucker of Goshen, Ind., also came here and remained over Sunday, preaching twice. Such visits are always encouraging and edifying to us, and we hope they will be often repeated. COR.

FROM TISKILWA, ILL.—On the 26th of May we were very pleasantly surprised by the appearance of Bro. D. J. Johns of Goshen, Ind. He came from the West and remained until the 29th. He held three very interesting meetings and made many calls at members' homes. The Lord used him to His glory, and the salvation of three souls. Later two more confessed Christ. Then on the 3d of August, Bro. D. D. Miller of Middlebury, Ind., came here and remained until the 9th. He made many house to house visits and preached eight very earnest sermons. The Lord's presence and power was again felt, and five more souls became willing to take upon themselves the yoke of Christ. On the 9th the writer accompanied Bro. Miller to Pekin, where five meetings were held, all well attended, and the word was received joyfully. On the 12th we were accompanied by Pre. P. W. Ropp to Hopedale, where three meetings were held, the attendance on each occasion being very large. On the 14th Bro. Ed. Miller conveyed us to Pre. Chr. Koenig's, where a meeting was held the following day, with good attendance. Bro. Lehman took us to Bro. Peter Strubhar's at Washington the same evening, and on the 16th we returned home, while Bro. Miller continued his journey. We were glad for all the privileges we enjoyed and feel thankful for the kindnesses received at the hands of those among whom we sojourned. May God bless them all.

JOSEPH BUERCKY.

FROM GRIDLEY, McLEAN CO., ILL.—On the 19th of August, Bro. D. D. Miller of Middlebury, Ind., visited us. He was accompanied by Bro. Amos D. Wenger of Keokuk Co., Iowa. At Steinman's M. H. they preached the same evening from Gen. 13, on the separation of Abraham and Lot and the destruction of Sodom and Gomorrah. Deep impres-

sions were made upon the minds of all who could understand the English language. Next day Bro. Miller preached at the same place in the German language from Rom. 12. "Showers of blessings" indeed to us to be thus richly instructed in both languages. In the evening Bro. Wenger gave a very instructive address on the Lord's prayer and afterwards preached from Luke 18, on the difficulties which riches bring. Bro. Miller followed on the same text. Both brethren left the same evening. Bro. Miller for his home and Bro. Wenger for Cullom, Ill. Some time before, Bro. Steiner of Canton, Ohio, was also here, on his way to Missouri, and held several very interesting evening meetings. Bro. J. M. R. Weaver of Newton, Kansas, was also here on the 22d of May and preached in Steinman's M. H. All of these meetings were full of blessings for us, and we thank God and the brethren for these visits. We also invite all our ministering brethren to stop here on their way eastward or westward, and assure them of a hearty welcome. JOHN P. SCHMITT.

LOGAN, MICH.—Aug. 26th 1895.—Again we acknowledge the goodness of God for permitting us to enjoy the pleasure of having our dear brethren, Amos Mumaw and Henry Weldy of Wakarusa, Ind., in our midst for a few days. It was a matter of much regret that the dear brethren could not stay longer. They came to Bowne on the 22nd and held four very interesting meetings. On Sunday the 25th one dear young soul saw the need of a Savior and was received into the church by baptism. May the dear sister ever look unto Jesus and prove faithful unto the end. May we as brethren and sisters be more earnestly engaged in the work of our Master. S. J. SPEICHER.

FROM BARE'S STATION, PA.—At Bare's Station, York Co., Pa., on Saturday, Aug. 24, in the forenoon the church built here to replace the old Bare (Codorus) meeting house was opened to the worship of Almighty God by appropriate services. The services were opened by the singing of a German hymn followed by a few introductory remarks and prayer by Bro. John K. Brubaker of Rohrerstown, Pa. Bishop Isaac Eby of Kinser, Lancaster Co., preached the dedicatory sermon from Acts 7: 44-47. The discourse was a masterly and appropriate one and was listened to with marked attention by those present. After the services a collection was taken up for the benefit of the church. The afternoon meeting was opened by Bro. Rank of Lancaster Co., followed by John K. Brubaker of Rohrerstown, Bro. B. basing his remarks on Matt. 13: 33—his theme being repentance. The new church is well started, and our prayer is that good

results may follow. The ministers present on the occasion were Bish. Isaac Eby, John K. Brubaker, John Rank, T. B. Forry, Elias Hurst, Martin Whisler, Samuel Myers, Jacob Hershey and H. H. Loose, the last two being the resident ministers. Cor.

FROM TROUSDALE, KANSAS.—Bro. and Sister J. B. Williamson and wife of Ness City, Kansas, are at present making their first visit and getting acquainted with the brethren in McPherson and Harvey Counties. On the 20th of August, there was a very severe hail storm about the city of Newton, doing much damage in unroofing houses and breaking in thousands of window-panes on the north side of the buildings throughout the town. The hail stones were very large. Cor.

FROM RICHFIELD, SNYDER CO., PA.—August 1st a minister was ordained at the Brick M. H. near Richfield, Snyder Co. The lot fell on Bro. Jacob Ramer.

August 2nd a deacon was ordained at Delaware M. H. The lot fell on Bro. John Wert. May the Lord bless the dear brethren in their responsible calling. Cor.

FROM TROUSDALE, KANSAS.—Fre. W. Thielenhaus of Rush Co., Kansas, who is visiting at present among the various churches of the Russian Brethren remained with us on Sunday, Aug. 18th, preaching two sermons and visiting from house to house and exhorting us all very sincerely to purity and holiness of heart and life. His labors amongst us were well appreciated and although we never saw him before, we believe him to be a faithful servant of God. Cor.

FROM MAHONING CO., O.—Brother J. M. R. Weaver of Kansas in his overland trip to Lancaster Co., Pa., accompanied by his wife and child arrived here Aug. 22nd and remained with us until the 26th when they crossed over into Pennsylvania. He preached five sermons while here, all of which were highly interesting and instructive, being mainly directed at the professors of religion, urging them to a self-examination of their spiritual condition, and aiming to arouse them to a greater zeal and activity in the work for the Master; recommended a religion that flows from the Fountain Head—that works from the inside out instead of from the outside in; that makes us workers for Christ, and makes us feel happy and joyful in Him instead of miserable and dejected; a religion that will unite the church in an untiring effort to rescue the perishing and to evangelize the world—not by constraint but willingly. May God grant us grace to carry our religion into every business transaction, that it may shine forth in every

deed, in every action, in every word we speak; that it may be not only a Sunday but an every day religion. M.

SUNDAY SCHOOL ITEM.

FROM BARE'S STATION, PA.—The brethren at Bare's Station, York Co., Pa., organized a S. S. yesterday in the Mennonite church at that place by electing the following officers, H. H. Loose, superintendent; Aaron Hershey, Ass't. Supt., and Joseph Bare, librarian. Although begun rather late in the summer we trust the promised blessing of God will be ours. Cor.

REPORT

of the Mennonite S. S. Conference of Ohio, held at the Salem church, Wayne Co., Ohio, September 4, 5, and 6, 1895.

On Wednesday evening Conference was opened with singing conducted by Bro. John Hostetler, and devotional exercises led by Bro. David Garber, of Wayne Co., Ohio.

Organization was next in order. Bro. J. S. Coffman, being assistant moderator of the General S. S. Conference of the preceding year, acted as chairman. Bro. M. S. Steiner was nominated, and elected moderator by acclamation. Next a committee was appointed by the moderator to nominate officers. After singing a few selections the following report was made and accepted by the Conference:

Assistant Moderator, John R. Suter; Treasurer, A. K. Kurtz; Committee on Resolutions, J. M. Smucker and J. S. Coffman; Secretaries, John Blosser, C. Z. Yoder, and C. K. Hostetler.

Owing to the lateness of the hour the discussion of the topics on the program was deferred until Thursday morning, and five minute talks were called for, and responded to by J. S. Coffman, E. J. Berkey, John Blosser and others. After singing a few selections, and making announcements, the evening session was closed by singing "Praise God from whom all blessings flow," and the benediction by Bro. John Blosser.

On Thursday morning conference convened promptly at 9 A. M. After singing, devotional exercises were led by Bro. A. I. Yoder of Dickson, Tenn.

The first speaker on the program was Bro. J. D. Burkholder of Harrisonburg, Va., who took the place of Bro. John R. Suter, on the subject of "Incentives to Bible Study." He drew a sharp distinction between those who read the Bible to criticize, and those who read it in order to understand and obey it. Many interesting truths and vital thoughts were presented. Bro. E. J. Zook followed with well selected thoughts on

the same subject. He referred to the importance of Bible-reading and prayer going hand-in-hand. He said, "Bible-reading without prayer makes us puffed up with knowledge, while prayer without Bible-reading makes us liable to be blown about by every wind of doctrine." As incentives he mentioned Bible-classes, the Sunday school, a regular time and place for Bible study, and above all a consistent Christian life as the best of all incentives. After singing, the subject was farther discussed by the brethren J. S. Coffman, J. A. Liechty, A. I. Yoder, John Blosser, John R. Suter and others.

The next topic discussed was, "Parental influence on the Sunday school," by Bro. Samuel Plank of West Liberty, Ohio, who called out vividly the responsibility of parents in the work of the Sunday school.

The next topic on the program was, "The possible effects of the Sunday school on the home and church," which was ably handled by Bro. J. F. Miller of Holmes Co., Ohio, followed by J. S. Coffman who took the place of Bro. J. M. Shenk who was absent. Bro. Coffman plainly set forth first the effects of the home influence on the child in getting it to attend the Sunday school, and then the possible reaction by the child in taking home with it some of the influences of the Sunday school and making it a force either for good or evil in the home. We want to get teaching in the Sunday school that not simply entertains, but that will benefit the individual morally and spiritually, and while it was predicted only a few years ago by an outside observer that in a few decades the Mennonite church will cease to exist, the Sunday school has been the means of bringing out young people who are taking up the work of their fathers and carrying with them a sacred influence on the home and the church in building up Christ's kingdom. The same subject was further discussed by Bro. M. S. Steiner in his usual fervent manner.

The next subject, "How should Sunday be observed," was taken up by J. A. Liechty of Canton, O. He referred to the teachings of the Bible regarding the observance of the Sabbath, and drew a contrast between that and the way the world observes it to day. The same subject was discussed by Bro. Rudy Senger, of North Lawrence, O. After talks followed by Bro. J. S. Coffman and M. S. Steiner, after which conference was dismissed for dinner.

THURSDAY AFTERNOON.

This session was opened with song service led by Bro. Burkholder and Bro. J. B. Hostetler. The opening prayer was offered by Bro. J. D. Burkholder.

The first topic discussed was "Sociability," by Bro. I. J. Buchwalter. He

said, Sociability is the crowning jewel of all our happiness at home, in the Sunday school, in the church, etc. All things are created for the happiness of man and if he have them not it is because he uses them not. Sociability will present to us a wonderful picture of love for all, for our enemies as well as for our friends. Oh, that we could associate with men of the Old and New Testament who were inspired with heaven's inspiration, how happy we would be. Find me a class of people who are not sociable and I will find you a class that have denied themselves the true source of happiness. The subject of sociability was continued by Amos Shenk. After talks by Samuel Plank, N. O. Blosser, Lina Zook and J. D. Burkholder.

"The sisters' relation to the Sunday school," was next discussed by Alice Hilty and Mary Zook. General discussion by A. I. Yoder and David Horst.

As papers were read on many of the subjects presented, and as it is expected to publish all the papers read, either in the HERALD OF TRUTH or YOUNG PEOPLE'S PAPER, we give very few comments on them in this report, but request that all papers read should be sent to the publishers at Elkhart, Ind.

On Thursday evening before the regular session opened, the time was occupied by singing, and in order not to disappoint those who would come in later to hear the regular program, the subject of missions was suggested and the discussion was led by Bro. E. J. Berkey. He emphasized the fact that we are all missionaries no matter where our field may be, and also that in order to be successful missionaries we are only tools in God's hand, although governed by the Spirit of God, willing to endure all manner of persecutions for Christ's sake. Bro. David Garber also made a short address on the subject of caring for little children by establishing an orphan's home. The need of such an institution was plainly set forth, and the brethren and sisters fervently admonished as to their duties in this direction, and the necessity of entire consecration of our time, talents and our means for the establishment of such an institution, as well as the other work of the Lord that needs our immediate attention.

When the time for opening arrived, the introductory services were conducted by Bro. C. Z. Yoder. Before taking up the regular program the song "Have courage, my boy, to say no," was sung very impressively.

The subject, "Young people for Christ" was next taken up and discussed by the brethren C. K. Hostetler and A. I. Yoder. Bro. Yoder dwelt on the need of winning the world for Christ and in order to do this it is necessary to enlist the services of the young people, referring to the early conversion of Moody,

Spurgeon and others, who came to Christ in their youth, and spent a whole lifetime in His service.

As the time for closing the evening service had not yet arrived, the meeting was given into the hands of Bro. J. S. Coffman who made a strong appeal to the unconverted young people of the congregation and offered a fervent prayer in their behalf, after which an invitation was given to those who were unsaved to accept Christ as their Savior, while the hymn, "What a wonderful Savior" was being sung. Personal salvation was pressed home to the brethren and a number of brethren and sisters responded with testimonies for the Master. One of the most touching features of the evening was the singing of the song entitled, "When the stars begin to fall." The souls of many were stirred and hearts were melted by the touching words of the hymn. The remainder of the evening was spent in exhortation, praise and prayer, and the parting blessing was given by Bro. J. S. Coffman, and all went home feeling that God had been with them.

On Friday morning the people assembled early and the opening services were conducted in German by Bro. Fred Mast of Holmes Co. A number of German hymns were sung and those who had not the satisfaction of understanding the English language as well as the German were made to feel at home and rejoice with the rest.

The first subject on the program was announced, "The responsibilities of Sunday school Superintendents and Teachers." The first speaker was Bro. S. P. Yoder of East Lewiston, O. Many strong points were brought out regarding Sunday school work in general, and especially regarding the conducting of Union Sunday schools.

Bro. Henry Stauffer of Medina Co., O., was the next speaker on the same subject. He said, "We need first, to be right ourselves; we need the help of God, and we need to do much praying. In order to properly support one another, the workers in a Sunday school need to fit together and brace one another like the timbers in a building. We must teach Christ and Him crucified; we must show the learners their true condition regarding their souls' eternal welfare; we are partly responsible for the salvation of every pupil that comes under our instruction." He brought out vividly the necessity of using every opportunity in the Sunday school, in the home and everywhere to bring to Christ the souls that have been entrusted to our care. General discussion of the same topic was called for and responded to by J. Tschantz, N. O. Blosser, J. Hostetler, D. C. Amstutz, D. S. Yoder, Sam'l Warey, David Horst and others, with short, practical talks.

The next subject was, "Hindrances to Sunday school work," and was discussed by Bro. Noah Shenk of Elida, O., followed by Bro. J. R. Suter of Harrisonburg, Va., and Bro. A. Metzler of Mahoning Co., O. After talks were given by Joel Zook, J. S. Coffman and M. S. Steiner.

The next subject was, "Advantages of non-conformity to the world, and was very ably discussed by Bro. David Garber of Wayne Co., O. He read a number of texts to prove that the Bible teaches non-conformity to the world. He also stated that we as Mennonites do not practice non-conformity simply as a hobby, as we have been accused of doing, but because it is taught in the Bible. We need to have such a conscience that we can appear before the judgment seat of Christ with a heart and mind void of offense toward God and man. We need to apply our means in carrying on mission work and taking care of orphan children rather than to array ourselves in costly apparel in order to make a show before the world. We need to love Christ more than these things.

By conforming to the world we lose our influence and drive souls away from God. We ought to give liberally with a willing mind as to the Lord, to carry on His work, rather than to raise money in the way the popular churches do by holding fairs, socials, etc.

Bro. David Horst of Winesburg, O., followed with a short earnest talk on the same subject. General discussion followed and interesting talks were given by the brethren Rudy Senger, Samuel Plank, John Blosser, J. Tschantz and others. The closing prayer was offered by Bro. D. C. Amstutz.

After dinner, conference was opened with singing, after which a committee was chosen to arrange the program and make the necessary arrangements for the next Sunday school conference. At the church conference of O., the brethren John Blosser and Henry Stauffer had been appointed, and they chose to assist them, C. Z. Yoder, David Plank and Abraham Metzler, and the choice was sanctioned by the Sunday school conference.

A service of song was next in order, which was conducted by Bro. J. D. Burkholder, of Harrisonburg, Va., who also gave a practical talk on music in the Sunday school and showing why the use of instruments is detrimental to good congregational singing. A collection was next taken to defray the expenses of the Conference, the balance, if any, to be used for the benefit of workers in the Mission in Chicago. The amount collected was \$63 17.

The opening prayer was offered by Bro. D. Z. Yoder of Smithville, O.

After singing a hymn the first topic for the afternoon was taken up. "The Secret of a model Sunday school" was

ably discussed by Bro. D. S. Yoder of West Liberty, O.

Next was an address by Bro. E. J. Berkey of Chicago on mission work in connection with the model Sunday school.

He stated that the idea had gone out that the Home Mission in Chicago is closed, but that such is not the case. He farther stated that every department was still open except the Home where the workers had been keeping house, that the Sunday school, the free dispensary, the evening services, and every department is still going on.

He made an earnest appeal for the prayers of the brethren and sisters in behalf of the workers there, and dwelt earnestly on the importance of being consecrated to God, to give up our bodies as a living sacrifice, to give our lives in order to be effectual workers in the mission cause.

The subject of Missions was farther discussed by the brethren M. S. Steiner and John Blosser.

Next on the Program was ten minute talks on evil habits. First, "Frequenting saloons" by Bro. Daniel Schneck of Dalton, Ohio.

He emphasized the necessity of doing all to the glory of God and asked the question, How can a man glorify God by frequenting saloons? He stated that the saloon is the cause of most of the murders, robberies, divorces and crimes of all kinds in our land.

The next talk was on 'Vain amusements' by Bro. E. S. Hostetler of Wooster, O. He said: God's people need to be happy and to enjoy themselves. Our minds can be in a happy condition without being vain. Vain amusements is one of the causes of lukewarmness in the church of God to day. He thought it not necessary to mention the theater, horse-racing, dancing, etc., no question about that class of amusements; but he discussed the play-party, the socials, suppers and other amusements of like nature in their bearing on the high aims and noble purposes of young Christians.

He also touched on the subject of school entertainments, playing cards, checkers, etc., distinguishing between proper and improper entertainments and using all our time to the honor and glory of God. He suggested that instead of having ice cream suppers, etc., we should meet to pray for the mission work in Chicago. Let us have more prayers—not those mechanical ones that go along like a machine, but occasions where God's children come together and are in real earnest in the cause of Christ.

Next was a quartet, "Steal away to Jesus" by the brethren J. D. Burkholder, J. B. Hostetler, Chauncey King and J. S. Steiner. After which came a talk on "chewing" by Bro. N. O. Blosser of New Stark, O. He read a text showing that we are the temple of God, and that

in order to have God's Spirit dwell within us our bodies must be undefiled. He gave physiological reasons why both gum and tobacco are injurious to the body. Tobacco is a poison and will produce death if strongly and continually applied. He showed the weakening effects of tobacco on the nervous system, and the hereditary effects of the same, also the waste of money by the same habits.

The next topic was, "Vain and idle words," by Samuel Algier of West Liberty, O. Prayer was offered by Jacob Kreider of Medina Co., O., and as rain prevented the dismissing of the audience, Bro. J. S. Coffman made an earnest appeal in behalf of the work in Fairfield Co., O., which was followed by a prayer led by Bro. David Garber which was offered directly in the interest of the work near Pickerington, O. The necessity of having more workers in the field was urged by Bro. M. S. Steiner and followed by an earnest prayer led by Bro. John Blosser, who prayed for more workers to go out in the Lord's vineyard.

After spending a short season in praise, the conference adjourned for supper.

The Friday evening session opened by singing, "When the stars begin to fall," as a number of requests were made for the song, to have it printed, accordingly it was requested that Bro. C. Z. Yoder write the music and that Bro. E. J. Berkey have it electrotyped and offered for sale as a means of raising funds for the Home Mission.

A collection was taken and presented to E. J. Berkey to pay for having the song electrotyped. We hope the brethren will send many orders for the song and thus help the cause in Chicago. It can be had soon by sending 5 cents to E. J. Berkey, 145 W. 18th St., Chicago, Ill.

Bro. A. I. Yoder of Tenn. gave a short talk on Sunday school work in that state, and was followed by A. E. Carson from Tennessee City, Tenn., on the same subject. After singing "Blessed assurance Jesus is mine," the question of organizing a church school was presented by J. S. Coffman of Elkhart, Ind. He showed plainly that while other people educated our young people for their own notions, and the result has been that many of our young people have been lost to us.

Bro. John Blosser, as chairman of the committee that was appointed at the General S. S. Conference in Indiana to make a selection of books for Sunday school libraries, reported that the list of books selected will be published soon in the HERALD OF TRUTH.

The question box was next opened and a number of interesting questions were discussed. Miscellaneous business was next in order. Bro. Henry Shenk of Elida, O., cordially invited all to attend the next Annual Sunday school Conference for O., to be held near Elida, O.,

at the Salem church some time next spring.

The committee on resolutions reported next, and the following resolutions were presented and adopted.

1. *Resolved*, That we, the visitors from a distance, tender a vote of hearty thanks to the people of the vicinity of Salem for their sociability and hospitality during our pleasant visit with them, and extend a hearty invitation to them to visit our homes and churches that we may show our appreciation of their kindness.

2. *Resolved*, That a report of this Sunday school Conference be published in the HERALD OF TRUTH.

3. *Resolved*, That Sunday excursions for a Sunday school are a desecration of the Lord's day and are utterly to be condemned; furthermore, that all Sunday school excursions and picnics have such a strong tendency to encourage frivolity, or at least a love of vain amusements, that they should be protested against and discarded.

We recommend that Sunday school pupils be entertained in a manner that will instill deep spiritual sentiments and that they be taught to enjoy this, rather than mere amusement.

The Open Conference was next opened by Bro. E. J. Berkey, followed by J. S. Coffman. Many other brothers and sisters responded with messages of peace, love and joy in the service of God, and the hearts of all were made to burn with the love for souls. Altogether it was a grand pentecostal season of rejoicing such as only those who were there to enjoy it could appreciate. Many hearts were moved and drawn into closer communion with their Savior and Redeemer.

At the close of the Open Conference an invitation was given to those who were unsaved to give their hearts to the Lord, and two young men came over on the Lord's side. The closing address was given by the moderator. He said, a year ago it was suggested that we divide up the S. S. Conference work so that it would be easier to accommodate the large number of brethren and sisters who are anxious to attend; but instead of diminishing the number, we have outgrown the accommodating capacity of the church buildings, and we are compelled to use a tent. He emphasized the need of the baptism of the Holy Spirit, and to do all the work under the guidance of that same Spirit. The closing benediction was pronounced by J. S. Coffman and all went away feeling that it was a feast to the soul to be permitted to be present.

No doubt this has been the largest Mennonite Sunday school Conference yet held. The number in attendance on Friday afternoon was estimated at twelve hundred.

M. S. STEINER,
JOHN BLOSSER, } Moderator.
C. Z. YODER, }
C. K. HOSTETLER, } Secretaries.

ACKNOWLEDGMENT

From the Amish Mennonite Congregation at Peach Orchard, Ark. The following brethren and sisters, all members of the Howard and Miami Congregation, Ind., contributed money toward the erection of a meeting house at Peach Orchard, as follows:

J. M. Miller, \$1 00; Jeff. Miller, \$1 00; Samuel Slabaugh, \$1 00; A. D. Miller, \$1 00; A. Lantz, \$1 00; D. C. Miller, \$1 00; B. J. Troyer, \$1 00; E. A. Mast, \$1 00; J. Kaufman, \$1 00; Eli Shrock, \$1 00; N. Spool, \$1 00; N. King \$1 00; J. Stineman, 50 cts.; J. Horner, 50 cts.; Israel Harris, 50 cts.; Mary Lantz, 50 cts.; Barbara Mishler, 25 cts.; Nancy Kennedy, 25 cts.; Unknown, 25 cts.; Total \$14 75.

Accept our heartfelt thanks for these contributions.

We have asked several of our northern churches to aid us, but have not heard from them yet, but we will report their contributions through the HERALD. We find that we are short financially, and we have no public places convenient for worship. Several of our Nebraska brethren have come here with their families. Several more are expected to come this fall. God bless you all.

J. B. SHROCK.

A BITTER CASE.

Very many years ago, a husband and wife, members of God's own church-family on earth, had two sons and dwelt together as a happy household. A grievous famine, however, invading their home-land, drove them to a foreign nation for sustenance. After a few months of comfortable settlement there the husband and father died. A few succeeding years fly by, and one of the sons also dies, then the other. The thrice-bereaved woman is a widow indeed, and a stranger in a strange land!

Heavy in heart, and with all the world dark to her except what gleams of light fond memories cast upon the home of her childhood, she gathers up her little all and journeys thither. Her old neighbors are not all gone, nor have they utterly forgotten her. Notwithstanding her gray hairs, her wrinkled forehead, and her generally altered mein, there yet remain some who partially recognize her as she enters the city. And these approach her with the question, "Is this Naomi?" Now, Naomi, in her native language, meant *pleasant*.

To this she answered, "Call me not Naomi. Call me Mara (meaning *bitter*) For the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

She did not hide from herself the fact that God's hand was in all these her calamities. She had not forgotten the inculcated doctrines of her childhood. She still clung to Jehovah, the God of her fathers, notwithstanding He had "dealt very bitterly with her." This word well describes her case. It was a *bitter* one.

"Bitterness" is true to its nature, whatsoever its origin. And if its origin be owned as from God, then nothing remains, either as duty or privilege, but to submit piously and reverently, repressing all murmurs of rebellion. And so it would appear that this sorrowing woman did.

Like hers, "bitter" cases of human experience are constantly occurring in the world, and among the best of people. For, as one writes, "God finds it best, many times, to cross the likely projects of His dearest children and multiply their afflictions." "Naomi" may cast its pleasant rays upon their early footsteps; but by and by, in subsequent years, the dark shadow of "Mara" falls across their pathway. But if they are truly born of God no "bitterness" of any providential dispensation will avail to wean them from Him. Like Job will they say, "Though He slay me, yet will I trust Him." Or, in the quaint but impressive language of the writer already quoted, "True Christian fortitude wades through all evils; and, though we be up to the chin, yet keeps firm footing against the stream." J. G. HALL.

WHAT IS A CHURCH?

"The only organization on earth that is divinely commissioned to save men's souls from sin and endless death. The sole business of the church is not education, nor culture, nor refinement, but SALVATION. The churches are not school-houses, nor art galleries. The Christian religion is not science, sociology, or even charity, but forgiveness of sins and sanctification of souls."

The church is a workshop where men are moulded and fashioned after the Divine pattern and sent out to purify society.

The church of Christ, at once visible and invisible, exists to continue and perfect the work which He began. It is His organ for the preparation of His final kingdom. As such it has a twofold relation to those without. First, to maintain itself in the midst of the world, as the depository and witness of saving truth. Secondly, as a missionary institution to win the world to the obedience of Christ. It seeks to fulfill its original commission as a missionary body, to spread the Gospel and thus save men, and build up the kingdom of Christ, until by His coming it will be translated from a kingdom of grace to a kingdom of glory.

For the Herald of Truth. GRACE NEEDED.

The following beautiful lines are from the pen of our beloved ministering brother, Samuel Godshall of Bedminster, Pa., who is rapidly nearing the 80th "milestone" of his life.—Ed.

Father, we humbly pray
To Thee for saving grace;
May we to-day our tribute pay
In this Thy hallowed place.

Father, to Thee we pray
For thy sustaining grace;
Thy teachings, may we e'er obey,
With patience run our race.

Father, on Thee we call
To grant a living faith;
The penitent Thou'lt ne'er let fall
Into the second death.

Jesus is ever near,
A helping hand to give
To needy sinners that will hear
The call to "come and live."

Jesus is ready now
To cleanse us from all sin;
Come, humbly at His footstool bow,
And hear the words "be clean."

Jesus is waiting still,
Accept Him while you may;
His path of self denial still
Leads on to endless day.

S. G.

"ABRAM said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdman and thy herdman for we are brethren. Is not the whole land before thee? Separate thyself I pray thee, from me; if thou wilt take the left hand, then I will go to the right, or if thou take the right hand, then I will go to the left." B. C. 1918.

"I, therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice! And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." A. D. 64.

Married.

SOMMERFELD-SMITH.—On the 20th of August 1895, at the residence of the officiating minister, Pre. M. Cooperider in McPherson Co., Kans., Bro. Henry Sommerfeld and Sister Elva Smith, both of Canton, Kansas.

Bless, Lord, this newly married pair,
May union here a blessing prove;
Their interrest one, their joys, their care,
Made happy in each other's love.

DIED.

DERSTEIN.—On the 15th of August 1895, in Harleysville, Montgomery Co., Pa., of typhoid fever, Sister Anna, wife of Bro. Isaac Derstein, and daughter of Pre. Henry Bauer, aged 20 years, 5 months and 10 days. Buried on the 19th in the Salford Mennonite graveyard. Funeral services to a large concourse of relatives and friends by Josiah Clemmer, Andrew Mack and Jacob Moyer. Her husband and a large circle of relatives mourn her early death, yet not as those who have no hope.

YODER. Catherine Yoder, daughter of Isaac and Barbara Plank, was born in Mifflin Co., Pa., October 13th, 1830, and died August 16th, 1895, aged 64 years, 10 months and 3 days. She united with the church of her choice in her nineteenth year, and remained faithful to the end. She was married to Christian K. Yoder, January 29, 1850. In 1855 they moved from their native state to Wayne County, Ohio, where they resided until 1871, when they removed to their present home in Logan County, west of West Liberty. Eleven children were born to this union, ten of whom are living, and were permitted to be at the bedside of their mother, and comfort her in her last sickness. Her grandchildren number twenty-nine, two of whom have gone before. In the death of our beloved sister, the church loses an earnest and regular attendant at the church services; the community, especially the needy, the sick and afflicted, a friend indeed; but above all, the family lose a beloved wife, mother and grandmother. May God bless them in their sad bereavement.

"Though we may mourn
Those in life the dearest,
They shall return.
Christ, when Thou appearest:
Soon shall Thy voice
Comfort those now weeping,
Bidding rejoice
All in Jesus sleeping."

Funeral services were held at the South Union church, on the 18th, where nearly one thousand people were present to pay the last tribute of respect to the deceased. The services were conducted by David Plank, in German, and Abenedgo Miller, in English. Interment in the South Union cemetery.

D. P.

KREIDER.—August 7th 1895, near Brismans meeting house, Bro. Jacob N., youngest son of Bro. and Sister John Kreider, aged 24 years, 11 months and 13 days. Funeral on the 10th. Texts, Prov. 27:1 and Rev. 22:12. Buried at Petersburg meeting house. An immense concourse of people assembled to sympathize with the bereft family. A sorrowing widow, parents, one brother and a large circle of friends mourn his sudden death. Bro. Kreider was hauling stone with a four horse team. On the way home the team ran away. He tried to stop them, but was so badly hurt that he died about two hours after the accident. May the good Lord comfort the dear widow and the parents and the brother.

MOYER.—August 21st 1895, near Risser's meeting house, after a lingering sickness, Sister Elizabeth Moyer, widow, aged 66 years, 11 months and 12 days. Funeral on the 25th. Text, Rev. 7:16, 17. Buried at the family graveyard. Sister Moyer was a consistent Christian. She leaves 2 sons and 2 daughters to mourn her departure.

DANN.—On the 3d of September 1895, near Saybrook, McLean Co., Ill., Sister Jacobina Dann, maiden name Stalter, aged 63 years, 10 months and 11 days. She was born in Monbijon, Rhenish Bavaria, Germany. She leaves her husband, one son and two daughters; two daughters and three sons preceded her. Buried on the 5th in Greenwood cemetery. Funeral services by Andrew Werckler, Michael Kinsinger and Pre. Schrag from Psa. 90:10 and Rev. 14:13. Sister Dann was a faithful member of the church, and was greatly esteemed by a large circle of friends.

WARD.—On the 14th of August 1895, in Newport, Perry Co., Pa., Daniel Ward, aged 75 years, 7 months and 25 days. Bro. Ward and a friend of his left Newport to go to New Bloomfield; the horse became frightened and began to kick, striking Bro. Ward on the leg breaking it at the ankle, causing his death two weeks later. Buried in Foutz Valley in the United Brethren graveyard. Bro. Ward was a member of the Old Mennonite church for many years. He leaves 5 sons and 3 daughters to mourn their loss. Services by William Graybill. Text, Psalm 34:17.

QUIER.—On the 24th of August 1895, at the residence of his son Michael, on St. Joe Street, Elkhart, Ind., after many years of patient suffering of rheumatism and other troubles, Bro. David Quier, aged 80 years, 10 months and 20 days. His posterity numbers 12 children - 5 living - 25 grandchildren - 21 living - and 13 great grandchildren - 12 living. Bro. Quier was for many years unable to walk and had to be moved about in a wheel chair, and in this way he used to attend the meetings as regularly as health and weather permitted. His sufferings were at times excruciating, but he was a model of patience and his trust in God was unwavering, and he looked with joy to the time when his soul should be freed from its poor palsied temple of clay. Buried on the 26th in the new graveyard south of town. Funeral services by J. S. Lehman and S. F. Coffman. Text, Micah 2:10.

GARLAND.—At Altoona, Pa., on the 16th of August 1895, the bright little babe of R. L. and Katie Garland died of cholera infantum, at the early age of 8 months and 24 days. He was a great sufferer while sick and all that human hands could do to relieve him seemed of no avail, and while we bow beneath the rod of God's mercy, we remember Him as the one too good to do wrong and too wise to err. Text, part of the 90th Psalm. Buried at Harrisburg, Pa. Services by the Methodist minister of Altoona.

Such a little break in the sod,
So tiny to be a grave!
Oh, how can I render so soon to God
The beautiful gift He gave?

Must I put you away, my pet,
My tender bud unblown,
With the dew of the morning upon you yet,
And your blossom all unshown?

For the precious mother name,
And the touch of the little hand,
O! am I so very much to blame?
If I shrink from the sore demand?

Escaped are its thorns and thorns;
The only path he has trod
Is that which leads from the mother's arms
Into the arms of God?

MRS. J. G. ESHLEMAN.

BRAND.—On the 18th of November 1894, in Lebanon Co., Pa., of dropsy, Sister Brand, wife of Jacob S. Brand, aged 75 years, 10 months and 17 days. Funeral text, Matt. 20:6.

AUTRICH.—On the 27th of February 1895, in Lancaster Co., Pa., Jacob Autrich, aged 7 years, 3 months and 26 days. Funeral text, Psa. 50:1.

HALDIMAN.—On the 16th of March 1895, in Lancaster Co., Pa., Harry, son of Bro. Peter Haldiman, aged 1 year, 1 month and 17 days. Buried at Risser's meeting house. Funeral text, Mark 10:14.

HKS.—On the 14th of April 1895, in Elizabethtown, Lancaster Co., Pa., Bro. Martin Hess, aged 65 years, 8 months and 25 days. Buried in the Green Tree cemetery. Funeral text, Heb. 4:9.

GREINER.—On the 21st of April 1895, in Lebanon Co., Pa., of consumption, Annie, wife of Reuben Greiner, aged 26 years, 8 months and 17 days. During her sickness she felt the need of a change of heart, and in true repentance and prayer she found rest in Jesus. She was received into membership by baptism. Funeral text, Luke 8:52.

GINGRICH.—On the 1st of June 1895, in Lebanon Co., Pa., widow of Bish. Isaac Gingrich, aged 77 years, 2 months and 18 days. She was a pillar in the church, and a faithful attendant at the services, and was a friend to her not as those who have no hope. Buried at Gingrich's meeting house. Funeral text, Rev. 7:16, 17.

HUNSBERGER.—On the 10th of August 1895, in Lebanon Co., Pa., of gravel, Bro. — Hunsberger of the River Brethren denomination, aged 62 years. He leaves a wife and one daughter. Buried at Stauffer's M. H. in Dauphin Co.

OBERLIN.—August 24th 1895, near Shoe-neck, Lancaster Co., after a lingering sickness, Sister Magdalena Oberlin, widow, aged 58 years and 8 months. Buried on the 28th. Text, 1 Thess. 4:13-18. Funeral at the Shoe-neck M. H. A large congregation assembled as a token of respect for the departed sister and to sympathize with the bereft family.

STAUFFER.—August 9th 1895, near Maytown, Lancaster Co., Pa., Bro. Samuel K. Stauffer, aged 81 years, 10 months and 28 days. Funeral on the 12th. Text, 2 Cor. 5:1. Buried at Bassler's meeting house. Bro. Stauffer was a faithful Christian.

HORST.—On the 12th of August 1895, near Chambersburg, Pa., Bro. Levi Horst, of heart failure superinduced by typhoid fever, aged 75 years, 3 months and 24 days. Buried on the 15th at the Chambersburg meeting house where funeral services were held by P. H. Farret and Peter Wadde of this place and Henry Weaver of Cumberland Co., Pa., from Matt. 24:44. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

MILLER.—On the 11th of August 1895, near Haversville, Somerset Co., Pa., Emma Jane Miller, aged 13 years, 2 months and 6 days. She was buried on the 12th in the Thomas Mennonite graveyard. Funeral services by Pre. Buntin, L. A. Blough and Samuel Gindesberger. She suffered for several months of spinal disease, but she is now free from these earthly sufferings and we hope she is enjoying heavenly rest.

SHELLY.—On the 16th of April 1895, in Rapho, Lancaster Co., Pa., Amanda, wife of Benjamin Shelly, aged 21 years and 26 days. Buried in Mastersville cemetery. Funeral text, Isa. 55:8, 9.

SIVERLING.—July 23rd 1895, at Pleasant View, Lancaster Co., Pa., Milton H., infant son of Martin and Ellen Siverling, aged 4 months and 8 days. Funeral on the 25th. Text, Rev. 3:20. Buried at Erb's M. H.

BRUBACHER.—August 6th 1895, near Brickerville, Lancaster Co., Pa., Bro. Benjamin B., eldest son of Bro. and Sister Abraham Brubacher, aged 22 years, 11 months and 28 days. Funeral on the 8th. Text, Ecclesiastes 12:1. Buried at Hammer Creek meeting house. A large congregation assembled to sympathize with the bereft family. Bro. Brubacher embraced religion in his sickness and was baptized the last day of his life. This is again a loud call and solemn warning to the young people.

YODER.—On the 27th of August 1895, near West Liberty, Ohio, after a protracted illness of dropsy, Bro. Jonathan P. Yoder, aged 66 years, 6 months and 1 day. The deceased was born in Mifflin Co., Pa., and came with his parents to Ohio in 1845, where he has since resided. Dec. 30, 1852 he was married to Anna Sharp, who survives him. To this union were born 8 children, of whom 3 sons and 4 daughters are living. Bro. Yoder and family resided continuously in Logan Co., with the exception of their first 2 years' residence in Ohio, that being in Champaign Co. He was a member of the Amish Mennonite church. During his long illness and through great suffering, he was always patient and cheerful, willing to remain if it be God's will, but with an earnest longing to depart and be clothed with immortality. Funeral services, at the S. Union church on the 29th, conducted by C. K. Yoder in German, and Abenedgo Miller in English. Interment in the Ludlow graveyard.

HOSSTETLER.—On August the 7th 1895, near Bellefontaine, Ohio, Mary E., daughter of Christian Y. and Lydia Hostetler, aged 17 years, 9 months and 7 days. She was a member of the Amish Mennonite church. Funeral services were held at the Walnut Grove church, conducted by David Plank in German, and A. Miller in English.

BYLER.—On August the 8th 1895, near West Liberty, Ohio, Harvey, son of Menno and Dora Byler, aged six months and twenty-six days. Funeral services were held at the South Union church on the 9th, conducted by A. Miller in English, and D. Plank in German.

FOR THE MASTER'S SERVICE.

Received during the Month of August 1895.

MISSION.	
Andrew Kauffman	\$ 2.00
Freeport Illinois Cong.	47.00
A Sister, Letort, Pa.	10.00
Pike and Salem Cong., Allen Co., Ohio	10.00
Greider Cong., Ohio	3.90
Samuel Reesor	5.00
G. L. BENDER, Treas.	

ITEMS.

—There are said to be six million farms in the United States.

—CHOLERA is raging with terribly destructive effect in Corea and Formosa.

—CHINA has granted the French missions an indemnity of four million francs, fully covering the loss occasioned by the anti-missionary riots.

—A Swiss scientist has been testing the presence of bacteria in the mountain air, and finds that not a single microbe exists above an altitude of 2,000 feet.

—The record of attendance at the public schools of the United States during the last year gives a total of 15,530,268 pupils; a figure larger than that of any other nation.

—The Waldensians in Italy are having a remarkable revival of religious life all through their congregations, with almost daily meetings in many districts of their parishes.

—The cruel fashion of docking the tails of horses is on the wane. False tails are being manufactured in New York city, and are attached to the crupper in such a way that it is difficult to distinguish them from the natural tail.

—The Knights of Labor have proclaimed a boycott on the national bank note. After September 3, no member of the organization, if he obeys the order sent out by Gen. Master Workman Sovereign, will accept a national bank note in payment of anything.

—That gratitude and generosity clasp hands seems evident from the experiences of a Hindoo Christian, who after giving a rupee one day for the mission added, "I never knew what it was to be grateful to God for what He gave me until I began to give something, and that makes me happy."

—A DISCOVERY of unusual interest has been made in Crawford County, Penn., of the hull of a vessel over eighty feet long and twenty-five feet wide. The vessel appears to be built after the order of the Norsemen's ships, and with copper spikes such as were used by the Phoenicians in the early days.

—BETWEEN the income of the missionary societies of the entire world and the sum recently approved by the government for expenditure for three battleships and twelve torpedo boats there is a balance of \$40,000 on the side of the battleships. The income of all missionary societies makes a total of \$44,000,000 yearly.

—A MEDICAL paper tells us that the famous tree from the bark of which quinine is obtained only furnishes this drug when growing in malarial regions. It is claimed in consequence that quinine is a malarial poison drawn from the soil and stored by this wonderful tree, since if planted in a non-malarial district it does not produce quinine.

—A RECENT Massachusetts census brings out the fact that the movement from the country to the factory towns keeps on growing from year to year. Boston gained 26.29 per cent in population between 1885 to 1895. Fall River gained 54.77 per cent, New Bedford 65.49, Chicopee 42, Holyoke 43, Worcester 44.30, and Everett 218.94 per cent, while the gain of the entire state was 28.48 per cent.

—The Sultan's officials were recently examining a volume on chemistry which a certain school was intending to introduce as a text book, when they encountered the symbol, "H₂O." Instantly they saw in these harmless letters a reflection on the present Sultan. They were interpreted to mean, "Hamid the II amounts to nothing," and the book was forthwith condemned.

—ADVICES received in Hong Kong from Kucheng state that the inquiry of the investigating commission into the recent outrages is proceeding satisfactorily. The Chinese officials are giving the Commission ample assistance. Ten members of the Vegetarian Society have been convicted of participation in the outrages, and the trial of others is in progress. There is no danger of fresh disturbances during the sittings of the Commission.

—CHOLERA is raging at Honolulu, Hawaii. It was taken there by the steamer Belgic on her last trip from Hong Kong to San Francisco, thence to Honolulu. The Belgic reported a clean bill of health at San Francisco, although at the time there were three dead Chinamen hidden in the steerage who had died of cholera. This would indicate a very lax system of quarantine on the Pacific coast.

—AN earthquake lasting several seconds was felt in Philadelphia, Pa., about 6 o'clock on the morning of September 1st. Buildings were perceptibly swayed and in Fairmount Park a fissure was opened permitting the entrance of a plummet which extended down 100 feet without touching bottom. Brooklyn, N. Y.; Jersey City, N. J.; Wilmington, Del., and New York City also felt the shock.

—AT High Shoals, Georgia, on Sunday, August 25th, while Wm. Haygood a foul-mouthed infidel, was making a speech just outside a church where a revival meeting was being held and ridiculing the church and religion, his tongue was suddenly paralyzed. His frightened hearers broke for the church and Haygood afterwards came to church and handed to the preacher a note asking the people to pray for him. After prayer being offered during the Monday and Tuesday following by both himself and the people, his powers of speech returned and he immediately professed religion.

—WATERING HORSES.—An English veterinarian writing to the London Live Stock Journal, says: "Prejudice dies hard, but the hardest of all to die in the minds of grooms is that it is injurious to give a horse a drink of cold water when he is heated from exercise. Years ago, when I used to train horses for racing in India, I grappled with this prejudice, and clung to it with such tenacity that I used constantly to have horses 'off' their feed after a strong gallop. One day I returned to the messhouse very hot and very tired after a long run, and suddenly thought fit to mentally put myself in the place of a race horse. 'Shall I have,' I asked myself, 'a better appetite for breakfast if I refrain from drinking till I have cooled off or if I have a drink right off?' Knowing that I could not eat heartily unless I had first of all a drink, I took it, and thereupon felt so fit to eat, and went so strong over a course of beef-steak, ham and eggs, quail, muffins, etc., that I resolved to try the same treatment on my horses. My lead was attained with such success that nowadays all the trainers in India give their race horses about half a bucket of cold water to drink immediately after a gallop, with the best results as regards to appetites and health. I have not alone never seen, but have never even heard or read of any harm to a horse from drinking cold water when he was heated. I have, however, seen hundreds of cases of colic occur in horses from drinking water after being fed on occasions when they had, previous to eating, been deprived of water for some time. Were all grooms to follow my advice as to watering, I am afraid that many an honest and hard-working veterinary surgeon would find his income from colic cases seriously diminished."

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No. 22.	No. 24.	No. 25.
pm	pm	am
2 15	7 00	Benton Harbor.....Lv. 1 00
1 18	6 09	Niles.....1 57
12 39	5 36	Elkhart.....2 34
12 17	5 08	Gooshen.....2 57
am		
11 25	4 15	Warsaw.....3 51
10 10	3 55	Wabash.....5 10
9 13	2 00	Marion.....6 08
8 16	12 45	Lv. Anderson.....Ar. 7 25
am		
6 30	11 15	Lv. Indianapolis.....Ar. 9 25
11 17		Rushville.....3 11
10 20		Greensburg.....4 00
9 25		North Vernon.....5 10
8 30		Lv. Cincinnati.....Ar. 6 10

Train 25, north, leaves Elkhart 5:35 a. m.; Niles 7:17 a. m.; Benton Harbor 8:20 a. m.
Train 27, south, leaves Benton Harbor 5:30 p. m.; Niles 7:07 p. m.; arrives Elkhart, 8:10 p. m.

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Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.
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Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves.....	6:30 a. m.
No. 2, Coming east, arrives.....	8:00 a. m.
No. 3, Going west, leaves.....	12:40 p. m.
No. 4, Coming east, arrives.....	3:45 p. m.

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Semi-Monthly.

ELKHART, IND., OCTOBER 1, 1895. Vol. XXXII. No. 19.

JOHN F. FUNK, EDITOR.
J. S. COPPEMAN, J. R. KOLB, ASST. EDITORS.

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EDITORIAL NOTES.

BRO. H. KINSINGER of Metamora, Ill., reports 15 accessions to the church at that place.

It is not safe to go anywhere without Jesus; therefore if you cannot take Jesus with you to a certain place, then don't go there yourself.

THE arrangements for accommodating our many brethren and sisters who will attend the Sunday school Conference at Elkhart have been made, and we herewith cordially invite all Sunday school workers to attend.

At a recent "Peace Meeting," James H. Earle made the following comment on the Boy's Brigade movement.

"It is not for me to pass judgment on the motives of others; but when error is mixed with truth it is doubly dangerous. The manual of the Boy's Brigade shows that it is built up on military lines. It is militarism that draws and holds the boys. I have more fear of militarism than of smallpox in the country. I condemn

militarism as selfish and unpatriotic. There is no word but love and honor for patriotism, and it is not to be confounded with militarism. The country has not been built up by standing armies but by the arts and industries of peace. The military movement is hostile to Jesus Christ. As a people whose Marcellaise is the 13th chapter of 1st Corinthians, whose Magna Charta is the Sermon on the Mount, we cannot approve of the Boy's Brigade.

UPON the request of Bro. Elias Weber, Bishop of the Waterloo district, Ontario, the conference of that district at their recent session decided to ordain another bishop in the near future. Bro. Weber feels that he needs help, as his health is failing and as Bro. D. Wismer is beginning to feel the infirmities of age fast overtaking him, he is likewise unable to fill at all times the duties pertaining to the office. May God direct the selection and the ordination, to the welfare of the church and the upbuilding of the kingdom.

THE case of Bro. Troehner of Germany who is at present languishing in prison for refusing to bear arms is not the only one of its kind. Word comes to us that a brother, Quiring by name, a member of the Pordenou Cong. in the Berdjansk District in South Russia, but a German citizen, has been sent to Germany to serve his time in the army. Bro. Quiring wrote to his relatives in Russia that the authorities paid no regard to his claims as a Mennonite but forced him into a regiment of infantry. He was told to take his rifle but refused, and was tortured. Germany will probably see that there are some men who have the moral courage to stand up for their convictions, men who hold the doctrines of Jesus

Christ of greater value than the laws of men, men who will die rather than give up their religious principles. Such men command the respect of every one who is an admirer of true courage and loyalty to principle.

THOU SHALT HATE THINE ENEMY.—Jesus, in speaking to the people, says: Ye have heard that it has been said: *Thou shalt love thy neighbor and hate thine enemy.* The first part of this declaration: *Thou shalt love thy neighbor* we find in Lev. 19: 18. The second part, *and hate thine enemy*, however we do not find in the Old Testament and commentators generally explain it in this way, that this last part was not a part of the original design of God's teaching to the people. God never meant to have this idea taught, or promulgated, because in Ex. 23: 4, 5 and Deut. 23: 7 we have the direct command of God: *Thou shalt not abhor an Edomite or an Egyptian*, though these nations had been bitter enemies to them. It is true that God required them to destroy the seven devoted nations of Canaan, but it was to make room for Israel, and that these nations might not be snares to them, yet it was not proper, not right for them, the children of Israel, to infer that they must hate all their enemies.

Yet it seems this is the conclusion they arrived at, and through the interpretation of the people, in some way there was added the latter clause also, and they now had the expression in the way it seemed right to them. *Thou shalt love thy neighbor and hate thine enemy.* And as it had become a common expression, and a prevailing idea, Jesus quoted it as they had heard and understood it, though the latter part was not a part of the original precept as given by Jehovah. This gave the Savior an excellent opportunity

to give them the blessed gospel precept which gave them Matt. 5:44. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

The lesson we learn from this is to use great care to use the Scriptures as they are really given to us. To add nothing to them, to take nothing from them. It is so easy to change and pervert them in a way to suit our own ideas. But if we wish to be really true and sincere, we will take the word as it stands and not make any effort to pervert it to suit our own views or prejudices or preconceived notions.

For the Herald of Truth.

"HOW TO CREATE LIFE AND PROMOTE INTEREST IN THE SUNDAY SCHOOL."

The S. S. opens to us one of the widest and most effectual fields for Gospel work, therefore, every lover of God should do his part to bring into it more spiritual life. The best way to do this, is, for each member to get more of the Spirit of Christ into his own life by earnest prayer and communion with God who is the fountain of life. Ps. 36:9.

First of all we should never lose sight of the thought that the object of the S. S. is to teach and impress religious truth, and the S. S. that succeeds in doing this most thoroughly, is, to our mind, the most interesting and full of real life. Not unfrequently Sunday schools are left to run themselves as the best method for securing interest. The scholars choose the teachers, the hymns to be sung and the books and papers to be used.

This does not fail to secure a degree of interest, but never the best, unless the scholars are guided by parents and teachers. The good-will of the children should be sought, but not at the sacrifice of their own good. That which does their souls most good will in the end secure their best and most lasting interest.

Picnics, socials, concerts and other entertainments have the effect of inducing interest and regular attendance, but these bring the S. S. on a level with the world. And we cannot afford to make our S. S. a place for mere amusement or for any selfish gratification, but we should strive to make it a place in which to awaken in the minds of our young people—and older ones too—a deep interest in the search for divine truth. There is a work to be accomplished by the S. S. and in this every child of God should take a share.

No one should think that the S. S. belongs to the superintendent and teachers and that its success depends upon their

efforts alone; though the real life and interest of the school depends largely upon the kind of superintendent and teachers we have.

For superintendent and teachers we want earnest Christians. Men and women who are devoted to God, who are interested in the study of the Bible and who love the children. Vessels of honor sanctified and meet for the Master's use, prepared unto every good work, who let the word of Christ dwell in them richly in all wisdom.

Men and women who look at the lesson before the school begins, who have some tact in interesting and managing their pupils, whose word is law and whose spirit is love, men and women who do not only teach, but *live* the truth, the desire of whose heart is the conversion of their pupils,—such teachers put power, life and interest into any school.

For superintendent we need a man that is more than an "engineer" to "run" the school like a great machine, boasting that it "goes like clock work." One who does not become stagnant and monotonous in spirit and methods. There is a story told of a superintendent who on account of his wealth held that office for 25 years and on the twenty-fifth anniversary conducted his school precisely as he did on his first Sunday.

The order of exercises can occasionally be varied with good results, for monotony deadens rather than creates life. Much of the general interest of the school is lost by the part that some parents, and even teachers, do not take in the opening exercises. Some do not sing, and some do not even open their books when the hymn is announced. Teachers especially should take a hearty part in the general exercises. The S. S. to be wide-awake and interesting needs fathers and mothers as well as children for pupils. Parents may do much to promote the life and interest of the school by taking a deep interest in the lesson and trying to interest their children by studying the lesson with them and making it a frequent topic for conversation. One of the most beautiful sights in the world is the parent and child enjoying the moments together, and if they would devote at least one or two hours each week to studying the lesson with each other the time would not only be enjoyed by them but lived to the interest of the S. S.

In the S. S. everything possible should be made to bear upon the lesson. Let the superintendent and teachers prepare their lessons diligently and prayerfully, and teach their pupils to reverence God's holy word so that the lesson may become the center of attraction and a delight to all. From the time the school opens till dismissal the one topic of prayer, conversation and song should be the lesson; even the preacher, in order to make the

work of the Sabbath a unit, should link his sermon with the thought of the lesson. A common custom in S. schools is to sing miscellaneous songs. The opening hymn should be a prayer in song while all the others, if possible, should have a bearing upon the lesson. The singing will then not be merely a pastime, but will impress the lesson truths as nothing else will. Train the children's voices to sing of Jesus and His love, thrill the soul with song till the intellect and tongue are aflame with God's Spirit and every scholar is stirred to zealous service in the study of God's word.

In some classes the Bible is not used at all. No lesson leaf can take the place of the Bible. The old "Book of books" must have the first place in our S. schools or we shall backslide.

Punctuality and regularity are necessary elements of an interesting S. S. and should be observed by both teachers and pupils.

The superintendent and teachers had better be at their places half an hour before the appointed time than two minutes late. Would it not be a good plan for the teachers to come together early enough to have a ten or fifteen minute teacher's meeting with prayer before the opening of the school? a sort of Peniel, where the teachers might look into God's face and receive divine blessing before meeting their classes.

At any rate let the teachers pray for their pupils, earnestly and with faith. God loves the boys and girls and wants them to be saved.

If you would see the S. S. prosper and alive to God, give to it the same earnestness that you give to your business; you do not look for great results in other branches without investing proportionate thought and interest, why should you in the S. S.?

Above all we need the energy and guidance of the Holy Spirit, for without that all our efforts at creating life and promoting interest in the S. S. will be in vain. The presence of the Holy Spirit will make the superintendent and teachers prayerful and loving, the pupils thoughtful and religious. With the auxiliaries mentioned the Holy Spirit will produce what every Christian earnestly desires,—a live, interesting S. S., the conversion of our pupils to Christ and the development of Christian character.

THROUGH the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch a glimpse of the glory of the gate, and enter in, to go no more out forever.

For the Herald of Truth.

IS CONSCIENCE A SAFE GUIDE?

In passing through this life of conflict and peril, it is necessary that we have a guide to mark out life's dangers to us, and lead us into paths of right and safety.

Our voyage over the sea of life may be compared to that of a ship sailing over the great ocean. For the ship a certain course is laid out which has been determined to be free from all dangerous rocks and shoals, and in which a ship may be safely navigated to its point of destination. So too, there is a course laid out for man which, if he follows, will bring him safely to the shores beyond. There are, however, known and unknown dangers on either side. As the ship, in drifting from its prescribed course, is in danger of destruction, so man, if he follow not the channel of safety, is in imminent danger of eternal ruin. In order that the ship may be safely navigated, it must be provided with a compass. The compass serves as the captain's guide, and by this he may ascertain the course the ship is pursuing. Of how much greater importance is it, that man has in his possession a compass or guide, in crossing the sea of life. The Creator in His infinite wisdom has endowed man with this all-important faculty. Knowing that man would be tempted and influenced by evil, God instituted the law of "thou shalt not," and implanted a moral guide in the sentient soul. This guide or "compass" is his conscience.

The question now arises: Is conscience a safe guide? This is a question which has already incited much controversy; it has been discussed time and again, and still many do not know how to answer it. The word conscience is derived from the Latin *con* (con) meaning with, and *scio*, to know, and Webster defines it as the faculty, power or principle within us, which decides upon the lawfulness or unlawfulness of our actions and affections and instantly approves or condemns them.

First, let us see whether our judgment of right and wrong, our approval or condemnation of our inclinations and affections or the dictates of our consciences are always correct. Right and wrong are principles which are utterly distinct and are eternally separated one from another. Upon the embracing or following of either of these great principles hangs our eternal destiny. It behooves us, therefore, to follow the right and flee from the wrong. How important it is then that we have a *true* guide, that dictates to us what is right and what is wrong, so that we may live and act thereupon. Shall we then look to conscience as the ultimate discernor of right and wrong? Is it expedient for us in printing the book of life whose pages stand out as our eternal

monument to rely upon the voice of conscience alone as our moral guide?

If conscience is a safe guide, then, what conscience calls right is right, and what it calls wrong is wrong, moreover the conscience of different men must be the same because right and wrong are principles that never change. Why is it then that one man can perform a certain act without the slightest feeling of condemnation, or even with a feeling of content, whilst another, should he do the same, would be pricked to the very heart? For example: Why can one man conscientiously use tobacco, whilst another would consider its use defiling to the human body? Why does the eastern mother take her innocent babe and throw it into the mighty Ganges imagining herself performing a sacred duty, whilst we in our land would deem it heinous murder? Why can one man go out on the battle-field and slay his fellow-man, thinking he is meeting a solemn obligation, whilst another would shrink from the very thought of it, lest he hear the blood of his brother crying to a just God? We conclude that the conscience of the man that uses, or does anything that is a filthiness of the flesh, is not a safe guide, because God says that we are not to defile the temple of the Holy Ghost. We say further that the woman that throws her child into the river and he who slays his brother have no safe guide in their consciences, because God says, "Thou shalt not kill."

From this we see—and moreover it is a well-known fact—that the consciences of people differ greatly, and that what one looks upon as right, another pronounces wrong. We see therefore that a thing is not necessarily right, because we *think* it is right. From the simple fact that the conscience of different people vary so greatly, we conclude that, generally speaking, conscience is not a safe guide.

But, you will say, what then *is* a safe guide? or, if conscience is not a safe guide, why have a conscience at all? Or, you will say, What purpose could God have had in implanting this faculty in man, if it is not a safe moral guide? The fact is, sin having entered into the world and passed through all generations, that conscience has become darkened and perverted; consequently, the moral standard our conscience would set up for us, is defective and fallacious.

Conscience being perverted, shall we then disregard it and cast it aside? Verily, no. As well in sailing down the Niagara, pass heedlessly by the Welland Canal, and venture to descend the mighty cataract, as to undertake to sail across the sea of life without a conscience. It would be a suicidal policy in either case. As the one would mean sure death to the body, so the other would mean inevitable death to the soul. We must have this

moral guide—without it we would be brutes and demons.

But the sin stained conscience (though it may keep man from falling so low that he cannot see anything higher above him) is by no means an infallible guide. As to how far conscience has been darkened and depraved by the fall, remains not for us to say. That it has been corrupted by the depravity of our nature admits of no doubt. Nothing pure can come out of something that is impure; our whole nature is corrupt; conscience is a faculty in the mind, therefore we have more or less a perverted conscience. Excepting the lowly one of Nazareth, there was never yet a child born into this world that was at all times free from sin. If the child has had wicked and sinful parents, we see these traits already cropping out in its infancy; its thoughts are "evil continually" and it is soon engaged in every imaginable sin without hesitation or reflection. On the other hand, if a child has had parents that have lived devoted Christian lives, we find it almost invariably very susceptible of right and wrong. Of course, through remote causes, there are exceptions to these statements, but as a rule we find them to be correct.

The great difference in the nature of children explains why the moral standards our consciences set up for us are so vastly different. The amount of light or truth we have received, will be shown by the decisions of our consciences.

To show under what conditions we may rely upon the decisions and guidance of our conscience in sailing over the sea of life, let us illustrate.

What is the one indispensable condition of safely navigating a ship? It is that the needle of the compass be perfectly free to yield to the magnetic current. If the iron of the ship should perchance present such attractions as to sway the needle somewhat from its full surrender to the pole, and the captain would take the diverted needle as his guide, immediate danger would accrue—the ship would miss the channel, and sooner or later would meet with its fate.

The dictates of conscience bear the same relation to Christ, that the magnetic needle bears to the magnetic pole. As the iron in the ship, if too near the compass, influences the needle of the compass, so that it is no longer a safe guide, but rather a deadly missile, so sin, having entered into the world, has influenced the finger of conscience, so that it no longer points to its true pole.

He only whose blood was spilt to break the current which diverts the human guide can generate a current which will cause it unerringly to point to the Great Pole Star. The Apostle Paul says: "Be ye transformed by the renewing of your minds." Why? That ye may prove what

is that good, and perfect, and acceptable will of God. As long as our minds, or rather consciences, are darkened by sin, ignorance or prejudice, we are unable to prove what the will of God is.

We dare not rely upon the diverted needle of our compass as our safe guide. It is only after having been freed from the influences of sin, through the blood of Christ, and so directed as to point the same way as the word of God would direct us, that it becomes a safe moral guide. Lowell says: "All men who know not where to look for truth, save in the narrow well of self, will find their own image at the bottom and mistake it for what they are seeking."

How many a one, that has started on the great sea of life, has looked to self—to the misdirected needle of the compass, closed his ears to all truth, missed the channel that would lead him right, followed what he imagined to be a safe guide, and at the end found himself a helpless wreck on the shores of despair.

As has been said of liberty, so may it well be said of conscience—How much evil has been committed in thy name! We must so train our conscience, that its dictates will harmonize with the word of God; then and then only will conscience become a safe guide.

When questions of right and wrong come up, we should be very careful always to ascertain what God approves or what He condemns, and then be sure that the decisions of our conscience will harmonize with what God calls right or wrong. The reason that our conceptions of right and wrong are so vastly different is simply because we follow our misdirected consciences rather than God. When the young lawyer came to Christ, asking what he should do, Christ said: How readest thou? He referred him to the word of God.

Conscience is only a safe guide as guided by immutable wisdom—the law of God. This is always the same. It does not say to one man a certain thing is right and to another it is wrong. The affirmative "thou shalt" and the negative "thou shalt not" are yea and amen, and will stand through all time. If the decisions of the heavenly appointed judge—conscience, are held subservient and in harmony with the teachings of the Word of God, it is indeed a safe guide. But nothing short of this will suffice, for the Word will be the final judge. If through the agency of the Holy Spirit, we will allow our conscience to be so thoroughly purged that its decisions of right and wrong will be in accordance with the Word of God, we will not be disappointed when the great Testing Day comes, but we shall receive an abundant entrance through the gates into the city.

J. B. SMITH.

LIVING BY THE DAY.

"My house was well built," said a farmer once to me, "for it was built by the day." That is the way in which the best, strongest, and happiest lives are built; they are not constructed "by the job," but one attainment in grace is laid upon another, like the blocks of granite in a solid house wall. Each day brings its duty to be done, its temptation to be met and conquered, its burden to be carried, and its progress to be made heavenward. There are 365 days in every year, but there is only one working day, and that is to day. Sufficient to each day is the labor thereof.

This is just the sort of living that I commend to my readers. God means to shut you up to His style of thinking and planning and doing when He makes His gracious promise, "As thy day so shall thy strength be." The journey made up a mountain is simply a succession of steps. If the climber attempts to leap upwards he exhausts his strength, if he looks down he grows dizzy, if he looks too far forward he gets discouraged by the distance yet to be surmounted. So in accomplishing each day's work you have simply to take one step at a time, and to take that wisely is all that you need to think about. Take no anxious thought for the morrow. God never made a Christian strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon top of them. Paul himself would have broken down if he had attempted the foolish experiment. We have a right to ask our Heavenly Father for strength equal to the day, but we have no right to ask Him for an extra ounce of strength beyond it.

My friend, learn to take short views. If you have money enough to-day for your daily wants and something over for Christ's treasury, don't torment yourself with the idea that you will finish up in an almshouse. If your children cluster around your table to-day, enjoy the music of their voices, train them for God and trust them to God, without racking yourself with the dread that the little ones may be carried off by scarlet fever, or the older ones may fall into bad marriages or some other disaster. Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God. Its daily song is: Onward. They walk by faith, which has few attractions to the faithless world; they are called to go out into lands which they know not, and they obey, and like Abraham, go forth not knowing whither they journey; they endure as seeing Him who is invisible; they are forewarned of dangers which others do not apprehend; they are inspired by hopes in which others have no part; and the world is to them a different world from the world which attracts the attention and charms

the heart of the thoughtless multitudes. They walk the walk of faith; their eyes gaze beyond the storm, the tempest, the conflict, and they see visions of scenes of calm and hallowed peace, of endless rest beyond this world of toil. Yet a little while and they look for triumphs such as earth has never known, and as the conflict thickens and the darkness deepens, they still press forward without a doubt or fear, knowing that their Master is with them, that their rest is before them, and that the glory for which they look is sure.

Blessed are they who walk the walk of faith, who look from earthly storms to heavenly calms, and who cherish in their hearts the glad assurance that "Yet a little while and He that shall come will come, and will not tarry," and that "now the just shall live by faith." This faith cometh by hearing, and hearing by the word of God; and it confronts the thought and soul with that which is heavenly and divine. The man of faith takes into his heart those words which God hath spoken, those truths which Christ has declared; they become his comfort in sorrow, his light in darkness, his counselors in perplexity, his stay and staff in every time of need. Blessed are they in whose hearts faith is planted, and who here walk by faith and not by sight. By and by they shall dwell in that land where faith is lost in open vision, where the glory of God shall be revealed, and all flesh shall see it together.—*T. L. Cuyler, D. D., in Safeguard.*

SCPTICISM AND INFIDELITY.

There never was any man so insensible as not to perceive a Deity throughout the ordinary course of nature, though many have been so obstinately ungrateful as not to confess it.

However abandoned some men may have lived to vice and irreligion, yet scarce ever one died a real atheist; for notwithstanding that their wicked course of life might make them wish there were no Deity, yet upon their deathbeds they have acknowledged their infidelity, and not only feared, but believed the identity of such a being.

We are fallen into an age of vain philosophy, as the Apostle calls it, and so desperately overrun with drolls and scepticisms, that there is hardly anything so certain and so sacred, that is not exposed to question or contempt.

Practical atheism has always been the grand support of speculative minds, and is deservedly esteemed no less dangerous in its tendency and effects.

"I can hardly think that man to be in his right mind," said Cicero, "who is destitute of religion."

Cicero has observed that no kind of men are more afraid of God than such as pretend not to believe His being.

The impossibility of proving that there is no God, is a demonstration that there is one.

When a man jests upon religion, or declares it is indifferent what religion we are of, it is most certain that he himself is of no religion at all.

It is certain there never was a man who said there was no God, without having first wished it.

It has been rightly observed, that in one point the atheist is the most credulous man in the world; for he believes the universe to be the production of chance.

As folly and inconsiderateness are the foundation of infidelity, the great pillars and support of it are, either a vanity of appearing wiser than the rest of mankind, or an ostentation of courage in despising the terrors of another world which have so great an influence on what they call weaker minds; or an aversion to a belief that must cut them off from many of those pleasures they propose for themselves, and fill them with remorse for many of those they have already tasted.

An atheist is the most vain pretender to reason in the world; the whole strength of atheism consists in contradicting the universal reason of mankind. They have no principles, nor can they have any; and therefore they can never reason, but only confidently deny and affirm.

To make up a confirmed atheist, there must be a continued series of the most resolute opposition to all sound reason, conscience, consideration, and all degrees of moral virtue, with whatsoever else illustrates the true dignity of our nature.

The learned Earl of Northampton, being troubled with atheistical suggestions, put them off this way, viz.—"If I could give any account how myself or anything else had a being without God, how there came so uniform and so constant a consent of mankind of all ages, tempers and educations (otherwise differing so much in their apprehensions) about the being of God, the immortality of the soul, and religion, in which they could not likely either deceive so many, or, being so many, could not be deceived, I could be an atheist."

"They have gained a great prize indeed," said Cicero, "who have persuaded themselves to believe that, when death comes, they shall utterly perish! What comfort is there? what is there to be boasted of in that opinion? If in this I err," says he, "that I think the souls of men immortal, I err with pleasure; nor will I ever, whilst I live, be forced out of an opinion which yields me so much delight."

If we believe that God *is*, and act consequently, we shall be safe, if He *be not*, and eternally happy if He *be*; whereas, if we believe He is *not*, we are sure to be miserable for ever, if He *be*; and are only safe from being miserable for ever if He *be not*.

While we are in this life, our best and securest condition is exposed to a world of sad and uncomfortable accidents, which we have neither the wisdom to foresee, nor the power to prevent; and where shall we find relief, if there be no God?

They that deny a God, destroy man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is an ignoble creature.

It is a certain maxim, that such persons as take themselves out of God's protection, are always at a loss, and know not how to dispose of themselves.—*Sel. by Mc.*

CHRISTIANITY AND WAR.

Trial and Execution of Maximilian, a young Christian, A. D. 260.

The early Christians refused to fight; and it is related of Maximilian, when brought before Dion, the pro-consul, and asked his name; Maximilian turning to him replied, "Why wouldst thou know my name? *I am a Christian and cannot fight.*"

Maximilian was registered, "five feet ten inches high," and Dion bade the officer mark him. But Maximilian refused to be marked, still asserting that he was a Christian; upon which Dion instantly replied, "Bear arms, or thou shalt die."

To this, Maximilian answered: "*I cannot fight, if I die; I am not a soldier of this world, but a soldier of God.*" Dion then said, "Take thy arms, and receive the mark." "I can receive no such mark; I have already the mark of Christ." Upon which Dion said: "I will send thee quickly to thy Christ." "Thou mayst do so," says Maximilian "but the glory will be mine."

Maximilian still refusing the mark, spoke thus: "I cannot receive the mark of this world; and if thou shouldst give me the mark, I will destroy it. It will avail nothing. I am a Christian; and it is not lawful for me to wear such a mark about my neck, when I have received the saving mark of our Lord Jesus Christ, the Son of the living God, whom thou knowest not, who died to give us life, and whom God gave for our sins. Him all we Christians obey; Him we all follow, as the Restorer of our life, and the Author of our salvation."

Dion instantly replied to this: "Take thy arms, and receive the mark, or thou shalt suffer a miserable death." "But I shall not perish," says Maximilian; "my name is already enrolled with Christ; *I cannot fight.*"

Dion said: "Consider, then, thy youth and bear arms; the profession of arms becomes a young man." Maximilian replied: *My arms are with the Lord.*

I cannot fight for any earthly consideration, I am now a Christian.

Dion, the pro consul said: "Among the life-guards of our masters, the emperors, there are Christian soldiers, and they fight." Maximilian answered, "They know what is expedient for them; but *I am a Christian, and it is unlawful to do evil.*"

Dion said, "Take thy arms; despise not the profession of a soldier, lest thou perish miserably." "But I shall not perish," says Maximilian; "and if I should leave this world, my soul will live with Christ the Lord."

Dion then ordered his name to be struck from the roll; and when this was done, he proceeded: "Because, out of thy rebellious spirit, thou hast refused to bear arms, thou shalt be punished, according to thy deserts, for an example to others;" and then he delivered the following sentence: "Maximilian! because thou hast, with a rebellious spirit, refused to bear arms, thou art to die by the sword." Maximilian replied, "Thanks be to God."

He was twenty years, three months, and seventeen days old; and when he was led to the place of execution, he spoke thus: "My dear brethren, endeavor with all your might that it may be your portion to see the Lord, and that He may give you such a crown;" and then, with a pleasant countenance he said to his father, "Give the executioner the soldier's coat thou hast gotten for me; and when I shall receive thee in the company of the blessed martyrs, we may rejoice together with the Lord."

After this, he suffered. His mother, Pompeiana, obtained his body from the judge, and conveyed it to Carthage, and buried it near the place where the body of Cyprian, the martyr, lay. And thirteen days after this his mother died, and was buried in the same place. And Victor, his father, returned to his habitation, rejoicing and praising God, that he had sent before such a gift to the Lord, himself expecting to follow after.

For the Herald of Truth. THE OTHER SIDE.

On the way from Jerusalem to Jericho a band of robbers encountered a certain man, stripped him of all his possessions, and left him by the roadside half dead. Not long after a priest happened to pass that way. He was busy with his religious meditations and not at all in a mood to be disturbed. A groan from the roadside attracted his attention. He looked in the direction of the sound and saw the man that had been wounded. But he had on his holy, priestly garments and these must not be contaminated by the touch of a stranger. His mind was too much occupied with weightier matters to be con-

cerned about the welfare of a wretched stranger. So he "passed by on the other side" without so much as examining the man to ascertain his true condition.

If the man that had fallen among thieves had expected aid of the priest he must have been sorely disappointed. But his hope revived as he again heard approaching footsteps. A Levite came along. He gave more consideration to the matter than the priest had given. He looked on the wounded man. Perhaps he observed him with some care. But there were difficulties in the way of his helping him just then. Perhaps he was afraid of ceremonial defilement, and perhaps he did not see how he could help the man without incurring a serious loss of time to himself. At any rate he too passed by on the other side.

But before long a Samaritan came riding along, "and when he saw him he had compassion on him." He had no temple service to perform, so he did not fear defilement. His garments were no holier than those of any other man, so they would not suffer pollution from contact with a wounded man. In spite of the degradation to which he had fallen, the Samaritan recognized in him who had fallen among the thieves a brother man. He did all that was in his power to save his life and to make him comfortable.

On the way of destruction, in the valley of death, by the roadside, lies a drunkard half dead. At no great distance may be seen the workshop where such as he are manufactured. But the priest with his broadcloth and his sanctimonious thoughts, the lawyer with his hurry of business, the legislator with his grand schemes for advancing human welfare, the Christian voter with his mind full of dollars and perhaps considering how he may by his vote financially benefit himself and the masses—all these pass by on the other side, either fearing lest they should be defiled or else saying, "It's none of my business; if he chooses to make a fool of himself let him alone."

In our midst and all around us the social evil is rampant. Conscience stricken humanity passes by on the other side with averted face. And if a Parkhurst raises the veil and discloses a few of the hideous features of vice, humanity cries "For shame." Shame, not because the vice exists, but because it is disclosed. Shame, not to him who commits the crime, but to him who reveals it; as if vice and crime were made blacker by becoming known to pure minded people!

How many millions of our fair people has Satan robbed of the little wisdom it would have required to disclose their own ignorance! They go on their way with complacent self sufficiency. But if one attempts to show such a man his need of more knowledge and to lead him to an investigation of truth by the study of God's word for himself instead of depend-

ing on what others tell him, one generally meets a thankless task. And most persons prefer to pass by on the other side.

From the depths of our cities and from all over the earth come the groans of millions in whom ignorance, vice, superstition, and idolatry are mingled. But we in our ease and wealth stroll idly by on the other side knowing little of their true condition and caring less to find it out.

Why is it we care so little for the condition of our fellow man? Is it because we do not know he is suffering? If we do not know it, why are we ignorant of it? It is because we choose to be. We choose darkness rather than light. We pass by on the other side. Surely human nature needs us enough. Are we never going to prove ourselves neighbor to the poor, the friendless and the outcast?

Thank God, a brighter day is dawning. People are awakening to the true spirit of Christ. Here and there are Christians who realize that Christianity is not a religion of ceremonial creeds, but of good deeds to men. Let us pray God to hasten the day when the whole Christian church shall realize this so that the world may feel her power. J. A. RESSLER.

Scottdale, Pa., Sept. 10, 1895.

ON SLANDER.

By STERNE.

How frequently are the honesty and integrity of a man disposed of by a smile or a shrug!—how good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper.

Look into companies of those whose gentle natures should disarm them, we shall find no better account. How large a portion of chastity is sent out of the world by distant hints—nodded away and cruelly winked into suspicion, by the envy of those who are past all temptation of it themselves! How often does the reputation of a helpless creature bleed by a report, which the party, who is at the pains to propagate it, beholds with much pity and fellow feeling—that she is heartily sorrow for it—hopes in God it is not true; however, as Archbishop Tillotson wittily observes upon it, is resolved, in the mean time, to give the report her pass, that at least it may have fair play to make its fortune in the world—to be believed or not, according to the charity of those into whose hands it shall happen to fall!

So fruitful is this vice in a variety of expedients, to satiate as well as disguise itself. But if these smoother weapons cut so sore, what shall we say of open and unblushing scandal—subjected to

no caution, tied down to no restraints? If the one, like an arrow shot in the dark, does nevertheless so much secret mischief—this, like the pestilence which raveth at noonday, sweeps all before it, leveling without distinction the good and the bad: a thousand fall beside it and ten thousand on its right hand,—they fall so rent and torn in their tenderest parts, the heart and mind, so unmercifully butchered, as sometimes never to recover from either the wounds or the anguish of the heart which they have occasioned.—*Mc.* (Selected.)

IDLE HANDS.

The harvest is so great, the fields are so white, the calls are so numerous, there is such a pressure on every side for helpers that it would seem as if idle hands would be put to work. With the vast throng of unsaved souls, with the great need before us of those who are without Christ, without hope in the world, weary, struggling hearts, sin-laden souls,—it would seem as if there could be no doubt that every idle hand should be busy and every Christian should be at work.

If the idle hands could know but for a moment the joy and peace and wonderful inspiration of being busy in the Master's service, there would really be no idle hands and the work for souls would not languish as it does. From everywhere the call comes, "Oh, for workers! Oh, for Christian sympathy! Oh, for some one to help!" The wonderful openings for reaching people are left untouched because of idle hands.

Were Christ here He would say, "Instant in season and out of season." No one will be excused.

No one would dare to say, "I cannot do anything. I am not fitted for the work. I am not used to it. I never could take up the cross in that way."

Excuses would die on the lips of those who were about to make them, for we should all feel that it was useless to try to excuse ourselves in the presence of the Great King.

Is it not possible for the children of God who are waiting about with idle hands, to take up the cross, putting self aside, not caring what they do, but willing to do anything for the salvation of souls?

Let us not refuse to turn aside for the call for help that comes if it is possible for us to answer the call. Let us do what we can quickly, earnestly, gladly, trusting in God for help. It may be our weakness is very great; it may be we feel it is worse than useless for us to try; but nevertheless let us be willing and ready to do what we can.

"The night is far spent; the day is at hand."
"The night cometh when no man can work."
—*Sci.*

—*Sci.*

—*Sci.*

ARMING OUR SUNDAYSCHOOLS.

We cannot help profoundly regretting the efforts being made to turn some of our denominational Sunday schools into military camps.

We would a thousand times prefer that they should, like "The Salvation Army," fight only with spiritual weapons or join the great army of our "Bands of Mercy," whose mottoes are *Glory to God, Peace on Earth, Kindness, Justice and Mercy to every living creature.*

War is a terrible thing for both horses and men, and we can hardly believe that if Christ were now on earth He would direct His followers to arm their Sunday schools and cause them to be drilled in U. S. army tactics. "War is Hell," said General Sherman, and he knew all about it.

We object to their being drilled in the use of the weapons of earthly kings, for which the great King of kings has no use whatever.

Let their mottoes be "*Glory to God, Peace on Earth, Kindness, Justice and Mercy to every living creature.*"

Geo. T. Angell, in "Our Dumb Animals."

SUNDAY SCHOOL LESSONS.

LESSON II.—OCTOBER 13.

THE TRIUMPH OF GIDEON.—Judges 7:13-23.

Golden Text.—Though a host should encamp against me, my heart shall not fear.—Psalm 27:3.

INTRODUCTION.

Time.—Gideon's judgship extended from B. C. 1222 to 1182.

Place.—The valley of Jezreel. Gideon's home was in Ophrah, near Shechem. The battle was at the foot of Mount Gilboa.

THE INVADING ENEMY.—Again have the Israelites forgotten their God and turned to the foul worship of Syrian idols. Fresh bondage and misery come to remind them of Him who alone can save. For seven years "the hand of Midian prevailed against Israel." The Midianites of the Bible appear in league with Amalek and the "sons of the East." They were wandering tribes of Sinai's desert, without doubt of the same race as the modern Bedouin. The desolation of the land of Israel by the Midianites led the nation to repentance.

SIN THE CAUSE OF THEIR MISERY.—When the people cried to the Lord in their distress, a prophet was sent to show them that it was on account of their sins. It was sin that had taken away the wall of defense which would have made them secure. God himself was their fortress, but on account of turning away from God, He left them to the results of their folly to bring them to repentance.

GIDEON CALLED.—In the midst of the prevailing misery and repentance of Israel there

came to Ophrah an angel of the Lord, who is represented as Jehovah himself, in the guise of a traveler with a staff in his hand. He sat under a terebinth (oak) tree near where Gideon the son of Joash was threshing wheat secretly in a winepress near his home to avoid the notice of the Midianites. The stranger watches Gideon's energetic work for a moment, then says, "Jehovah is with thee, thou valiant hero," Gideon's answer is given in full in Judg. 6:13. Then Jehovah commissions Gideon to liberate the nation.

GIDEON'S PREPARATION.—(See chap. 6:24-40). Whenever God has a work for a man to do, He prepares the man for his work. He that is unwilling to be prepared may be sure that he is not called. All Gideon's previous faithfulness in daily life, his usefulness, his piety had been preparing him unconsciously for the great work of his life.

BAAL'S ALTAR.—That night God revealed to Gideon that he must tear down, before he built up, and that he must begin the liberation of Israel in his own house. So, obedient to God, in the night-time, so as to insure a successful issue, he throws down Baal's altar and builds an altar to Jehovah in its stead. "The men of the city" are indignant and threaten to kill Gideon, but his father Joash by sarcasm and defiance protects him.

THE SIGN OF THE FLEECE.—Gideon asked God for a sign to confirm his confidence. God gave it. The first night a fleece of wool which he left on the earth was saturated with dew, while all around it was dry, and the next night the fleece was dry, while the ground about it was wet with dew. Gideon was now assured that God was with him, and was ready for battle.

SELECTION OF THE WARRIORS.—In answer to the message of Gideon to the four neighboring tribes—Manasseh, Asher, Zebulun, and Naphtali—thirty-two thousand came (7:3), and assembled at the well of Harod in the foot hills of Mount Gilboa on the borders of Esdraelon. They thus looked upon the one hundred and thirty-five thousand Midianites in the valley and on the hillsides of Moreh. No wonder that so many of them were afraid. The first test was the permission for all who were afraid, in the presence of the wild and warlike hordes, to go quietly home. Twenty-two thousand or more than two thirds, returned home. The second test was for the remaining ten thousand. It consisted of the way they drank of the water of a brook on the march. Three hundred "did not break rank or stop in their march, but dipped their hollowed palm into the stream, and tossed a little in their mouth as they ran"—*Dods*. These were retained. The remaining nine thousand seven hundred stopped in their march, "unbuckled their swords, and eased their armor and knelt down to drink."—*Elmslie*. These were sent home. Even now the earnest, eager workers for Christ, who do not solace themselves with worldly interests and pleasures, are the ones who gain grand victories. You can still be one of Gideon's "three hundred."

DAILY READINGS.

M. Triumph of Gideon. Judg. 7:13-23
T. Prayer in danger. Judg. 6:1-10
W. Gideon's commission. Judg. 6:11-21
T. Gideon assured. Judg. 6:33-40
F. Testing for service. Judg. 7:1-12
S. Strength for weakness. 1 Cor. 12:20-31
S. God the helper. Psalm 27

LESSON III.—OCTOBER 20.

RUTH'S CHOICE.—Ruth 1:14-22.

Golden Text.—Thy people shall be my people, and thy God my God.—Ruth 1:16.

INTRODUCTION.

Time.—Very uncertain. Probably the time of Gideon about B. C. 1222 to 1182. King David, her great-grandson, was born 1085, which fact, even if there are no generations omitted, may bring her place back to Gideon's period.

Place.—Bethlehem was the early home of Naomi, and later of Ruth also. Ruth's choice was made in her early home in the land of Moab.

THE BOOK OF RUTH.—The author and date of the book are unknown. This little book, a kind of an appendix to the Book of Judges, furnishes a picture of quiet country life in Judah during the earlier part of the period of the judges, showing a marked contrast to the turbulence and lawlessness of the other tribes as depicted in the Book of Judges. "It is noteworthy that the very lawlessness of the time may have contributed to bring into the royal Messianic line a faithful and noble woman from the accursed nation of Moab, in stricter ages rigidly excluded from the congregation of Jehovah."—*Moulton*.

NAOMI'S FAMILY.—Elimelech, his wife Naomi, and two sons lived at Bethlehem. This was a Jewish family. A great famine arose in the land of Israel, probably near the time of Gideon, which must have lasted several years. It may have been caused in part by the seven years' oppression of the Midianites, B. C. 1239 to 1222, from which Gideon delivered Israel. They devoured the land like grasshoppers. Drought came to add to the intensity of the famine. This family, finding it difficult to obtain a living on the home farm on account of the famine and the invaders, went across the Jordan, turned south, and settled among the rich fields of the Moabites. In ten years the sons had married Moabitish women, and both the sons and Elimelech their father had died in the land of Moab, leaving the three women widows.

NAOMI'S RETURN.—It is plain that Naomi's character, and life, and teaching had commended to her family and neighbors the religion of the true God. But this was not her home, and here were not the altars of her fathers. She longed for her people, her home and her God. She decided to return.

DAILY READINGS.

M. Ruth's choice. Ruth 1:14-22
T. Preceding events. Ruth 1:1-13
W. Finding favor. Ruth 2:1-12
T. Kindness of Boaz. Ruth 2:13-23
F. Christ's friends. John 15:12-19
S. The greatest love. Eph. 3:14-21
S. Inseparable love. Rom. 8:33-39

—No one is more intolerant than those who go out from the churches to escape from ecclesiastical "intolerance." Such at once proceed to set up their own dictum, and unchristianize those who do not accept that dictum. Such persons do not seem to see that the only difference between their own dictum and that of a church, is, that they are alone in their wisdom, while the law of a Church is the consensus of the judgment of many pious and intelligent men.

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October 1, 1895.

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Monthly Calendar for October, 1895.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

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MENNONITE PUBLISHING CO.

CONFERENCES.

(ANNUAL.)

The Annual Conference for the South-western District of Pennsylvania will be held at the Blauch M. H., near Holsopple, on Oct. 18. All brethren and sisters from other districts are invited to be with us at that time. The nearest railway station is Johnstown, on the Pennsylvania Ry., and Holsopple on the B. & O. Ry. Trains leave Johnstown for Holsopple at 8 A. M. and 2:30 P. M. Holsopple is two miles from the church. Write to L. A. Blough, Sam. Gindlesperger or Simon Layman of Davidsville, Pa.,

stating when you are coming, and we will try and meet you at the station. Those who cannot come so as to make connection with the above trains at Johnstown, which is ten miles from church, please write to Bro. Levi Blough or Bro. John Stahl of Johnstown, stating when you will come, so that you may be met at the station.

CONFERENCE IN MINNESOTA.—The Aaron Wall church will hold conference in Wall's M. H., near Mountain Lake, Minnesota, on Monday and Tuesday, Oct. 28th and 29th. On Sunday the 27th they will have special meetings preparatory to the conference, at which it is expected the visitors from abroad will also be present and participate. All the services in this conference will be in the German language.

The Annual Conference for Kansas and Nebraska will be held on the first Thursday in October at the Roseland Mennonite meeting house near Roseland, Neb. All brethren and sisters of our Mennonite and Amish congregations are cordially invited to attend. The nearest railroad stations are Roseland on the St. Joe & Grand Island R. R., and Ayr on the B. & M. R. R. Any one desiring any further information address Elias Ebersole or Daniel Burkhard at Ayr, or J. M. Nunemaker or A. Shiffler at Roseland, Neb.

The Sunday school conference for Kansas and Nebraska will be held at the Roseland Mennonite church, near Roseland, Neb., on Wednesday, Oct. 2d.

The annual meeting of the Mennonite Evangelizing Board of America will be held on Saturday, October 12th, at 8:30 A. M., at the Olive M. H., Elkhart Co., Ind. This being the place of meeting for the Annual Conference for Indiana and immediately following that occasion it is hoped that all our ministers and lay members at home and from abroad will arrange to remain at Olive for the annual meeting of the M. E. B. of A.

Elkhart, Ind. A. B. KOLB, Sec'y.

Annual S. S. Conference for Indiana and Michigan will be held in the Mennonite M. H. at Elkhart, Ind., Oct. 8 and 9. Friends and S. S. workers are cordially invited to attend.

Annual S. S. Conference for Pennsylvania will be held in the Blauch M. H. near Holsopple, Somerset Co., Pa., Oct. 16 and 17.

For Indiana and Michigan, Fall Conference will be held at the Olive M. H., Elkhart Co., Ind., on the 10th and 11th of Oct. 1895. Passengers coming on the L. S. & M. S., C. C. C. & St. L. (Big Four), or E. & W. R.'s stop off at Elkhart.

SEMI-ANNUAL.

For the Markham District, Ont., in the Weidman M. H., near Markham, York Co., Ont. on Friday, Oct. 4.

The Semi-annual conference for Montgomery, Bucks, Chester and Berks Co's Pa., will be held, the Lord willing, on Thursday, October 3d, in the Franconia meeting house.

The Semi-annual conference of Virginia will be held in the Spring Dale meeting house, Augusta Co., Va., on the first Friday and Saturday in October (4th and 5th), brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Waynesboro, on the Chesapeake & Ohio railroad, is the nearest station. Persons wishing to come by rail will be met there by informing Bro. Erasmus Shank of their coming. His address is Waynesboro, Augusta Co., Va.

S. M. BURKHOLDER.
Harrisonburg, Va.

CORRESPONDENCE.

FROM JOHNSTOWN, PENNA.—The churches near Johnstown, Pa., recently enjoyed a pleasant visit from Bro. John Weaver of Kansas who is traveling eastward with his wife and little daughter, on a carriage. He intends to go as far as Lancaster Co. He preached on Sept. 1, at 10 A. M. and 8 P. M. at the Blough M. H. On Monday evening Sept. 2, at the Stahl church, and on Tuesday evening at the Weaver church. His sermons were full of interest to awaken us to a higher Christian life. May God bless his labors as well as all other faithful laborers' work in the good cause. May he and his family be blessed both physically and spiritually while they are on their journey.

L. A. BLOUGH.

FROM SOMERSET CO., PA.—A sad accident occurred on the 6th of September in Somerset Co., Pa. Moses Saylor sent his son, about 10 years old, to take home a shot gun that he had borrowed from a neighbor, charging him to be careful and not load it. However as he passed Bro. Jacob Saylor's house, his children being out, he talked with them and put a cartridge into the gun. In some way the gun went off, the charge striking the only daughter of Bro. Jacob and Sister Catharine Saylor, killing her almost instantly. Her name was Anna Civilla Saylor. Her age was 8 years, 7 months and 27 days. She was buried on the 8th at the Thomas church, where a very large crowd of friends and neighbors assembled to pay their last tribute of respect. Funeral services by Jonas Blauch and Samuel Gindlesperger. This

is again a loud warning against entrusting fire-arms in the hands of children. The affliction falls heavily on Bro. and Sister Saylor, but they have the hope that it is well with the child, that it has only gone before to meet us if we are prepared for death.

COR.

BURLINGTON, KANSAS, SEPT. 10th 1895.—Our neighborhood was visited by a fearful North storm last Sunday afternoon. The entire northern sky was black as coal. The path of the storm was about four miles wide, and in this path an enormous amount of damage was done. Orchards, barns, dwellings and all kinds of buildings suffered very much, many being levelled with the earth. Gridley, a little town five miles north of here, was almost demolished, but happily no lives were lost. My barn was unroofed.

C. WAGLER.

OPAL VA., SEPT. 6th 1895.—Bro. D. H. Bender of Tub, Pa., arrived here on the 24th of August and remained with us until the 31st. He preached nine sermons, which were very interesting and searching. Two persons confessed Christ. One was received into church membership by water baptism; some were almost persuaded. A good impression was made on these people. The house was well filled, and the attendance continued to increase. The general expression is that the work was unfinished. Bro. Bender not being able to remain another week, I hope some one will come here and hold a series of meetings before the good impressions are all lost. We have a good house here to preach in. Bro. Bender's sermons were clearly explained to these people while they were editing and proved interesting as was evidenced by the close attention given by the audience. We were very much encouraged, and hope these sermons may be long remembered. May the Lord bless the dear brother in his work and still give him courage to go on in the good work.

H. L. RHODES.

FROM VERSAILLES, MO.—Bro. M. S. Steiner from Canton, Ohio, in his trip through Illinois and Missouri in August made this one of his stopping places. He arrived here on the 22d of August and remained with us until the 2d of September. During his stay with us he was not idle, having preached one sermon every day and sometimes two during the time he was with us. He faithfully admonished the Christian to a closer walk with God and warned the sinner of the terrible consequences of persistently following the course of death. We rejoice in the fact that one soul was made willing to confess Christ and promised to be faithful to Him to the end which promise was

sealed with water baptism on Sunday Sept. 8th. We feel that there are a number of others that, if we knew their hearts, would say, "almost thou persuadest me to be a Christian," and we know too that there are many praying. "I would to God that not only they but others would not only be 'Almost' but altogether willing to confess Christ as their Savior."

Communion services were held on Sept. 1st in which over thirty partook of the broken body and shed blood of our Savior.

It was indeed a time of refreshing to us and our prayers go out in behalf of every true effort for the upbuilding of the Master's cause. JOE C. DRIVER.

NORTH LAWRENCE, STARK CO., OHIO.—On Saturday, August 17th, we met at the Martin M. H. for the purpose of ordaining a bishop for the Middle District of Ohio. (embracing Medina, Wayne, Stark, Holmes and Tuscarawas counties), and a deacon for this (Pleasant View) congregation. The votes, previously taken, placed the following ministers into the lot for bishop, David Hostetler, David Garber, J. M. Kreider and I. J. Buchwalter, of whom the latter was chosen by lot. Those for deacon were Jonas Eschliman, Daniel Buchwalter, Henry Horst, Elam Horst, Aaron Eberly and John Hackman, of whom the latter was chosen by lot.

These brethren seem to realize the great responsibility of their new calling and request an interest in the prayers of God's people. Brethren, pray for them that God may bless them and strengthen them by His all sufficient grace.

At the same time of the above meeting as well as Sunday, Monday and Tuesday Bro. J. M. R. Weaver of Kansas was with us and preached a number of soul stirring sermons at the Martin and Pleasant View churches. During these meetings J. S. Shoemaker of Freeport, Ill., came rather unexpected into our midst and preached one sermon after Bro. W. left. The following Sunday, Aug. 25, Bro. Jonas M. Kreider of Medina Co., preached for us. These meetings were all well attended and were the means of helping us onward and giving renewed courage in the Christian life.

We are also having at present Bible Readings which are well attended and greatly enjoyed by all who have had the privilege of being present. May the Lord richly bless the labors that are being put forth to further His cause. Brethren, pray for us. RUDY SENGEL.

FROM RANSOM, NESS CO., KANSAS.—Again we were made to rejoice to have Bish. J. M. Shenk of Elida, Ohio, come

to us. We had a pleasant visit with him, and he preached to us the way of life very plainly. We feel thankful to our heavenly Father and to the Evangelizing Board for sending us ministers out here. We have been blest with plenty of rain this summer so that everybody raised enough to have a fair living this winter. M. Z. TROVER.

SUNDAY SCHOOL ITEM.

FARMERSTOWN, OHIO, SEPT. 22, 1895.—Our Sunday school at the Walnut Creek M. H. was well attended this summer. The average attendance is 135, for the second and third quarters. We hope for a large attendance during the winter. Many of our Sunday school workers attended the annual Sunday school Conference of Ohio, held at the Salem M. H. Wayne Co., Ohio, Sept. 4, 5 & 6, which was very interesting and encouraging. May the Lord give unto us all zeal and energy that the good work may prosper and our aim may be to do good to His glory and honor and to win souls to Christ. B. F. GERBER.

REPORT

of the Western District (Amish Menno-nite) Conference, held in Sycamore Grove M. H., Cass Co., Mo. on the 5th, 6th, and 7th of September 1895.

The ministers assembled on the afternoon of the 5th to receive and arrange the questions.

On the 6th Conference was opened at 9 A. M. with singing, followed by prayer by Bro. Seb. Gerig of Iowa. The following officers were then elected: Moderator, J. P. Smucker, Goshen, Ind.; Assistant Mod., Joseph Schlegel, Milford, Neb.; Secretaries, John Smith, Metamora, Ill., and Henry Rychner, Holden, Mo.

Phil. 4 was then read by the Moderator, and commented upon. Following this each one of the bishops and ministers present in turn arose and testified to his willingness to build upon the foundation laid by Christ as far as lay in his power and by the grace of our Lord. With this the morning session was closed with singing and prayer.

AFTERNOON SESSION

was opened with singing. Prayer by Bro. Joseph Litwiller of Tremont, Ill., whereupon the following questions were presented for consideration.

1. When a person commits a sin unto (spiritual) death but immediately sees his error, and repents and ceases from his sin, what shall be done with that person?

Ans.—When a person truly repents and is sorry for his sins, he is entitled to reinstatement as a member in the church and body of Christ. 1 John 1:9.

2. May sisters act as teachers or superintendents of Sunday school, and as ministers of the Gospel the same as the brethren? Ans.—Sisters have perfect liberty to teach in Sunday school and to act as workers and helpers in the church of Christ, but this conference deems it contrary to the teaching of Christ for a woman to act in the capacity of Sunday school superintendent or minister of the Gospel.

3. Is it in accordance with the word of God and edifying to the church to establish and support high schools in which both theology and the spiritual sciences of the world are taught?

Ans.—It is not deemed edifying to establish or support such schools where the wisdom of God is intermingled with worldly wisdom. 1 Cor. 2:6, 7.

4. Is it in accordance with the doctrine of Christ and His apostles for a Christian to threaten legal proceedings or to go to law with non-professors?

Ans.—No, according to 1 Pet. 3:9; Luke 3:14; 1 Pet. 2:22.

5. Is it preferable unto edification to hold church counsel privately or publicly?

Ans.—It is more edifying under ordinary circumstances to hold counsel in private.

6. When does the believer receive the baptism of the Holy Ghost?

Ans.—The baptism of the Holy Ghost is received when a person by faith receives forgiveness of sins through Jesus Christ.

Bro. D. Bender of Milford, Neb., Treasurer of the Charity Fund for the Western District, then submitted his annual report as follows.

Total amount of money received.....\$3,354 60
Paid to needy members.....3,097 00
Balance in Treasury.....257 60

Following is a list of the ministers present at this conference.

BISHOPS.

J. P. Smucker, Goshen, Ind.
Joseph Schlegel, Milford, Neb.
Christian Weyer, Amish, Iowa.
Sebastian Gerig, Wayland, Iowa.
J. Hertzler, Garden City, Mo.

MINISTERS.

John Smith, Metamora, Ill.
Henry Rychner, Holden, Mo.
David Morrell, Holden, Mo.
Andrew Miller, Holden, Mo.
D. Nazinger, Minier, Ill.
John Steckley, Hartford, Kansas.
P. W. Ropp, Pekin, Ill.
Joseph Litwiller, Tremont, Ill.
Henry V. Albrecht, Tiskilwa, Ill.
Jacob Ringenberg, Tiskilwa, Ill.
D. F. Yoder, Garden City, Mo.
D. D. Kauffman, Hartford, Kansas.
P. D. Schertz, Metamora, Ill.
Christian S. Schertz, Eureka, Ill.
Christian Riesser, Eureka, Ill.
Peter Garber, Low Point, Ill.

Andrew Schrock, Metamora, Ill.
Levi Miller, Garden City, Mo.
D. Orendorff, Flanagan, Ill.
Daniel Kauffman, Garden City, Mo.
Peter Zimmermann, Garden City, Mo.
Conference was closed on the evening of the 7th. The brethren Jacob Ringenberg and Henry Albrecht requested that the next annual conference for the Western District be held at Tiskilwa, Bureau Co., Ill.

JOHN SMITH
HENRY RYCHNER } Secretaries.

PEACE VERSUS WAR.

The *Kobe Herald*, in a recent issue, reported one of the conversations between Viceroy Li Hung Chang, of China, and Count Ito, of Japan, during the Peace Negotiations between the two statesmen. We clip the account from the *Independent*. It reveals the sentiments of the two great oriental diplomats of to day on the question of peace and war:

It having been settled that Viceroy Li's proposition for an armistice was definitely withdrawn, Count Ito, having spent some time in carefully considering it, conferring with his secretary meantime, resumed the conversation after sitting in silence and meditation for some time. He said that he supposed that the Viceroy knew of the military situation and had come to Japan honestly desiring peace. The Viceroy responded that, old as he was, he had never been abroad before, and that his Government had sent him in token of its sincerity. After some discussion as to the power of each to carry out the terms of any treaty agreed upon, the following conversation occurred:

"H. E. Li: Should we fail, His Majesty your Emperor might negotiate; European sovereigns do."

"H. E. Li: Not so with China. Prince Kung, who was at the head of our Foreign Office many years, never negotiated a treaty personally. War exists; but it must end in peace, and we should hasten the end. Last year before the war broke out I pleaded for peace—but all too late."

"H. E. Li: War is an evil, though sometimes unavoidable."

"H. E. Li: Far better avoided. When General Grant, ex president of the United States, visited Tientsin and we became friends, he said to me: 'The loss of life in the Rebellion in my country was so terrible that after I became President I was always anxious to avert war and ever since advised others to do so. Your Excellency won fame in suppressing the Taiping Rebellion, yet I urge you to beware of entrance to a quarrel which might lead to war.' I have always tried to follow this excellent advice; Your Excellency well knows that I was opposed to this war."

"H. E. Li: War is a cruel and bloody business; yet there are times and condi-

tions in the intercourse of States when there is no help for it."

"H. E. Li: It is barbarous, and the perfection of modern weapons adds to the slaughter. I am too old to relish such things. Your Excellency is in the prime of life and feels the impulse of martial ardor."

"H. E. Li: How easily peace might have been made at the beginning!"

"H. E. Li: I was for peace then; but the opposition was too much for me and the opportunity was lost."

"H. E. Li: A very little yielding would have sufficed then, what a pity it was refused! We were like travelers a few miles apart; now we are separated by hundreds of miles and it is hard to turn back."

In further conversation Viceroy Li spoke of the Koreans as an infidel people and of the inhabitants of Formosa as mostly savages. It was on his return from this interview to his lodgings that Viceroy Li was set upon and injured by a Japanese crank.

A VISIT TO THE EAST.

On June 6th, I left my home in Morgan Co., Mo., for a visit to the East. The next day I came to Shelby Co., Mo., where I remained a week, visiting the brethren at this place, and meeting several times in public worship. On Sunday we observed the communion, where the sufferings of our Lord Jesus Christ were again brought afresh to our memories. The church there seems to be in earnest, but they feel the need of encouragement very keenly.

On the 13th I came to Palmyra, Marion Co., where I remained over the next Sunday. We held a number of meetings and observed communion on the Sabbath. This little congregation needs the prayers and aid of the church, and traveling ministers should not fail to stop here whenever it is possible for them to do so.

The next stop made was in Chicago, at the "Home Mission," where I remained a day. The workers seem to be very much in earnest.

I next stopped at Elkhart, Ind., where I remained one week, visiting friends and a few of the churches. Here I met Bro. J. M. R. Weaver of Harvey Co., Kans., who is at present on his evangelizing tour to the East. But "we have no abiding city here." The time for parting came and I started for Juniata Co., Pa., arriving at Millfin, June 27. Here I was met by Bro. Wm. Graybill. I remained in this vicinity for two weeks, holding meetings, and visiting the brotherhood and friends. Here there is room for great work. As a result of much confusion, there has been a division in the church. Each of the two factions conduct their own affairs, yet they are of the same

faith and practically bear the same name, and are presumably led by the same spirit. It is hard work to build up a church with the church divided. If the right means were taken, I believe that a reconciliation could be effected; for every one that I consulted on this point expressed his desire that this might be accomplished. May God grant that this might be the case.

I next went to Perry Co., Pa., where I remained over Sunday, holding two meetings. From there I went to Lehigh Co., my old home. Here I have a brother, two sisters, and a large number of other relatives living. After visiting among them for about three weeks, in the meantime holding a number of meetings, I took a tour through the lower part of Bucks and Montgomery counties, visiting friends and churches, spending about two weeks in this way.

We held one meeting in Chester Co., and next day went to Lancaster Co., remaining there a week, going about from church to church. We held one meeting in Lebanon, one in Dauphin County, and on Monday, Aug. 19, I left Harrisburg, Pa., for my home, arriving there on Wednesday, Aug. 21. I found my family well, and the country blessed with a good season and a bountiful crop—for all of which I raise my grateful heart to a great and merciful God, from whom all blessings flow. When I look back over the field in which I labored, I feel to express my gratitude to the kind brethren and sisters for their consideration shown me during my stay among them. In all, we held over fifty meetings. May God bless them to our good and to His glory.

I now take another look over the field. It makes me feel sad when I think of churches here and there which I once knew to be prosperous, now entirely out of existence. Why is this? There must be a cause for it. If our faith is built on the Rock, it should be our duty to use our best efforts to extend it, and if God's work will not prosper; if we refuse to do the work necessary to keep up the church, we may depend upon it that God will hold us responsible for it. Brethren, let us beware, that the cause of this decline may not be traced to a lack of effort on our part!

I was pleased to note, however, that a number of our eastern churches are in a prosperous condition. May God continue to prosper them.

As we look around us, and consider the possibilities of that church, may our prayers ascend that God might guide us aright. Let us use all means within the limits of the Gospel to direct the minds of our young people in proper channels. Let us cultivate the talents with which God has endowed us, labor with might and main, pray to God that our labors might be blessed, and leave the results in the hands of God. D. D. KAUFFMAN.

MOTHER'S COLUMN.

DO YOU TRAIN YOUR CHILD?

"Everything must bend to your will," said a minister to an only daughter of fourteen summers, in a suburb of New York City.

I heard, and, going out, slowly repeated to myself several times, "Everything must bend to your will." "True, true," I thought, "but you, father and mother, are yourselves to be blamed for it. Though you have taught your daughter more carefully than even many ministers, you have not carefully trained her. You have not sufficiently accustomed her will to yield, but too much to rule; and hence it has not the habit of submitting, but of controlling." "Everything must bend to your will" describes a state of which the cause is, Everything has bent to your will. The habit power which God designed to be a blessing to your daughter you have allowed to become her curse. For instance, you have gratified your daughter's vanity by letting her wear the earrings her deceased aunt left her, and allowing her to speak frequently and pleadingly about having a larger and more beautiful pair. How much better to explain fully why not, and then kindly but firmly forbid her wearing those she has!

Dear parent, whoever you may be, through you Jesus may teach, but if through you Satan train your child, that child will be Satan's by all the strength of habit or "second nature" added to the unrenowned or first nature. Resolve, then, not to shrink from any part of your responsibility. Teach, but also train. Train carefully, thoroughly, so that your child not only knows but does the right, and continual doing will be followed by the strong habit of doing.

Who are the Christians among us that are "steadfast, unmovable, always abounding in the work of the Lord?" Other things being equal, those who were converted and became Christians in childhood and have been trained up in and for Christ. "Train up a child in the way he should go, and when he is old he will not depart from it."—*J. C. Thomas, in "The Christian Woman."*

For the Herald of Truth.

A LETTER FOR THE SISTERS.

In the HERALD of June 1st we find an article under the head of "Fashion." I am glad the sister has ventured out upon this subject and I wish to endorse it with all my heart. The sister says, "There are many fashions, and some of them are greatly admired by our church members." This is lamentably true. She also says, "Every child of God has a work to perform and that we should work against the evils which are creeping into the church." This is also true, and that

these ever changing fashions (some of them hideous) are invented by unconverted, worldly-minded people is just as true. It seems to me the many Scripture passages referred to, in fact the whole article, should be enough to convince and forever satisfy any one who has named the name of Christ, that His true followers must forsake these vain adornments of the body as well as all other sinfulness. Yes, we should work against the soul-destroying evil, as it is, most assuredly, making its deadly inroads into the church, even our beloved Mennonite church.

Sisters, you who stand before the mirror on the holy Sabbath mornings, arranging your clothing with a preciseness that ill becomes a Christian, let me invite you to cast your eyes into the great mirror of God's word, and see, if perhaps the heart has been neglected and needs your attention more than the body. God looks upon the heart and therefore we should guard it carefully, yea prayerfully, lest it become corrupt and unfit for His pure eyes to behold.

And you, dear sisters, who spend hours of your precious time in making and doing up useless finery, do you ever think of the sacred vows you have made? Does not that good and Holy Spirit bring to your remembrance the fact that you have solemnly promised to forsake the sinful things of life and live obedient to God and His church? Think, for a moment, of the good you could do, were you to spend the time and money to the honor of God instead of yourself.

Yes, sisters, were you to come out boldly and bravely from among them, as the Word says, step over on the Lord's side and work with a zeal and earnestness against this great evil, instead of encouraging it, you would receive a blessing, such as you have never received before and enjoy the pleasure of knowing that you were gathering for Christ instead of scattering and that instead of a stumbling stone you were a stepping stone to a purer and higher life. I do not wish to be understood that this is the only evil we should oppose or that plain dressing makes a Christian, but that we should become submissive to the leadings of the Holy Spirit and the teachings of the divine Word, then we will hate the things that we once loved and love what we once hated, and the result will be that we will have no desire to be clothed so as to be admired and honored by a proud and sinful world.

I agree with our minister who said that plain clothing will not make a Christian, but a Christian will make plain clothing. And if we set our affections upon heavenly instead of earthly things, and wish to see the church prosper spiritually, we will be far from doing anything that might tend to lower her standard of piety.

Some of the sisters seem to justify themselves by the plea that the brethren

dress as the world does and why shall the sisters be so peculiar since man is at the head and should be a leader and example to the woman. But I do not find an excuse in this as there are many brethren who give us good examples in this. Even some of our young brethren are worthy patterns of humility. Let us profit by the lecture given by our young brother G. L. Bender in the HERALD a few months ago upon the subject of simplicity of attire. True, there are some, and, alas, too many of the brethren whose conduct and fashionable attire fail to bear testimony to a truly humble and regenerated heart.

But it is with the sisters I am pleading and all this does not justify us in following after them. Rather take the light in our own hands and walk the narrow way alone with Jesus than to follow a multitude to do evil. In the excellent article found in the same number of the HERALD referred to above, entitled, "Holiness and Christian perfection," we find much that should call forth our most prayerful consideration. The writer quotes the passage of Scripture, "Be ye holy unto me, for I the Lord am holy and have severed you from other people that ye should be mine. Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

And right here, let us remember that the very little ornaments we so much loved to hang about us in our unconverted state, with all the unnecessary trimming and puffing and cutting into different shapes until the creatures of the great Creator look unnatural and deformed, these, my dear sisters, were never cleansed but are unclean and our Lord commanded us not to touch them. If we are not to touch them, how do we get them upon our bodies, in our houses and upon our children? What Scripture can be plainer, what stronger language could our Lord use in making known His blessed will?

Mothers, how stands the matter with us? Do we not, too often, after dressing our own bodies plainly and modestly, take our children back into Egypt to dress them and lead them forth looking more like the child of an Egyptian than that of an Israelite? Behold the contrast in mother and child! Can we imagine that we are bringing up our children in the nurture and admonition of the Lord, when we dress them after the fashions of a godless world?

Mothers, beware, the time of harvest may not be far distant when we must reap with sorrow that which we have sown. A spirit that fills our hearts with a desire to make these mortal bodies to shine and look gay, is not a good spirit. It is nothing less than pride and self-love in the heart.

But alas, alas, are we not getting weak on this line, notwithstanding the cloud of witnesses before us, not only among our

own people, but consecrated men of other churches who have condemned it and still condemn it as a sin that the new nature does not indulge in.

Adam Clark, in his commentary, comes out very plainly upon this subject, and nearly all writers upon the spiritual Christian life denounce it as sinful. Read "The Christian's Secret of a Happy Life," by Hannah Smith, the little book called "Bible Salvation," by a Methodist minister, read Wesley and Bunyan and see if there is anything in their writings that would harmonize the spirit of the Gospel with the ever changing fashions and follies of the world. Read Menno Simons, a pillar in our own church, and, best of all, read the Bible, and see what they say about the changeable suits of apparel, the lust of the flesh and eye and the pride of life.

Sisters, I plead with you, invest the time and money you spend in trimming the garments, either for yourself or your precious child, in something better. I entreat you, begin work in a new corner of the Lord's vineyard. The church needs your time in helping to clear out these noxious nettles of pride and vanity and your money in spreading the Gospel to those who are yet in darkness. If each one of us could save one soul with the money we spend uselessly, what a great and glorious object would be gained, how God would be honored.

It seems to us that our ministers are weakening or wearying in opposing this invading enemy as it appears the time has come when restrictions are laid aside and one can wear almost anything that fancy may dictate, and yet retain his or her place as a member in the church. A sister in Ohio wrote to me recently that display in dress was indeed gaining ground in the Mennonite church; that if young sisters, especially, would lay off the head-covering, they could not be known from any others, even wearing rings and other jewelry. The saddening thought comes to us, "Where is our beloved church drifting to?" Have we any hope or can we expect our future posterity to have the blessed privilege that we have enjoyed of uniting themselves with a plainly and modestly attired church?

But is there not a remedy? Cannot something be done to keep our church from suffering the fate of many others that have been sadly wrecked by venturing out upon the quicksands of pride and vanity?

Sisters, here is a work for us, and if we cannot do much we can at least throw our influence upon the side of non-conformity to the world by keeping ourselves and our children dressed plainly and seeing that we do not rest our eyes too much upon the different cuts and patterns of the day. Let us ever be mindful of the fact that teaching by example is better than by precept, and that words will be ineffectual so long as we show the

marks of pride upon ourselves. I have wondered if the young sisters would be so obstinate if they had better example from the older ones. I feel that the young should be tenderly dealt with, not by letting them run into forbidden paths, but by speaking to them kindly and helping them to see and discern between right and wrong.

It is sometimes said: Don't work on the outside, but go to the heart. I have thought of this expression as I passed by a beautiful vineyard and beheld the dresser with pruning knife in hand, carefully cutting the superfluous sprouts away. I thought to myself, though our hearts and motives may be good, yet the pruning knife is needful and should be applied when necessary.

May God help us to keep ourselves separate and unspotted from the world. I doubt not that this article will be an unwelcome message to some and may possibly not find its way to the place for which it was intended, but I feel that I have been moved by a spirit of love and am willing to leave the results with the Lord. The thought encourages me that there are some who will agree with me, and to such I would say, let us arise to an earnestness and use our time and talent in helping to keep the church pure and unspotted from the world. This we can do by being an example of true piety and humility and also as opportunity offers speak a word of reproof or encouragement to those who are inclined to yield to Satan's allurements.

Another way for us, sisters, is to use our spare moments and pen down a few thoughts for the HERALD or YOUNG PEOPLE'S PAPER; this will reach thousands, and if we sincerely pray to be guided by the Holy Spirit, we can expect His blessings to go with it. That the approval and blessing of God may attend this article is the humble wish and prayer of your unworthy sister in faith,

ANNA SHUPE.
For the Herald of Truth.

THE SPIDER'S WEB.

ESSAY BY LAVONA BERKEY.

The spider weaves his web for a home for himself and a snare for other insects to make a prey of them. He takes great pains about it, and yet, when all is done, while he may catch weak insects therein, it is but a weak, insignificant thing, which can easily be swept away in a moment.

The spider builds his web so finely that his prey does not see it, but when once entangled in its deceptive meshes the victim is easily dispatched.

We read in Job 8:14, "Whose hope shall be cut off, and whose trust shall be a spider's web." The hypocrite's hope and trust is here compared to the spider's web. 1st. It is woven out of his

own being. He is a creature of his own fancy, and arises merely from a conceit of his own merits and sufficiency. There is a great deal of difference between the work of a bee and that of a spider. A diligent Christian, like the laborious bee, gathers all his comforts from the heavenly dews of God's word; but the hypocrite, like the subtle spider, weaves his out of a false supposition of his own concerning God. He is very fond of it, as the spider is of her web; pleases himself with it, wraps himself in it, calls it his house, leans upon it and holds it fast. It is said of the spider that "she takes hold with her hand, and is in king's palaces," Prov. 30:28. So does a worldlyling hug himself in the fullness and firmness of his outward prosperity. He prides himself in that house as his palace, and makes use of it, as the spider of her web, to ensnare those he has a mind to prey upon. So does a formal professor; he flatters himself in his own eyes, doubts not of his salvation, and cheats the world with his vain confidences, but which will certainly be swept away as the web, when God shall come to purge his house.

The property of worldly people will fail them when they expect to find safety and happiness in it. The house built on the sand will fall in the storm, when the builder most needs it. When the wicked man dies his expectation perishes, the ground of his hope will prove false; he will be disappointed of the thing he hoped for, and the foolish hope with which to bear himself up will be turned into endless despair, and thus his hope will be cut off; his web—that refuge of lies—swept away and he crushed in it. If we do appear good in outward form to the world, and in our hearts have evil desires, God sees our hearts and He will in the end reward us for our deeds done. Therefore, let us not deceive ourselves as the hypocrites do, but let us live a true Christian life in the sight of God and man.

Elkhart, Ind.

TRUST in Christ brings peace amid outward sorrows and conflicts. When the pilot comes on board, the captain does not leave the bridge, but stands by the pilot's side. His responsibility is past, but his duties are not over. And when Christ comes into my heart, my effort, my judgment, are not made unnecessary or put on one side. Let Him take the command, and stand beside Him, and carry out His orders, and you will find rest to your souls.—*Dr. Alexander MacLaren.*

Married.

WELDY—LANDIS.—On the 21st of September 1895, near Wakarusa, Elkhart Co., Ind., by J. F. Funk, Jacob I. Weldy and Rhoda P. Landis, both of the same place.

HOSTETTER-KORNHAUS.—On the 3rd of September 1895, at the home of the bride's parents by J. T. Nice, Bro. Samuel E. Hostetter to Sister Katie Kornhaus, both of Roseland, La.

"Now hand in hand their journey through,
Joined pilgrims may they go;
Mingling their joys as helpers true,
And sharing every woe."

HAMILTON-SNYDER.—On the 11th of August 1895, at the home of the bride's parents, by Peter Unzicker, James Hamilton to Emma Snyder, both of Canlom, Ill. May God's blessing accompany them through life.

GRAYBILL-LOOSE.—On the 5th of September 1895, by John K. Brubaker of Rohrestown, Lancaster Co., Pa., Harry J. Graybill to Emma H. Loose of East Petersburg, Pa.

KAUFFMAN-ODENWALT.—On the 17th of September 1895, at the residence of the bride's mother, by Bishop Jacob N. Brubacher, Bro. Christian H. Kauffman and Sister Mary Odenwalt both of East Petersburg, Lancaster Co., Pa.

Oh! may this pair increasing find
Substantial pleasures of the mind;
Happy together may they be,
And both united, Lord, to Thee.

DIED.

STOLTZFUS.—On the 5th of August 1895, of dysentery, Sadie Belle, infant daughter of Eli B. and Ella Stoltzfus, aged one year, nine months and five days, after a sickness of only four days. Not once did she cry or complain, in her suffering, but bore all so patiently till her Master called her to those realms above forever to dwell with the saints on Canaan's happy shore. This is another reminder that we have no abiding city here. May we with the apostle Paul through death inherit an everlasting crown. Funeral services in German by John Weyer, in English by Jacob Fromt, from Luke 18:16. She leaves parents and two sisters to mourn her early death.

Oh, once more death has stalked abroad,
And struck a dismal blow,
He stilled dear little Sadie's heart,
He laid her visage low.

No more we hear that childish voice,
That lisped her parents' name;
The tender plant so fresh and fair,
So dear to us became.

But Jesus, with His tender arms,
Entwines that baby form;
There may we all unite once more,
Beyond life's cruel storm.

E. B. STOLTZFUS.

STEVANUS.—Oliver Earnest, son of Bro. Jerry and Sister Elizabeth Stevanus of Tub, Pa., September 12th 1895, aged 2 years, 3 months and 14 days. Funeral and burial services at the Chestnut Spring church, by Bro. G. D. Miller. Text, 2 Sam. 12:23.

HARTMAN.—On the 9th of September 1895 near Seville, Ohio, of cholera infantum, Oliver E., youngest son of Elmer and Lena Hartman, aged 6 months and 7 days. Funeral services were conducted by Isaac Good at the Lower Mennonite M. H., after which the dear little one was laid in its resting place. He leaves parents and one little brother and relatives and friends to mourn his early death.

"The little crib is empty,
The clothes are now laid by;
I am not dead, but sleeping,
Awaiting a crown on high.

So farewell, dear, dear mamma,
You nursed and watched me well;
But Jesus took your darling,
So mamma, dear, farewell.

And farewell, dear, dear papa,
You to your bosom pressed
Your child, your little Oliver
Who now has gone to rest.

GINGRICH.—On September 4th 1895, in Adams Co., Neb., of consumption, Jacob E. Gingrich, aged 29 years, 8 months and 28 days. Interment at Roseland Mennonite church on the 6th. Services by A. Shiffer, J. M. Nunemaker and D. G. Lapp. Bro. Gingrich was born in Juniata Co., Pa., came to Nebraska in 1884, and united with the church about 3 years ago. He has not been able to do any work for over a year, but was able to be around and attended meeting yet on the first of the month, but early in the morning of the 4th after an attack of coughing, hemorrhage set in and in a few minutes life had fled. His father, 3 brothers and 6 sisters survive him to mourn his death, but not as those who have no hope as he was fully resigned to the Lord's will and longed to go home.

BURCH.—On Aug. 28th 1895, near Roseland, Neb., Lela, daughter of Milton and Ida Burch, aged 4 months and 4 days. Buried at Roseland Mennonite church on the 30th. Services by A. Stauffer, A. Shiffer and J. M. Nunemaker.

SHILLENBERGER.—On August 23 1895, in Kill Creek Twp., Osborne Co., Kansas, of brain fever, Bro. David E. Shellenberger, second son of Abram and Elizabeth Shellenberger, aged 34 years, 10 months and 23 days. Buried at the Presbyterian church. Funeral services by Pre's West and Smethley.

SMITH.—Daniel B. Smith was born in Hancock Co., Ohio, June 26th 1846; was married to Susanna Myers, April 22d 1866, united with the Mennonite church in Putnam Co., Ohio, where he was afterward ordained deacon, and afterwards in DeKalb Co., Ind., to the ministry in which capacity he labored faithfully until God called him home. He was afflicted with a tumor on the neck, of which he suffered very much for a long time. On the 11th of September 1895 he bade adieu to earth, looking forward with a living hope of his future happiness. His age was 49 years, 2 months and 15 days. Buried on the 13th at Fairfield Centre in the presence of a large congregation. He leaves his wife and 11 children. One child preceded him. While we mourn, it is not the sorrow of the hopeless, for we believe our dear brother is at rest, for he left a bright evidence that he was prepared for the great change. Funeral services by J. S. Hartzler assisted by Eli Stoffer.

MILLER.—Barbara M. Hoover was born in Haldimand Co., Ontario, July 2nd 1845. On July 12th 1865 she was married to Bro. Jacob Miller of La Grange Co., Ind. In 1866 they settled on the farm on which she died. In 1868 she was converted and united with the Brethren church of which she was a faithful and consistent member until her death, August 14th 1895. She was aged 50 years, 1 month and 12 days. Funeral services at the Shore meeting house by Benjamin Lear in English, and A. S. Cripe in German to a very large and sympathizing audience. She lived

an exemplary Christian life, and on the last day she lived she admonished her husband and friends to be faithful and said she was standing on the bank of the river and saw her Saviour. She selected the 343d hymn in the old Mennonite hymn book to be sung at her funeral.

How solemn the signal I hear!
The summons that calls me away,
My friends, I must bid you adieu,
For here I must travel alone.
Yet here my Redeemer has trod,
His hallowed footsteps I know;
I'll trust for defense to His rod,
And lean on His staff as I go.

Dear Shepherd of Israel lead on,
My soul follows hard after Thee,
The phantoms of death are all flown,
When Jesus my Shepherd I see.
Dear brethren and sisters, I go
To wait your arrival above.
Be faithful and soon you shall know
The triumphs and joys of His love.

LACRONE.—In St. Joseph Co., Ind. on May 16th 1895, Elmer Lacrone, aged 9 months and 20 days. He leaves his sorrowing parents, 2 brothers and 4 sisters. This is the second one they have laid to rest. On January the 24th 1895 little Edgar was followed to the grave, since then the dear mother has been led to accept her Saviour. May this be the means of drawing the dear husband to accept Christ as his Redeemer. Funeral on the 18th at Olive, where services were conducted by Henry Weldy and Jonas Loucks.

"Sleep on thy beauty,
Thou sweet angel child,
By sorrow unlighted,
By sin undefined,
Like a dove to the ark,
Thou hast flown to thy rest,
From this wild sea of strife
To the home of the blest."

HENRY WELDY.

ITEMS.

—Of the 13588 miles of street railways, 10,363 are operated by electricity, 1914 by horses and 1311 by cable.

—**COLORADO** was clad in a mantle of snow, on September 22d. In some places the fall was over 11 inches in depth. It is the greatest snowfall ever recorded there in September.

—The schooner E. R. Williams laden with 570 tons of iron ore from Escanaba, Mich. for Toledo, Ohio, sank in the gale on Lake Michigan on Sept. 22d and all on board perished.

—In consequence of the activity of anarchists it has been found necessary to guard the person of the young Czar of Russia as carefully as was that of the late autocrat, his father.

—The Cuban insurgents are gradually gaining ground, and they are in hopes that Mexico, formerly also a Spanish possession, will acknowledge them as belligerents, which will be an immense advantage to the insurgents.

—The brewers of New York City claim that they are losing \$150,000 a Sunday through the enforcement of the Sunday liquor laws. A marked increase in the saving banks deposits, as noted by the newspapers, shows where some of that money is going.

—Two serious accidents occurred at Louisville during the G. A. R. reunion. One was the explosion of a caisson, by which several were injured. By the collapse of one of the grand stands at least a hundred were injured, mostly in the feet and lower limbs.

—A DISPATCH from Havana, Cuba, of Sept. 20, states that the Spanish cruiser *Barcas-legui* was run into and sunk by the merchant steamer *Mortera* at the entrance of the harbor of Havana, and 46 men, including the admiral and chief officers, were drowned.

—The Netherlands-American steamer *Edam* collided with the steamer *Turkistan* on the 19th of Sept. in a dense fog, 50 miles off Start Point in the English channel. The passengers and crew of the *Edam* at once took to the boats and were afterwards picked up by the English ship *Vulture* and brought to Plymouth, England. No lives were lost.

—A FRIGHTFUL wreck on the Union Pacific was averted by the quick action of Mrs. Olstrom, wife of a section hand, at Wolcott Station, recently, who, seeing that a wooden bridge was on fire, sped down the track and flagged the approaching fast train, which stopped within a few feet of danger.

—BREAKING out of a penitentiary rather than breaking in, would seem a much more congenial occupation for thieves, but the latter, hitherto unprecedented, feat was accomplished by a gang of enterprising burglars who entered the Connecticut State Prison at Wethersfield, and stole \$1,400 worth of the state's property.

—A TERRIFIC earthquake occurred in Honduras, Sept. 13. Two hundred and fifty people were killed or fatally injured. Property loss more than \$1,000,000.

An avalanche from the Altels glacier has fallen upon the Hospital of Spitalmatt. About two square miles of land has been covered. It is feared that six persons and 300 head of cattle have perished.

—The latest news of the 2,000-ton China steamer *Catterthun*, bound from Sydney to China with eighty-one human beings on board, which was now lying many fathoms deep off Seal rock, near Port Stephen light house, is that only twenty-six lives were saved. The accident was due to currents drifting the steamer on the rocks in the fury and darkness of a storm. The terrible details of the catastrophe fill many pages of Australian papers.

—ONE of the results of the effort at Sunday closing of saloons in New York is thus narrated by the daily *News* of that city: "For the first time in the history of the Jefferson Market court there were no women prisoners in the pen to-day. The number of male prisoners for other offenses than violating the excise law was unusually small, there being but eighteen in the pen. As a rule there are about 120 prisoners in the Jefferson Market court on a Monday morning."

—MAY CHRISTIANS DANCE?—This question is answered by Bob Burdette as follows: "May a Christian dance? Of course he may. He might swear and lie, too, but it would not make him a better Christian. Surely, Christian, you may dance; but dancing will never identify you as a Christian. What puzzles him who never dance don't ask it. Yes, Christians, dance if you can't live without it. Join hands with Salome, Herodians and Herod, and circle to the left. But don't be surprised if you are taken for a goat. That is the side they are on."

—DURING the past ten years, according to official figures, diphtheria has carried off nearly ten times as many victims in Chicago as small pox. Vaccination has greatly diminished the fatality of small pox. In other countries the use of anti-toxin has done the same for persons attacked by diphtheria. Acting upon these facts, the health department of Chicago has placed the anti-toxin serum in leading drug stores in all parts of the city, and has published a circular in which it is promised to send a medical inspector, wherever diphtheria is found to exist, who, on request of any attending physician, will administer the anti-toxin.

—ASIDE from having the greatest number of post offices of any county in the United States, Lancaster Co., Pa., although by no means the largest in area, produces more agricultural products per year than any other county in the Union. These products last year amounted to about \$3,000,000. St. Lawrence Co., N. Y. with three times the area of Lancaster is second with about \$6,000,000; Chester Co., Pa., about one fourth smaller than Lancaster stands third with \$5,800,000 while Bucks Co., Pa., stands fifth with \$5,400,000. Tulosa Co., Cal., whose area is greater than the three Pennsylvania counties together, ranks sixth with \$5,300,000. Fourth in the list is Worcester Co., Mass., with \$5,500,000 of agricultural products to its credit.

—The great water wheels at Niagara are not all of the same size. Those employed in the transmission of power to the machinery of the paper mill were, when they were put in, the largest ever made. They were capable of generating as much as one thousand horsepower each. But they are mere pygmies in comparison with those which are to supply power to the great dynamos. Each of these has been built with the purpose of developing as much as five thousand horsepower, which is about the power required to drive an ordinary ocean steamship from twelve to fourteen knots an hour. There are to be three of these mammoth turbines, and their handmaids, the dynamos, are sympathetically colossal in their capacity to generate electricity.

—DISPATCHES from Tegucigalpa, Honduras, give accounts of a terrible earthquake at Yetaipan, in that country. The shocks commenced upon the 8th inst. and continued to the 13th; sheets of flame arose to a great height in the mountains and streams of lava set fire to houses. The number killed in the towns and mountains, as far as ascertained, amounts to 287. The property loss is calculated at over \$600,000. The Government is doing all possible for the victims. Two former extinct volcanoes are now throwing lava, though in small quantities. Night shows lurid flames to immense heights, and a stream of lava is now running into the abyss. It is calculated that over eighteen hundred cattle were killed. Troops are scouring the country for fugitive victims.

—THE translation of the Koran into Urdu is the work of an able Mohammedan convert to Christianity, and it has caused consternation to the defenders of Islam. The power of Islam has been that its Book existed only in Arabic, which few in India understand, or in ambiguous paraphrases. Now that it is in form to be read by the common people there is a panic in the camp of Islam. Two Mohammedan copyists engaged on the translation have abandoned Islam in disgust. "The Word of God! it is not even the word of a decent man," they said. This translation of the Koran indicates a most encouraging break in

the solid ranks of Mohammedanism. The converts to Christianity are a unit in their testimony as to the character of Islam. It is "earthly, sensual, devilish."

—JUDGE TAYLOR, of Terre Haute, has decided that the Nicholson temperance law, from which so much had been hoped in Indiana, is unconstitutional because of the faulty construction of its penalty clause, and he berates the legislature, accusing them of a lack of capacity, integrity and moral courage to make a law that would be valid.

This is the old story repeated. Whenever the people rise up and force the law makers to give them a law which is in any way displeasing to the saloon or the politician, the courts are sure to find some technical defect in its construction by which to nullify it. We are almost compelled to believe that the courts in this country have become a means of thwarting rather than administering justice, and our legislatures a means of defeating the will of the people rather than of formulating that will into law.

—IN a recent number of the *Christian Cynosure*, Rev. P. B. Williams says: "Just before I left Portland the last time, I was met in one of the prominent stores by a minister of the M. E. Church, who said: 'Are you still lecturing on the subject of secret societies? I want to tell you that I have left all my lodges; forsaken them forever. It is no place for a Christian, let alone a minister, who should be an example for his flock. In our ministerial association not long since I took the position that the lodge was more in the way of the church and was hindering the salvation of souls more than the saloon. The president ordered me to sit down. I said, 'That's just what I wanted you to say. It confirms my statement.' The saloon men have never ordered me to sit down—they expect me to oppose them, but you order me down.'" . . .

REPORT OF HOME MISSION AUGUST.

MONEY RECEIVED.

Bible Class, McVeytown, Pa. \$5.59; Winchester Cong., Kernstown, Va. \$2.00; Maple Grove Church and S. S. \$1.00; J. J. Schrock, Smithville, O. \$4.85; Bethel Cong., East Lynne, Mo. \$4.25; A. Bro., Lime Valley, Pa. \$4.00; Adah F. Burkholder \$1.05; D. Ansbarger, \$1.00; A. Sister, Shipshewana, Ind. \$2.00; Neighborhood Bible Class, McVeytown, Pa. \$2.25; Ira L. Hershey, \$5.00; Weber's S. S., Ont. \$9.43; Breslau S. S., Ont. \$8.50; Salem Bible Class, Wooster, Ohio \$7.18.

EXPENSES.

Rent, \$40; Postage \$93; Shipping goods to Ohio, \$2.97.
Balance in treas. Sept. 1, \$88.86.

REPORT OF WORK AT MISSION.

Gospel meetings.....	23
Cottage meetings.....	2
Children's meetings.....	8
Visits to homes.....	32
Papers distributed.....	2350
Tracts distributed.....	8100
Persons given clothing.....	4
Letters received.....	38
Letters sent out.....	36
Ave. attendance in S. S. (Aug.).....	78

DISPENSARY.

No. Prescriptions given.....	184
" Teeth extracted.....	27
" Surgical cases.....	4
" Calls to homes.....	21

E. J. BRERKEY, Sec'y-Treas.

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SEVERAL papers in our country propose changing the name "Sunday school" to "Bible School," as in that way the heathen name Sunday—among the heathen a day set apart for the worship of the sun—would be avoided. The Friends have probably the most distinctly Bible way of naming the days and months of the year. They use the terms, "first day," "first month," etc., so that Sunday school would be First day School. However, "Bible School" would be a very appropriate term since it would designate the character of the school better than either of the other

terms. "Only," some will say, "it sounds so strange to say, 'Bible school'."

BRO. J. F. FUNK was called to Ohio by telegram on the 4th to officiate at the funeral of Bro. John M. Brenneman, of Elida, Ohio, on the 5th. Bro. Brenneman, it will be remembered by most of our old readers, was one of the moving spirits in the establishment of a church paper, and to his energetic work, his encouragements and his support in its early years the HERALD owes much. While he always took a deep interest in the HERALD, his failing health in late years prevented him from taking the active part in contributing to its columns as he had done in years gone by. The church loses a pillar, a wise counsellor, an unflinching advocate of the gospel piety, a true, faithful, eloquent and consecrated servant of God. His obituary notice appears in another column.

BRO. FUNK, who was called to Ohio to officiate at the funeral of Bro. J. M. Brenneman, returned on the 7th, accompanied by Bro. J. M. Shenk who had returned on the 5th from his evangelizing tour in the West, just in time to follow the remains of his uncle to the grave. He had not even heard of Bro. B's death, and the first intimation of it he received was from a stranger who was on the train. Upon his arrival in Elkhart Bro. Funk found a telegram awaiting him calling him back to Ohio to officiate at the funeral of Bro. S.W. Sherrick, of Elida. He accordingly returned to that place on the 8th.

PRESIDENT Blanchard, one of the most influential men in the Congregational church, is very decided in his views against secret societies, and his voice at the National Council rings in no uncertain tones concerning the baneful influences of the lodge upon the church. The lodge and the church do not, cannot work together on Christian principles. Nothing short of the exclusion of secret society members from the church will keep the church safe from the evil influences of the lodge. The church that opens her doors to lodgery bares her bosom to a viper. The church that undertakes to receive lodge members into full membership and communion with the expecta-

tion of converting them on the secret society question after they are members, is like the foolish people who marry scoundrels to reform them. The reformation, the conversion, must occur beforehand, or the church will surely suffer the consequences, not of a loss of membership, oh no, rather a large increase, but it will suffer the loss of spiritual life, spiritual living, spirituality in every respect.

ACCORDING to the latest census of Portugal, taken in 1890, out of a total population of 5,049,720, there are over 4,000,000 who cannot read, and Portugal is one of the most intensely Roman Catholic countries in the world. The condition of things is, however, still worse in Catholic Spain, and worst of all in the Catholic countries of South America. In Portugal, Rome is looked upon as the most civilized and moral city in the world, and yet an official report in 1882 stated that but 8 percent. of the children born in Rome were legitimate. There is no reason to doubt that the institution of the confessional into the church of Rome has been the direct and indirect cause of more violations of the sixth commandment than almost any other agency in the world. In North America conditions are happily better, but the credit for this better condition is in no way due to the influence of the church of Rome. In fact the reason why the conditions in the Roman Catholic church are here not the same as they are in South America is entirely due to the better influences of Protestantism.

For the Herald of Truth.
**WHAT DOES THE CHURCH
NEED?—HOW SUPPLIED.**

Idleness in the Christian church? Yes, on every side. Instead of every one being busy at work, many are resting, dozing, sleeping or looking shyly at the work others are doing. We go to the services on Sabbath and we see a dull congregation. The preacher says he does all he can to keep interest in the work and the members don't take part. Go to Sunday school and we see interest lagging, many empty seats, the teachers not prepared to teach, "haven't looked over the lesson much." The pupils don't answer or ask questions, and have no practical thoughts on the lesson. No old people present, and then we say, "What is wrong?" Go to young people's meeting and we see only a few out. The older people say, "We

can't get the young to come. They are in town or at some other place or entertainment. They are inclined 'to be wild' and we can't bring them into the church," and we look still farther and see brethren and sisters are not fully at peace, one sees this wrong and another that. This one is dissatisfied and that one don't do just right and we exclaim, "What is the matter?" "What is the cause for all this wrong? and how can we remedy things?"

While the above, we are glad to say, is not the case everywhere, yet it is the condition of things in many places and everywhere we are in need of more spiritual activity.

What do we need to get things in order? We need men and women who are filled with the Holy Ghost. We need to study our Bible more! Oh that we could "get time" to read the blessed truths from our Father. Could we but love that Book so that we could not leave it. Let us look to God for His Spirit. Let us take the Bible as our Book of love letters from Father.

When we are away from home and then get a letter from father how anxious we are to open it. We find there something that satisfies. Just so with our Heavenly Father. Let us read those beautiful letters of love, for correction, reproof, advice and encouragement, and love to study them because they come from Father. Then it will be a new book to us and we will love to read it.

We need men and women who pray more. Oh the power of prayer! Why cannot we be speaking more to our Father when He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." The trouble is we don't ask. Look at the first word in each of the three statements: "Ask, seek, knock." The first letters of these three words spell the word "ASK," and that is what we need. We need to learn how to ask. Ask for what we need and then expect it. Oh for men who are not afraid to "wrestle" all night in prayer! Men whose hearts are burning for souls! Men who are acquainted with God, and see how to work. If more of God's people would be prayerful Christians, there would not be so much coldness in the work. How many children there are who grow up to manhood and womanhood who must say, "I have never heard father or mother pray." Dear father, mother, you are responsible for the rearing of your children. Oh that more fathers and mothers would "take time" every evening and morning to read a "letter from Father" to their children and then bow with them in the "sweet hour of prayer," and send up their petitions in behalf of their little ones so precious to Father.

Too many things are done because "we have to," and when we see wrong in our neighbors and brethren who may be careless, and who do not

have the warmth in the work which we would desire, we don't use the right tools to break the wrong, like the dialogue of tools with the railway iron. The hatchet said he could break it, but the first stroke broke his head; the saw tried it, but its teeth were worn off; the file tried it but it wore smooth; but when the flame gently curled around the iron it got heated so they could easily break it. So we must use the gentle flame of God's love and Spirit to break these hard irons, and the "law" by which many people are governed. Church rule and order are all right, but simply following church rules for the sake of the rule never makes earnest, hearty workers. It is the heart that is filled with love to God and man that moves men, that makes them heroes and guide posts to Christ and for His church.

Let the ministers be filled with the Holy Ghost and the pews will be filled, the services will be impressive, and the Sunday school and all other religious meetings will be crowded and "our children" will be gathered into the fold. In order for the minister to be filled, he and we must go to the Fountain and petition the Master in his behalf, that he may be filled. Then like Bishop Simpson some years ago in London spoke quietly for half an hour without gesticulation or uplifting of his voice; then, picturing the Son of God bearing our sins in His own body on the tree, he stopped, as if laden with an immeasurable burden, and rising to his full height, he seemed to throw it from him, crying, "How far? As far as the east is from the west, so far hath He removed our transgressions from us." The whole assembly arose, being moved, then standing a few seconds sank back into their seats. A professor of elocution was there, and when asked of a friend what he thought of the Bishop's elocution, said, "That man doesn't want elocution; he's got the Holy Ghost." So we, when the Holy Spirit moves, need not go through a curriculum of elocution and theology, but, with Christ, into the school of prayer, and sitting at the Master's feet, we can learn till we are prepared to fight the enemy on all sides. Then when love governs our lives, our simplicity of speech and attire and non conformity to the world; our prayer head covering and our being persecuted for righteousness' sake will come, not because we aim to follow a set code of rules or laws; but because of our great love for our Master. Pray, brethren pray! Pray for the church, in all her various avenues of activity, pray for the minister, pray for the laity, pray for the souls in darkness, pray for more laborers in His vineyard, pray for means to carry on the work, and then let us "present our bodies a living sacrifice" as in Rom. 12:1, and we will see the kingdom of Christ advanced. We will see the weak places built up, the poor helped, the sick cared for, and the gospel given

to the heathen. There will be workers in the evangelistic field, workers in the mission field, in every department there will be a supply. We will see men "shining for Christ." The sinner will see an earnestness in the church and in the work that will shake his foundation and he must cry, "What must I do to be saved?" Then we will have a Pentecostal shower. Brethren and sisters will be at peace, instead of having evil reports and strifes and contentions. Oh for more prayer and prayerful reading of God's word. It is not enough to talk about these things; we must act. May the next year see the church at work with such an earnestness and zeal coupled with wisdom from above that the powers of the earth shall be shaken and souls feast on the bread of life is my prayer in our Redeemer's name. Amen. E. J. BERKEY.

Chicago, Ill.

For the Herald of Truth.
CHRISTIAN HOMES.

It is truly said that, "The homes of the nation are its strongest forts," and I believe that it is equally true that the Christian homes are the strongest forts of the church, and that it is to them the church will have to look for the loyalty and numerical strength for the future; for if we have the standard of Christianity low in our homes, the same will be true of us as a church.

It shall not be my purpose to try to prove that our homes should be Christian homes, but I shall notice some of the things that go to make such a home, and also, to enumerate some of the many errors made by many parents who are church members, and who fail in bringing their children into the church, of which class we need not look very long to find examples.

The first idea we get from this subject should be, "Christ-like homes," and in speaking of them in this sense, we have a deep meaning attached. A home that is Christ-like should and must be ruled by love and good-will, and the object of every one should be to make the other happy, and in order to do this each one will readily undergo self denial to obtain this end, and, as it takes the assisting grace of God to accomplish this, their voices must daily ascend in prayer and praise to Him who is pleased to answer prayers. The sweet story of the Babe of Bethlehem should be taught even to the children on the mother's knee, and their young, expanding minds early filled with truths from God's sacred word, and also the need of accepting this loving Savior while young, and before they wander out into the vanities and follies of the world.

This ideal is none too high for a true Christian, and it may be that some who read this have already felt that their

homes are not what they ought to be, and feel like the brother with whom I talked in regard to family worship some years ago. Among other things, he said that it was "a hard thing to commence this, when you have neglected it until your children have grown up," and also that the best time to begin would be when the children are small. Now, there may be some who feel too timid to kneel down with their own family. Have you ever thought why this is so? Can we truly call our homes "Christian homes" when we are ashamed to bow in prayer before our own children? But some may say, "I cannot pray aloud." Have you ever thought why you cannot do so? Do you pray at all, or do you believe that God is pleased with prayers that are unfit for your children to hear? Is it any wonder that children of such parents usually grow up following the vanities and follies of the world, or seeking other church homes? Right here I believe is the cause of so many unhappy homes, and also one of the most frequent sources of church trouble—neglect of prayer, and trying to do important work in our own strength and wisdom.

Another necessity in a Christian home, is Christian reading matter for the children, something that will hold out to them a higher standard of Christianity than many of the so called professors of religion possess, and here is another point we are inclined to overlook. You need only glance over the pages of the average daily or weekly paper to get an idea of what the world calls a "good paper." Crimes of every description, drawing the reader's attention by bold headlines—secret societies and lodges lauded and praised above the church—court proceedings too filthy and obscene to be read by any decent man or woman—advertisements that fire the passions of our youth and lead them to lust and social impurity—fairs and races, betting and gambling, theaters and shows, parties and dances, and almost every snare and trap of Satan displayed in its most deluding and fascinating manner. These we have lying in piles on our shelves and tables, and at the same time we are probably "too poor to subscribe" for our church literature. Is this not shameful inconsistency? Do you wonder that your children are not in the church? But you may say, "I do not read such pieces." This may be true, but very likely your children do. There is a natural desire in the heart for evil, and if you place these temptations within their reach, how can you excuse yourself if they fall into sin? And then again, we may in this as well as in many other things, set a bad example for our brother, and cause him to sin.

Of one thing I am sure, that where a number of the papers are taken by a family, the daily reading of the Bible is very often sadly neglected. The "last

paper" is always convenient and will be read first. How often we hear people excuse themselves from some Christian duty by saying, "I cannot express myself," or I cannot explain Scripture, and yet they can explain how to make money, and even the technicalities of our civil law. Oh! consistency, thou art a jewel. "Out of the abundance of the heart the mouth speaketh."

I have often asked, "Why are so many children of professing parents out of the church?" and am I saying too much when I say the parents are to blame for this? And one mistake very often made, is by not beginning soon enough. "Train up a child (not a grown person) in the way he should go, and when he is old he will not depart from it," is the language of divine wisdom. It has been my privilege to know considerable of the home life of families in our brotherhood and I am sad to say, that this religious training is sadly wanting in many homes. The love, and kindness, and forbearance are lacking, and instead, children are often scolded and misused, and in return use harsh language toward their parents. The children hear little talked during the week except about work and money, and I can recollect numerous instances where this was all the conversation on Sunday afternoon, and that by ministers of the Gospel.

Is this the way to bring up children in the fear and admonition of the Lord? Will every father and mother who reads this reflect whether they are guilty of this, and if so ask themselves this question, "Am I doing my duty toward the innocent children intrusted to my care? How does my teaching harmonize with the way the Israelites were to teach their children? Read Deut. 6:7.

In conclusion I will say, Let us try to make our homes the happiest place on earth next to the sanctuary where we worship, and in the language of Gertrude A. Flory, "Teach our children how to climb the lofty heights which lead to triumphs won in Jesus' service sweet by mounting up myself before them to Elysian fields, kept green by fair and sparkling dews from heaven's fount of smiles."

East Greenville, O HENRY HORST.

For the Herald of Truth.

"I AM THE DOOR."

Door literally means, "entrance." John 10:9, Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He is the only way of entrance into spiritual life, into the church of God, into heaven. There are only two doors for us to enter, and only two paths in which to walk, only two masters that we can serve, either the good Master, and enter the "Door" leading to heaven and all its glory, or the enemy of souls and

enter the "door" leading into endless despair and destruction. An open door invites us to enter, and so Jesus waits to receive us as we come to Him; listen to His cheering words: "Him that cometh to me I will in no wise cast out." John 6:37.

To enter the "open Door" that Jesus opens for us means spiritual enjoyment, comfort, loving-kindness, meekness, humbleness, forgiveness, cheerfulness, earnestness, earnest in all Christian work, earnest and full of spirit and life in the Sunday school, obedient and zealous in the church, giving a word of encouragement to every one we meet, ever wearing a happy, pleasant countenance, and keeping close to Jesus, oh! ever so many opportunities we can enjoy by entering the Door that leads into heaven.

Now then, where does the other door lead to? If we enter therein we will find selfishness, pride, deceit, vain glory, honor among men, drunkenness, card playing, tobacco chewing, cigar smoking, spoiling God's pure, pleasant air, rioting wantonness, swearing, reading novels and love tales, attending dances, gay frivolous parties, theatres, fairs, all the enticing places of sin, telling falsehoods, hatred, murders, and last and most fearful of all, hell. An incident is related of two girls who, wishing to dance, asked a minister, "Is it wrong to dance?" He exclaimed, "Do you like to dance?" "Yes." "Do you want to dance?" "Yes." "Well, then, you had better dance; for the place where you will go will be too hot for you to dance in."

How will it be with us if we do not leave off these things that lead to destruction? We had better stop right here and resolve and say, "I will not serve Satan any longer in any form or manner," and then enter the "Door" where Jesus stands to greet and strengthen us. By entering this "Door" we can live in peace this short time we are permitted to labor on this earth and then enjoy an everlasting home in glory. By entering the "door" to destruction we may think we live happy in this carnal state of mind, but what hope have we of the living hereafter? No hope at all. What, then, is the world's excuse? What keeps them from entering? I said to a "young friend," "Why do you live in this condition?" "Well," and then followed an excuse here and an excuse there. "Would you be willing to go if God called you?" "No, I would not." "Why not?" "I am not ready." "Why are you not ready?" "I do not know." O, poor deluded sinner, God knows. Take not example from people who simply profess, but from those who possess Christianity, and read not the Bible through the people or just what the preacher says, but look and read directly what the word of God says to you. Luke 13:25-27, Jesus said, "When once the master of the house is risen up, and hath shut the door, and

ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall say unto you, I know not whence you are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are. Depart from me, all ye workers of iniquity." If the "Door of heaven" is shut against you, no other will open to receive you to glory, but the "door to destruction" stands open wide to receive the lost. We must either serve God or mammon, either win the crown, enjoy eternal life or lose our soul and receive the awful doom awaiting those who will not heed His call.

Christians, be careful, enter not the sinful "door," when the covenant is once made between you and God, before many witnesses. Stand firm. Show by your daily walk that you have entered the "Door" of which Jesus is the keeper. Let our conversation, our attire, our daily walk, our all, tell to the unconverted world of the comfort, peace and joy that is in our soul. Great is the influence of a true consecrated Christian upon the world. Give them a cheerful word, invite them to attend Sunday school, give them a hearty hand shake, and show by your expression that you wish God's blessing to rest upon them. Jesus invites them to the home in heaven. Let us all help Him more, and improve our time in some good, useful way. Time cannot be recalled; when once gone it will never return. Pray for, forgive, love one another, be more earnest to win the prize—"eternal life." And let us not be envious, for envy brings strife and strife brings misery.

To every sinner comes the question for personal answer, "Jesus stands at the door of my heart. Shall I open it and be saved, or shall I shut it and be lost?"

Goshen, Ind. CLARA L. YODER.

For the Herald of Truth.

WHAT EVIDENCES HAVE I FOR CALLING MYSELF A CHRISTIAN?

This question no doubt comes to many of us. When out at our work our minds are startled again and again for an answer or reason of the hope that is in us. We may say, "I am doing the best I know. I am trying to follow the teachings of the Bible as nearly as I can." The Bible says, "Repent ye." Repent and believe the Gospel." Have we truly repented? Have we been sorry for past sins? Some say only believe and all will be right. The reason so many Christians do not enjoy the sweet peace of a Christian life is not because God did not intend it for them, but because they have not repented aright. The right way is not simply to believe and be sorry for what we did, or that we were

found out, but, turn around, make wrong right. We will never enjoy peace in the soul if we only go on where we turn, and try to cover the past wrongs under repentance. We must go to our neighbors whom we have wronged or deceived and make things right and then we will be ready to follow the leadings of the Spirit. This then is one evidence of having truly repented and done our first works. "Seek ye first the kingdom of God and His righteousness." Have we done this or are we still propping ourselves by trying to get a little better before we give ourselves fully to God? Many are trying to do everything themselves. Let God have our wills and bodies and we will get along much better. We are often like a young man in the slums of Chicago said recently after being converted. He said, "My parents and friends tried to reform me ever since I was small until they got me to the gates of hell and then it took Christ to regenerate me, and make me a free man." Regeneration is what we need. "Ye must be born again."

We must die, and be made new creatures in Christ Jesus, then we can give a reason of the hope that is within us. Then we can follow the teachings of our Savior and have His Spirit bearing witness with our spirit that we are the sons of God.

Oh how blessed to have the evidence of being a child of God, that we can sing with the understanding "Sweet peace, the gift of God's love." We need to "search the word" that we may find what is our privilege as well as duty. Many Christians read to see what they must do. Brother, sister, we cannot do too much for Him who was not afraid and not ashamed to leave His throne to save you and me. We should deem it a privilege to be able to do something for Him. Let love prompt our reading and the Bible will ever be a new and interesting book to us. Then our neighbors will find out of the love of Christ. We too often are ashamed to speak of Christ as our Savior. What! is it possible that I should be afraid to let the people know I belong to Christ? Let us think for a moment and see how many times we have really kept still because of fear and shame. Oh, Christian! Stand up, stand up for Jesus. Let people know what evidence you have for calling yourself a Christian. Our walk and conduct is watched very closely. Watch and pray so that you may be a stumbling block to some poor sinner or weak Christian who may be trying to hide behind you.

Rom. 12:1 says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If we have truly given our bodies as this Scripture beseeches us, we have another evidence of being a Christian. A wonderful privilege! Just think! A living sacrifice, holy, acceptable unto God, and then

when compared with what was done for us, it is but a reasonable service.

We often wonder why these questions arise. They are the devices of Satan to put doubt and fear into our hearts. What then is the remedy for all this unpleasant questioning and fear? Brother, while Satan is a bitter enemy he is a blessed means to help us on to God. We must take advantage of him. We must keep close to our Savior's feet. Keep "side of Father" and ask Him to lead us and the enemy can't hurt us. If we had no bitter enemy it may be many of us might wander too far away from Father and get lost. There is great danger of some of His dear children going farther than God wishes even in the presence of the enemy. Let us stay by Father. There we know we are safe and we need fear no evil for His eye will be over us. If we love to dwell with our Savior and hold sweet communion with Him we have another evidence for calling ourselves Christians. E. J. BERKEY.

For the Herald of Truth.

CHEERFULNESS.

Be cheerful. It is a duty, and one which you owe to your God, your neighbor, and yourself. You owe it to your God, because He has made you with capabilities for enjoying life. He has placed you in a beautiful world, and surrounded you with all the things necessary to make you comfortable and happy, and He bids you enjoy all these good things. If you go complaining and whining through life, wearing a sad countenance instead of a happy one, it is a constant denial of the fact that God has done all things to make you happy.

To be cheerful is a duty you owe to your neighbor, because by being cheerful you contribute to the happiness of those around you. We are so constituted that we are always affected by the moods of those with whom we come in contact. The gloomy countenance and unpleasant or complaining words of another are like a wet blanket falling on our spirits. They impart a chill to our warmest affections.

Consider then, that you cannot manifest discontent or unhappiness, without, in some degree, imparting the same feeling to those with whom you associate. Then, for the sake of those that love you, and whom you ought to love, be cheerful.

Cheerfulness is a duty you owe to yourself, because in no other way can you attain to that happiness which belongs to you. Happiness is within your reach, you are doing yourself an injustice if you do not grasp it, and make the most of it, but you can never reach it until you learn to be cheerful. You may have all the comforts and the luxuries and elegancies of this life which money can buy, you may have friends who are ever

ready to do all in their power to contribute to your happiness, nature may have been lavish in her gifts to you; you may have versatile talents, wit and beauty, the sun by day and the stars by night may shine for you, the birds may sing, and the flowers may bloom and shed their fragrance for you, but all these will not make you happy unless you cultivate cheerfulness.

If circumstances are not exactly to your liking, remember that, bad as they are, they might be worse, then go to work and make them as much better as you can. I admire the pluck and cheerfulness of the man who, when a friend sympathized with him because he had the rheumatism, said, "Thank you sir, I know it is bad enough, but thank God it is not the gout." The cheerfulness displayed by the lamented Garfield in his terrible suffering is the admiration of all the world, and is a constant rebuke to the fretfulness and useless complaining of thousands of unhappy people who have really nothing but their unfortunate habit of complaining and faultfinding to make them unhappy.

I once heard a young lady say she felt "hateful;" I could not dispute it, for her words and acts proved it; yet God had made her capable of being lovely instead of hateful; if she had used pleasant words instead of harsh ones, if she had greeted her friends with a smile instead of a scowl, and done little acts of kindness and self-sacrifice instead of trying to be selfish and spiteful, she would have felt happy instead of hateful.

If we would realize all the beauty and sweetness of life, we must be cheerful. Speak cheerful words; do cheerful and kind acts, and they will have their effect, no matter how small they be; wear a cheerful smile, and if you do not at first feel cheerful yourself, you soon will, for you will create a cheerfulness in those around you, which will react upon yourself, and thus you will have your reward.

I hope all the readers of the HERALD, especially my young friends, will cultivate "cheerfulness." J. A. ZOOK.

Weilerville, Ohio.

"FORETOLD AWFUL THINGS."

"In 1824 there lived in Louisville a Presbyterian minister named Balden, who prophesied that in 1846 and 1847 there would be a three years' war in the United States and another war in 1861 to 1865; that in 1870 and 1871 there would be war in Europe, in 1887 to 1893 the greatest destruction of life and property ever known and in 1913 or 1914 would come the final dissolution of all things.

These prophecies are in the hands of Wm. Miner, cousin of David G. Phillips of that city, and all but the last one have been fulfilled."—*Sel. by I. A. Lehman, Culbertson, Pa.*

For the Herald of Truth.

WALKING WITH GOD.

Are we walking worthy of the vocation wherewith we are called? (Eph. 4:1). Is there any difference between our daily life, and that of the unconverted? These are evidences that go to prove that we have or have not really accepted Christ. Faith without works is dead. (James 2:19), and works without faith cannot save our souls.

Our motives for going about this work must be pure, and we must show that we naturally delight in doing that which is the will of God. If we perform some of the outward ordinances, without having the heart filled with the love of God, so that through His love we are moved to observe all things, all our words will be vain and we are acting the part of a hypocrite. Oh! let us examine ourselves honestly, for nothing is more needful than a true conversion to God in order to be happy in eternity, for, "ye must be born again." Peter, in writing to the believers, says, "Ye were as sheep going astray, but are now returned, 'converted' (German) unto the Shepherd and Bishop of your souls." Evidently, they were now no more straying sheep.

Jesus says, "I am the good shepherd and know my sheep, and am known of mine." And again, "The sheep hear my voice and know me, and they follow me." Jesus' sheep then are converted, justified and new born souls, who hear His voice and follow Him on the narrow way, and these are those who in the Scripture are called the righteous, the just, because they are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6:11. When men are justified, they are pardoned and made free from the bondage of sin, Rom. 6:18, and are received into the favor of God as righteous. Oh! let us strive in righteous ways to multiply the church of God. How can you and I walk with God if we love not the brethren?

Some might ask, "Who are the brethren?" Christ says, "Those that do the will of my Father, are my mother, brother and sister." When the apostle Paul beseeches the Ephesians to endeavor to keep the unity of the spirit in the bond of peace, seven bonds of union are named. One body, one spirit, one hope of your calling, one Lord, one faith, one baptism, one God and Father of all.

Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. 1 John 4:7. The low state of the church of God is in nothing so evident as in the lack of love among the saints. May we not go into different states and find Christians calling themselves by various names entirely estranged from each other, having no care or sympathy for one another? Yet it is written, "God hath tempered

the body together that there should be no schism but that the members should have the same care one for another.

And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26. It may be some of the readers think we cannot remedy this. But mistake not. Had each one of us a desire to attempt it as much as Ieth in us, it would be remedied. Perhaps within a short time you may meet a Christian who thinks you take no interest in him, because you differ from him in judgment or opinion. Then seek to convince him that you do take an interest in him, by some little mark of love, or by being at least kindly affectioned towards him as a brother, and if done for Jesus' sake, because such a one belongs to Christ, our Lord will accept the smallest service.

But you may say, "though you do not show much love to your brethren, yet you love them in heart." Ah! this is not like the love of Christ. He proved His love by His service. His love cost Him His life. Oh! let not ours be inactive love, but may we seek opportunities of serving our brethren. Now let us as Christian professors be more united. When Jesus was about to leave His disciples His prayer was, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are," and again, "Neither pray I for these alone, but for them also that shall believe on me through thy word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

We have failed, we are no longer by our union a testimony to the world to the truth of the religion of Jesus. Instead of this, the world can see division. In all our land is not the name of Jesus dishonored by disunion among His people? There is a schism in the body. The members have not the same care one for another. Let us strive with all our might, all our soul and power that there may be more unity into one body in Christ. Let the love of Jesus Christ abide in our hearts. Build more and more every day on the rock which shall never fail. Christ says,

"Heaven and earth shall pass away, but not one tittle shall pass away until my law shall be fulfilled. Whosoever shall add to or take away from this book shall suffer the plagues of this book." How can we take away from this book if we do not believe?

My dear reader, let us read our Bible, and read it with a heart's desire to get the truth from above. Let us ask God to grant us grace that we may be wholly free from self. We can find in the Bible that there is but one head, so also is there but one body. (Eph. 4:4). It is composed of many members differing in rank

and attainment, even as in our natural bodies we have the eye, the hand, the foot. But though there be many members, yet there is but one body (1 Cor. 1:20), for by one spirit are we all baptized into one body, 1 Cor. 12:13. Each member has some place and sphere assigned to him by God. The unity is God made, and God sustained. Man never formed it, and he can never break it because its keeping is in the hands of God, and it is divine.

By forming many divisions we may ignore or deny this unity, but it in no way affects it. The church of God is one in spite of all man's failure and schism; it embraces every child of God, by whatever name they may be known among men. They are all redeemed by the same precious blood, sealed and indwelt by the same spirit, encircled and enlocked by the same almighty arm of love, and to be in the same glorious home through eternity. These are everlasting links between saint and saint. How can we fail to walk straight when it is true, when God said, "I will dwell in them and walk in them, and I will be there God." 2 Cor. 6:16. For example, in Jerusalem there were one hundred and twenty disciples on the day of Pentecost in an upper room. Three thousand more were converted, and we read, on the same day there were added unto them about three thousand souls, and all that believed were together. Acts 2:41; 2:11-44. And this, not only on the occasion of that great awakening, but they continued steadfastly in the apostle's doctrine, and fellowship and in breaking of bread and in prayer, Acts 2:43, and of the rest durst no man join himself unto them, Acts 5:13.

All believers are dear to God and will be in the same heaven for all eternity. Let us love such brethren who are with us in Christ, let us live in the right fellowship with God and so walk among men as to commend the truth to every man's conscience, in the sight of God. May God help us individually so to do. Garden City, Mo. E. K. Zook.

THE RIGHTEOUS JUDGMENT.

Two farmers of the Canton of Schweitz had a difference about a piece of meadow, which they could not settle. One day Franz came to Gaspard and said:

"I have got the judges to meet here to-morrow, and decide between us. Be ready to go before them with me, and present your side of the case."

"Well, Franz," said Gaspard, "I have mowed all this hay you see. I must get it in to-morrow. I cannot possibly leave it. You go before the judges to-morrow, and tell them both your reasons and mine, and then there'll be no need of my going."

Franz actually did so, and pleaded faithfully both for himself and against himself—and lost his case. Returning to Gaspard, he said:

"The meadow is yours. I am glad the affair is finished." And the two men were friends ever afterwards.—Selected.

For the Herald of Truth.

THE INFLUENCE OF SOCIABILITY.

When speaking of sociability, we mean the quality of being friendly or companionable, or in other words, inclined to talk to others, and making others feel at home in our presence.

How can we be sociable? First, We must have a cheerful disposition. Second, We must not esteem one above another. With God there is no respect of person. Eph. 6:9; Rom. 2:11. One soul is just as precious as another in God's sight. Third, We should look about us for an opportunity to say a kind word, or do an act of kindness, to those who need our help or our sympathy.

Sociability does not mean only to be kind to those with whom we come in contact every day, but wherever we may chance to be, on the street, in the church, in the home, everywhere, let us develop this quality by bringing it into action.

Christ is an example of sociability. No matter where He happened to be, He had a kind word for everyone, the poor, the weak, the halt, the maimed and blind. "He went about doing good," Acts 10:38.

Sociability depends entirely on your and my efforts and labors.

It is the case of many of us in our churches, that when there are strangers in our midst, we stand and gaze at them when we should go and give them a hearty handshake and a "God bless you," and make them feel welcome, even if it is some one we have never met before. This may be an opportunity of winning a soul to Christ.

The spirit of the social life of the church ought not to be different from the spirit in which the public worship of the church is conducted.

The form of social intercourse is of course different, but the end ought to be the same, either to help one another on in the Christian life, or to bear a testimony to those who are not in Christ to the advantage of the Christian over the worldly life.

If we have not this social spiritual principle in our social life, how can we show that there is any reality in our looked for possessions of higher joys?

Sociability must be a quality of the heart. Instead of foolish talking and jesting in our social circles, let us talk more of Christ and heavenly things, for

in this way we may use our influence to a far better advantage, as it will lead us to meditate on things imperishable.

By being sociable we may influence others to come to Christ, and they may then use their influence of sociability to a yet greater advantage.

Let us not look about us to see if others are sociable, but let us examine our own hearts and see that all is right there.

If our hearts are full of good desires, we will send out a good influence; but if filled with evil desires, there will go out an evil influence.

Let us ask ourselves the question, "What is my influence? Is it for good or for evil?"

Let us then be up and working,
With a hand that knows not fear.
Social life, no, never shirking,
Learn to welcome and to cheer.

NORAH BLOUGH.

SUNDAY SCHOOL LESSONS.

LESSON IV.—OCTOBER 27.

THE CHILD SAMUEL.—1 Sam. 3:1-13.

Golden Text.—Speak, Lord; for thy servant heareth.—1 Sam. 3:9.

INTRODUCTION.

Time.—Probably about B. C. 1134. Samuel was born about B. C. 1146, and he was somewhere about twelve years old when the incidents of this lesson transpired. The dates of this period are all uncertain.

Place.—Shiloh, the religious capital of Israel, seventeen miles north of Jerusalem.

THE BOOKS OF SAMUEL.—The two Books of Samuel, like the two Books of Kings, originally formed an undivided whole.—Cambridge Bible. All four were called by Jerome *The Books of the Kings*. They all belong to the prophetic class, and stand in contrast with the priestly Book of Chronicles. It is generally agreed that the Books of Samuel are a compilation from different sources including the writings of Samuel himself (1 Sam. 10:25), the Book of Nathan the prophet, and the Book of Gad the seer.

COTEMPORARY HISTORY.—In the opinion of many, Samson was born very nearly at the same time with Samuel, and his judgeship was cotemporary with Samuel's till about the time that Saul became a king, B. C. 1116-1066. The forty years' oppression of Israel by the Philistines began about the time of this lesson (Judge 13:1). Jesse, the father of David, was born about B. C. 1135, or when Samuel was eleven years old.

THE TEST OF THE HOUSE OF ELI.—God "prepared for himself a people" by a series of selections. He first selected the Semitic race; from that He selected Abraham; and from Abraham's children He chose Isaac; from Isaac's sons, Jacob; from Jacob's descendants those of Judah, and finally from Judah's de-

scendants that noble remnant which voluntarily returned from the Babylonian captivity to Jerusalem. In a similar way God selected the Messianic family. Our after another of the prominent families of Israel were rejected. The "judges" were tried; but, one by one, they were rejected by divine wisdom. Samuel's son's are soon to be rejected in favor of Saul, and Saul, in his turn, in favor of David. In this lesson the proud, priestly family is thus tested and the house of Eli is rejected. God's act is to be regarded as a punishment in itself for Eli's misgovernment; but it is also to be looked upon as a part of His plan in the gradual selection of that pure family from which "in fullness of time" Christ was to come.

DAILY READINGS.

M. The child Samuel.	1 Sam. 3:1-13
T. Growing in favor.	1 Sam. 3:15-21
W. Lent to the Lord.	1 Sam. 1:21-28
T. His mother's joy.	1 Sam. 2:1-11
F. Judgment on Eli.	1 Sam. 2:30-36
S. Judgment completed.	1 Sam. 4:10-18
S. Youthful knowledge of Scripture.	2 Tim. 3:10-17

LESSON V.—NOVEMBER 3.

SAMUEL THE JUDGE.—1 Sam. 7:5-15.

Golden Text.—Hitherto hath the Lord helped us.—1 Sam. 7:12.

INTRODUCTION.

Time.—Probably B. C. 1095. Samuel's judgeship extended from the death of Eli B. C. 1114 to the inauguration of Saul as king in 1075—forty years. These are probable dates as the chronology of these times is uncertain.

Place.—Mizpeh, "the watch tower," three and one-half miles north-west of Jerusalem. This is the highest hill in the vicinity, and here the people were assembled. Samuel's house as judge was at Ramah.

SAMUEL was now about fifty-two years of age, and was recognized as a prophet throughout Israel (1 Sam. 3:20).

SAMSON was a judge further to the south-west during most of these twenty years, dying in the ruins of the Philistine temple at Gaza about two years before the time of this lesson.

CIRCUMSTANCES.—The central place of worship was in an unsettled condition. After the battle with the Philistines, when Eli's sons were slain, and the ark of God was taken, and the aged priest fell dead at the sad news, Shiloh was neglected. The Tabernacle was removed and taken to Nob, near Mizpeh, where we find it in David's time (1 Sam. 21:1); thence to Gibeon (chap. 28:4-6); afterwards to Gibeon (1 Chron. 16:39). The Ark, after seven months' captivity among the Philistines, was sent back by them, and was placed in the house of Abinadab, at Kirjath-jearim, where it remained for fifty-two years, till it was taken by David to Mount Zion.

DAILY READINGS.

M. Samuel the judge.	1 Sam. 7:5-15
T. An upright judge.	1 Sam. 12:1-5
W. Daniel's intercession.	Dan. 9:8-19
T. Prayer answered.	Psalms 99
F. Remembering God.	Psalms 20
S. God's compassion.	Joel 2:12-17
S. Prayer for others.	1 Tim. 2:1-8

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CONFERENCES.

(ANNUAL.)

The Annual Conference for the South-western District of Pennsylvania will be held at the Blauch M. H., near Holsopple, on Oct. 18. All brethren and sisters from other districts are invited to be with us at that time. The nearest railway station is Johnstown, on the Pennsylvania Ry., and Holsopple on the B. & O. Ry. Trains leave Johnstown for Holsopple at 8 A. M. and 2:30 P. M. Holsopple is two miles from the church. Write to L. A. Blough, Sam. Gindlesperger or Simon Layman of Davidsville, Pa., stating when you are coming, and we will try and meet you at the station. Those who cannot come so as to make connection with the above trains at Johnstown, which is ten miles from church, please write to Bro. Levi Blough or Bro. John Stahl of Johnstown, stating when you will come, so that you may be met at the station.

CONFERENCE IN MINNESOTA.—The Aaron Wall church will hold conference in Wall's M. H., near Mountain Lake, Minnesota, on Monday and Tuesday, Oct. 28th and 29th. On Sunday the 27th they will have special meetings preparatory to the conference, at which it is expected the visitors from abroad will also be present and participate. All the services in this conference will be in the German language.

Annual S. S. Conference for Pennsylvania will be held in the Blauch M. H. near Holsopple, Somerset Co., Pa., Oct. 16 and 17.

CORRESPONDENCE.

WEAVERLAND, LANCASTER CO., PA., Oct. 4, 1895.—We are made to rejoice to have in our midst our former comrade, friend, and brother in faith, John M. R. Weaver of Kansas, who with his wife and little daughter left their home on April 8 to travel east in their own conveyance, a long, tedious, and at times lonely drive, but the Lord was with them and carried them safely through. Bro. Weaver held a number of meetings along the way, which have been reported in the columns of the HERALD, making many friends and doing much good. On Sept. 29 he preached his first sermon in this county at Weaverland, to a large congregation, from Matt. 18. It was listened to attentively and pierced thro' many a heart. The same evening he preached at Martindale to a fair congregation, such as is seldom brought out there in day time. We had a shower of rain in the evening which kept many back from coming, but those who were there were refreshed with a spiritual rain poured down with power and might.

Right here I must let the good Book say a few words about these evening meetings. Read Mark 1:32-34 and Acts 12. On Oct. 1 Bro. Weaver filled an appointment at Smoketown, and on the 2d at Bowmansville. On the 4th he went to the Lancaster Co. conference where further appointments will be made for him. Our prayers go with the dear young brother wherever he goes, that the good Lord may grant him further blessings to fulfill his mission.

D. S. W.

TROUSDALE, KANSAS, SEPT. 12, 1895.—We have recently been favored with the presence of our young brother Lehman and wife of Cullom, Illinois. Our regret is that they did not stay long enough to visit a little more and get acquainted with the brethren. We scarcely knew they were in the neighborhood until they were ready to go again. Bro. J. M. Shenk of Ohio came into our midst soon after and held a few meetings from the following texts: "He that followeth me shall not walk in darkness," John 8:12. "Keep thyself pure," 1 Tim. 5:22. "Let us cleanse ourselves from all filthiness of the flesh and spirit," 2 Cor. 7:1. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear," "For our God is a consuming fire," Heb. 12:28-29. This last clause was held forth for the unsaved to consider, while the former texts were for the children of God to consider, meditate upon, and put into practice. Such scriptures as Eph. 5, Titus 2 and 1 Pet. 1 were read in connection with the texts bringing out such thoughts as "walk as the children of light," "Shewing thyself a pattern of good works," etc., and giving us one very special thought as to what made Jesus the light of the world, by quoting from John's gospel that the "life was the light," hence not the good works and miracles that Jesus did was the light, but the life was the light, and just so he said it is with every true and faithful Christian. The life is what gives the light that is to shine and cause men to see our good works and glorify our Father in heaven. What we call the northern and middle belt of the work here in Kansas will have received attention now by the time Bro. Shenk starts from Marion, Kansas, Oct. 7th, for the Indiana Conference. We hope there may be some one ere long to take the southern line of the work through Cherokee Co., Harper Co., German Springs and portions of Oklahoma. Our brother T. M. Erb moves from Newton to Harper Co., in a few days and we hope to have him visit the brethren at German Springs and occasionally give them three services over Sunday, which will help the ministering brethren down there somewhat who are

laboring around Harper city so faithfully. Bro. Shellenberger, Bro. Good, Bro. Hetrick and Bro. Wenger, I wish you much grace as leaders of the flock of Christ and send a friendly greeting to all the brethren.

R. J. HEATWOLE.

MUMMASBURG, PA., SEPT. 30, 1895.—On Aug. 4th, Bro. Abraham M. Witmer of Windom, Pa., preached for us at Mummasburg in the Union church an interesting sermon. On Sept. 1st Bro. J. M. Herr of Allen, Pa., also preached for us at the same church, likewise Bro. Weaver of Kansas, who, with his wife and daughter, is en route for Lancaster Co. They came here Sept. 14th, and he preached for us in the house of Pre. Martin Wisler in Mummasburg and on Sunday afternoon in the Union church and in the evening at the house of deacon John Boyer near Biglerville, Pa. Bro. Weaver's sermons were very interesting. We kindly ask the brethren to come back again. The reason why we have the preaching in the Union church is because we are building a new church here in Mummasburg. Our old church was built over 70 years ago. The size of our church is 32x48 ft., it is built of brick; the roof is slate. The plasterers are at work now. We have no Sunday school here this summer on account of building a new church.

J. F. BUCHER.

WINESBURG, OHIO, SEPT. 24, 1895.—We again feel to rejoice that God's Spirit is made manifest inasmuch as one sister was reclaimed on the 22d and two young persons have made application to be added to the church. They preferred to make the wise choice now, rather than to wait until their hearts were hardened in sin.

D. H. HORST.

TROUSDALE, KANSAS, SEPT. 23, 1895.—Brother Daniel Miller of Haven, Kansas, whom the readers of the HERALD will remember as a frequent contributor for the paper while traveling to Oregon and other places, is now afflicted with consumption. He cannot lie down to take his rest, but must sit in a chair most of the time night and day. His feet and limbs are much swollen. He does not expect to get well, but says he has a desire to depart. It is a beautiful lesson for any one to see him examine his swollen limbs and calmly speak of it as a sure sign of death's near approach. He is resigned to the will of the Father and is patiently waiting to pass over. His daughter, the wife of Pre. John Nissley, is also afflicted, but she trusts in her heavenly Father who, she says, can heal her if He thinks it best.

Many of the brethren are away from their homes (near Haven and Hutchin-

son) visiting among their friends in Indiana, among them the two deacons, Daniel E. Borntrager and D. E. Mast and wife. Bro. Benjamin F. and Charlie Hamilton of Harvey county, Kansas, have gone to Oregon. We are sorry to give them up but we are sure the brethren about Eugene city and Elmira will be glad to meet them, and have them settle among them.

R. J. HEATWOLE.

FROM SOUDERTON, MONTGOMERY CO., PA.—We are enjoying a season of blessings at present, having with us the brethren John Nice of Morrison, Ill., and Joseph S. Shoemaker of Freeport, Ill., who are visiting the congregations in this district. May God bless their labors still further.

COR.

FROM HOWARD AND MIAMI CO'S, IND.—We have recently been greatly blessed. On the 16th of Sept. Bro. S. F. Coffman came into our midst. Bro. Coffman remained 7 days in our midst and held ten meetings. The house was crowded every night, especially the last night (Sunday), when about 200 people could not get inside the house. We praise God from whom all blessings flow. These meetings were wondrously blessed. The members were greatly revived, and seven precious souls confessed Jesus as their Savior. May God bless and keep these dear souls, is our prayer, and also bless the dear brother in his work. From here Bro. Coffman went to Clay Co., Ind.

COR.

FROM LARNED, KANS.—On the 18th of Sept. Bish. J. P. Smucker of Indiana came to visit us and remained here several days. We had three interesting meetings, for which we feel very thankful to our Father in heaven. Isolated as we are from church privileges we very much appreciate such visits, and may God hasten the day when we as a church will have more able and willing men to go out and preach Christ and Him crucified. There is at present a "revival meeting" in our community and souls are being saved, and if we wish to have our young people to stay with us we must be doing something in that line, and that requires some one to come and hold meetings here. Of course we do not wish to be understood that we are neglected entirely. We had a season of spiritual refreshing last May when Bro. D. J. Johns was with us when we observed the communion of our Lord. We believe that lasting impressions were made on some, though none were quite willing to give up and follow Christ. We have a good Sunday school and Bible reading every Sunday, where we can admonish one another and gain spiritual strength and grow in grace. Thanking

our eastern ministers for their visits, we cordially invite them back whenever the way opens, and thanking God for His mercies we aim to labor on and obtain the crown. Pray for us. May God bless us all.
D. S. KING

TRIOUSDALE, KANS., SEPT. 24TH, 1895.—Our Bro. J. P. Smucker of Indiana is visiting the churches in the West and has favored us with a short call, passing on to West Liberty in McPherson County, Kansas and thence to Nebraska Conference. We regret that we were not at home when he was here. COR.

SMITHVILLE, OHIO, OCT. 8TH, 1895.—When God grants any special blessing, in answer to prayer and work, how glad we are to tell the good news. About ten days ago Bro. D. D. Miller and wife of Middlebury, Ind. came into our midst. They labored with us during this time, Bro. Miller preaching four sermons at Pleasant Hill, two at Bro. Amstutz's church, and ten at Oak Grove. God's Spirit attended the work and blessed it, saints were encouraged and strengthened, and sinners were made to see their condition, and turned to Jesus. Sixteen have thus far been willing to manifest a desire to live for Jesus. Oh that they may be true and devoted soldiers for the Lord. Shall we not all continue to pray for them that they may make a full surrender, and live henceforth for Jesus only.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."
"Ask and ye shall receive, that your joy may be full." COR.

PEABODY, MARION CO., KANSAS, OCT. 8TH, 1895.—On Monday evening Sept. 30th, our dear Bro. J. M. Shenk from Elida, Ohio, came to us and held two interesting meetings. His text on Monday evening was John 14:21, "He that has my commandments and keepeth them, he it is that loveth me." The dear brother dealt out the word of life in a plain and simple way. His text on Tuesday evening was 2 Cor. 6:1, "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain." He again preached a very interesting sermon, and did indeed encourage the saints to go on their way rejoicing, and warned the sinners to turn from their evil ways and serve the true and the living God, let it cost what it will. He has, I believe, sown seed here that will bring forth fruit in due season. On Wednesday evening a few of us brethren and sisters accompanied the dear brother 9 miles north east of our place to Good's school house, where he again delivered a very interesting sermon. His text was Matt. 26:42, latter clause, "Thy will be done." We could say when we left the

place of worship that it was good for us to be here, but now the time came that we had to bid farewell to the dear brother with the thought that if we should never meet here on earth, that we may meet in yonder world, where we can always be together, singing the songs of Moses and the Lamb. May God bless the dear brother that he may ever hold up the word of life with power.
L. L. BECK.

MARKHAM, ONT., OCT. 8TH, 1895.—On Thursday at 2 P. M. Bro. Bish. Daniel Wismer of Berlin, Ont., came into our midst and on Friday at 10 A. M. we held our Semi-Annual Conference. (See report in another column.) On Saturday forenoon another instruction meeting was held for the converts. In the afternoon baptismal services were held, conducted by our young Bishop, Bro. Wideman, and assisted by Bro. Wismer. They were again reminded of the promises they made before many witnesses of these solemn exercises, then the two precious souls were baptized in a stream near by with water, and received into the church as members. May they hold out faithful to the end and receive that crown that fadeth not away. On Sunday we held our communion. Nearly all partook of the emblems of the broken body of Christ.
A. B. R.

FROM ELKHART, IND.—Showers of blessing have been our portion within the last few days. From the first of October there were almost daily arrivals of people who expected to attend our Sunday school conference. By the morning of the 8th over 200 guests had arrived. Arrangements had been previously made for feeding and lodging the multitude, and during the two days that followed we could rejoice and be encouraged together as one family in the Lord. The addresses on the various topics were well received and showed deep study and careful preparation. The singing of the grand old hymns of love, peace, and good will was inspiring and the spirit pervading all of the deliberations and exercises had a most salutary effect upon all who were open to the truth. The presence of our beloved bishops and ministers Jno. Burkholder, J. M. Shenk, J. Kurtz, J. S. Shoemaker, Unsicker, McGowen, Metzler, Christophel, S. F. Coffman, Troyer, Garber, and others beside our home ministers was especially pleasing to all. How pleasant and encouraging it is to us in the work of the Lord when our ministers know and occupy their places as leaders of the flock, to direct, advise, encourage or restrain. In any work of the church, *they should be there*; for if the work is really good it is the minister's duty to encourage, support and direct it; whereas if it have an

evil tendency, or if anything is said or done that is out of accord with gospel teaching they should be there to advise, warn, admonish or even rebuke if necessary. A rebuke or an admonition to restrain given under such circumstances is many times more effective and will be much better received than under almost any other, especially the rebukes given upon mere hearsay evidence and that often strongly colored with the surmises of which Paul speaks. 1 Tim. 6:4.

At the close of the conference an invitation was given for the unsaved who desired to take Jesus at His word and live for Him. One of our dear young Sunday school pupils made the wise choice. May this bright young sister follow the Lord in all humility and devotion, and hers will be a crown incorruptible, that fadeth not away. The day following the Sunday school Conference was spent by those who remained, in visiting our Publishing House, where all were welcome. In the afternoon most of the visitors attended the church conference at the Olive M. H. 8 miles south west of Elkhart, a report of which, together with that of the Sunday school conference, will appear in the HERALD.
COR.

REPORT

of Semi-Annual Conference of the Mennonite church of York Co., Ont., held at Wideman's M. H. Oct. 4th, 1895.

Conference was opened at 10 A. M. by singing hymn No. 437 H. & T. and reading Romans 12. The ministers and deacons and the brotherhood testified their satisfaction with the admonitions given by the bishops and had a desire to come to the communion table.

Moved by Bro. A. B. Ramer, seconded by Bro. S. G. Reesor, that Bro. Samuel Wideman be moderator. Carried.

Moved by Bro. Daniel Wideman, seconded by Bro. S. G. Reesor, that Bro. Isaac Reamon be secretary. Carried.

1. *Resolved*, That we procure a church enrollment book to enable us to know who are members.

2. *Resolved*, That we send for an evangelist to assist the ministering brethren of this congregation to hold a series of meetings in this M. H.

3. *Resolved*, That the Cedar Grove congregation have the privilege to hold meetings every two weeks on Sunday evenings.

4. *Resolved*, That a minister be ordained in this church district to assist the brethren.

5. *Resolved*, That our Sunday school conference have the privilege to use Gospel Hymns No's 5 & 6.

Conference was closed by prayer, and singing of hymn No. 440 H. & T.
ISAAC REAMON, Secretary.

REPORT OF THE MENNONITE CONFERENCE OF MISSOURI.

Conference met at 9:30 A. M. Sept. 27th 1895, in the Mennonite M. H. at Cherry Box, Shelby Co., Mo. with the following bishop, ministers and deacons present.

Bishop: D. D. Kauffman, Versailles, Missouri.

Ministers: L. J. Johnston, Cherry Box, Mo., D. F. Driver, Versailles, Mo., J. C. Driver, Rico, Mo.

Deacons: J. G. Detwiler, Cherry Box, Mo., J. C. Driver, Rico, Mo.

The S. S. workers who were present at the S. S. Conference remained for the church work and proved a great help. The session was opened by Bro. D. F. Driver who read from Acts 15 and offered prayer, after which D. D. Kauffman was chosen moderator and D. B. King and Jos. C. Driver were chosen secretaries.

The moderator, after reading 1 Cor. 3, made a few remarks in which he emphasized the Christian principles of non-resistance, non-conformity and non-swearing of oaths.

The ministers then followed with a few timely remarks, expressing their willingness to live by the Gospel principles as recognized by the church.

The report from the different congregations showed that peace prevailed.

The following is a list of questions and resolutions.

1. What is the position of this conference on the Mission question?

Resolved, That this conference hereby promises to live by Matt. 28:19; that we endeavor to spread the light of the Gospel wherever it is possible; that inasmuch as God has so bountifully blessed us this year with abundant crops we should contribute more liberally to the upbuilding of His cause, that we make an effort to station a minister or at least an able Sunday school worker at every point in our state where there is any prospect of building up a congregation.

We recognize however that the "all things" of Matt. 28:20 is just as imperative as the "all nations." We therefore acknowledge it our duty to withdraw our support from any minister or lay member who refuses to be guided by the plain teaching of the Gospel.

2. What is the position of the church in the matter of keeping an evangelist in the field in this conference district?

Resolved, That this conference recognizes the need of an evangelist in this conference district.

3. What steps should be taken to accomplish the maintenance of an evangelist in this conference district?

Resolved, That this conference appoint a minister or evangelist for this conference year, to be supported by a fund raised by the different congregations of this conference district.

4. Is it consistent for our members to have their pictures taken? What scriptural reasons have we for saying that our members should not engage in the photographing business?

Resolved, That this conference regard it inconsistent for our members to have their pictures taken, Deut. 4:16; 6:8; Rom. 1:23; Acts 17:29; Isa. 40:18, 25; and admonish them to leave off all things that are not consistent with God's word.

AFTERNOON.

Conference was opened by singing.

5. Is the modern cry "Give us more of Christ and less of doctrine" an outcome of actual spiritual growth?

Resolved, That we conclude from the lives of those who want more of Christ and less of doctrine that it is not of actual spiritual growth, but that Christ and His doctrine must go together.

6. Why do we restrain such of our members who have no conscientious scruples on the subject, from communing with other churches?

Resolved, That as communion expresses union, not only with man to man, but with man to Christ as well, and that we also believe that the proper union cannot be expressed when members of one church that teaches and practices one thing, commune with members of another church that teaches and practices another thing, hence we do not encourage them.

7. Have we any right according to 1 Cor. 14:34 to use our sisters as S. S. teachers and to take part and instruct in Young People's Meetings, and Bible readings, etc?

Resolved, That as no Scripture is of private interpretation, and that according to Rom. 16; Phil. 8; Acts 21:8, 9, we believe that they taught in the days of the Apostles, hence we believe that they have a right to teach, but not to usurp authority.

8. How can we keep our children in our faith?

Resolved, That to keep our children in our faith, we should endeavor to bring them up in the nurture and admonition of the Lord and thus train them while young, and that the parents set the example for them to follow.

9. What kind of hymn books are suitable (1) for our churches, (2) for our Sunday schools?

Resolved, That we use a hymn book that can be used in both church and Sunday school and one that will raise our thoughts to Him who sustains life.

10. Has any member a right to find fault with another member for not wearing the same kind of garment as he or she chooses?

Resolved, That we should not find fault with any one, but if we see any one in error we should take Matt. 18 with us and kindly endeavor to show them wherein they err.

After prayer by Bro. L. J. Johnston, conference adjourned for the day.

SATURDAY MORNING.

Conference opened with prayer by Bro. John Driver.

11. Should a tobacco user or one in any way addicted to the immoderate use of any alcoholic or narcotic stimulants be allowed to commune at the Lord's table, according to 2 Cor. 7:1; 1 Cor. 3:16, 17; Isa. 55:2?

Resolved, That it is the sense of this conference that the scriptures referred to do not mean narcotics, stimulants, etc. only, but other inconsistencies as well. We believe the immoderate use of anything is unchristian. "Be ye temperate in all things" is the Bible precept and we counsel against the tobacco habit, that it is an unnecessary usage, to say the least of it, and the immoderate use of alcohol is positively forbidden. "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. 14:1.

A letter was then read by the Moderator from Olathe in regard to the ordination of a minister at that place. After the discussion of this letter the following resolution was adopted:

Resolved, That this conference authorize the bishop and appoint a committee to look after the interest of the churches and Sunday schools at the different places in this conference district, wherever needed.

The conference then appointed I. B. King and J. C. Driver of Rico, Mo. to assist the bishop in the above named work.

13. What is the position of this conference in regard to establishing a Mennonite school for the purpose of educating our young people?

Resolved, That this conference recognizes the need of a Mennonite school to be conducted by our members for the benefit of our young people.

In accordance with resolution 3, Bro. Daniel Kauffman was appointed evangelist for the state during this conference year.

After prayer by Bro. D. F. Driver, and singing of hymn No. 199 G. H. Consolidated, conference adjourned to meet at the Mt. Zion M. H., Morgan Co., Mo., Sept. 24th 1896.

D. D. KAUFFMAN, Moderator.
D. B. KING, } Secretaries.
JOS. C. DRIVER, }

For the Herald of Truth.

DECEITFULNESS OF SIN.

Sin entered into the world by deception. "The serpent deceived me." This has been his business ever since. Not many people go maliciously into sin; it is little by little. This is true individually and collectively. A church does not fall at once. Sin may begin in one

member, and "leaven the whole lump." Under the law, if a man said to another "let us serve other gods," that man was to be stoned to death; one gathering sticks on the Sabbath was to be punished in the same way. Achan for one transgression cut off the presence of God from Israel. He had to die before Israel could do any thing.

"What harm," says the man, "to pick up a few sticks to make a little fire?" What harm to keep a goodly garment and golden wedge? Were not these articles harmless, nay, even useful?

The enemy assured Eve that the fruit would make her wise. She did not mean to disobey God, but she was deceived.

Israel was to destroy every Canaanite, but how soon were they deceived. The Gibeonites came disguised and sought to make peace with Israel; they hesitated, but the Gibeonites even promised to become their servants. That settled it. They soon found, to their sorrow, their mistake, and they never got rid of it. When one starts wrong, he seldom recovers fully. We would naturally think that Israel would be more careful after this. Ah! one sin generally leads to another.

Shortly after this they found a Canaanite, and no doubt he had a very manly appearance. They at once offered to spare him, if he would help them into the city. No doubt they argued that this one man could never hurt them any, only one man, and he looked so harmless, nay, even was willing to help them in the battles of the Lord. Had they not spared the Gibeonites, a whole city, who as yet had been harmless? Ah! because "punishment for sin is not speedily executed, the heart of man is set to do evil." This one man soon built him a city, and these Canaanites caused the ruin of Israel. How sad it was when Israel was banished from their goodly land to become slaves in Babylon.

Well did Joshua say, "Be sure your sin will find you out." Yes and no less so to-day. Shall we sin because we are not under the law but under grace? God forbid.

Sin is not now punished as it was under the law of Moses. This liberty may lead to carelessness, but the good Lord has promised to write His law upon our hearts, trusting in our honesty that we will obey that law, without attaching immediate punishment in case we fail. Will we betray that confidence because we are under grace and under the law of liberty? Should we not be more careful, and obey more cheerfully?

But the same excuse is made for sin. I have often heard preachers say that the more attractive people can appear in dress, the more influence they have for good. Yes, the old story over. Pride is a Canaanite, but here he prom-

ises to be serviceable for good. But it is a Canaanite, an accursed thing, and will soon lead into captivity, as we see in all the popular churches. Some say, we cannot live without sin, and that it is for our good sometimes to sin, to make us more humble. Here the Canaanite promises to help us to be more humble, yea, and more wise. Ah! be not deceived. Sin is ruin every time.

A disobedient son had to be stoned under the law. How few persons seem to care for that law. Disobedience to parents is just as sinful now, and the penalty none the less. These extreme penalties are a warning to us how God hates sin. Even under the Gospel the first lie was punished with death. Does He hate lying less now? Every idle word shall come up in judgment. How carefully, then, we should live.

JOHN O. SMITH.

Noble, Mich.

GENERAL STATE OF THE CHURCH.

The following, by R. S. Foster, Bishop of the M. E. church, applies not to his (the Methodist) church alone, but to many others as well. How is it with our beloved Mennonite church? Is it clear of all the accusations which Bish. Foster makes? It behooves us all to be more careful and more prayerful, more earnest, more absolutely separate from worldliness if we would be a church without "spot or wrinkle," unblamable before God.

The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities are making inroads into the sacred enclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentalions. It is the old trick of Satan. The Jewish church struck on that rock, the Romanish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling of ministry, an impure gospel, which summed up is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's word and their own discipline, dress as extravagantly and as fashionably as any

other class? Do not the ladies, and often the wives and daughters of the ministry put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers.

Is not worldliness seen in the music? elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic, or operatic performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony of experimental religion. Now the class-meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees and leaders of the church attended class. Formerly nearly every Methodist prayed, testified or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard, now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold, or pearls, or costly array; yet not one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures.

A PASSION FOR DRESS AND PERSONAL ORNAMENTS.—She who has been accustomed to have an early habit of restraint exercised over all her appetites and temper; she who has been used to set bounds to her desires as a general principle, will have learned to withstand a passion for dress and personal ornaments; and the woman who has conquered this propensity has surmounted one of the most domineering temptations which assail the sex. While this seemingly little circumstance, if neglected, and the opposite habit formed, may be the first step to every successive error, and every consequent distress. Those women who are ruined in the lower classes, and those who are made miserable by ambitious marriages in the higher, will be more frequently found to owe their misery to an ungoverned passion for dress and show, than to motives more apparently bad. An habitual moderation in this article, growing out of a pure self denying principle, includes many valuable advantages. Modesty, simplicity, humility, economy, prudence, liberality, charity, are almost inseparably and not very remotely connected with an habitual victory over personal vanity and a turn to personal expense. The inferior and no less striking virtues are the smaller pearls, which serve to string and connect the great ones.—*Hannah Moore.*

OBITUARY.

JOHN M. BRENNEMAN was born on the 28th of May 1816 and died at the residence of his son-in-law, Bro. Isaac Stiem on the 3rd of October 1895, aged 79 years, 4 months and 5 days. He was joined in marriage to Sophia Good in June 1837. He with his wife united with the Mennonite church in Fairfield Co., Ohio shortly after their marriage.

In the month of April 1844 he was chosen and ordained to the ministry of the Gospel. In the fall of 1848 he moved to Franklin County, where he resided a little over six years, and then in the spring of 1855 he moved to Allen Co., where he resided to the time of his death. In 1849 he was ordained to the office of bishop in Franklin County.

He was the father of 12 children, 6 sons and 6 daughters, of whom 8, 3 sons and 5 daughters survive him. There were also 45 grandchildren of whom 37 survive; also 27 great-grandchildren of whom 25 survive.

He was an earnest, zealous laborer in the vineyard of the Lord, and the great purpose and concern of his life was the welfare and prosperity of the church which he loved, and the salvation of souls. He always was especially concerned for the salvation of his own children and grandchildren. So marked was his desire in this direction that even during the prime of his life he gave very little attention to his temporal affairs, but spent most of his time in the work to which the Master had called him and in the study of the Scriptures. During his last illness, he very frequently desired devotional exercises, and asked those who came to visit to pray with him, and on one occasion he desired that the prayer might be especially for the salvation of his children and grandchildren, and when his grandchildren came to see him, he took them by the hand and admonished them to be good, or

asked them if they would not be good, and often held them by the hand until they promised they would.

His disposition was to look rather on the dark than on the bright side of things—rather to serious and solemn than to the enjoyable or glad aspect of things; and from this fact he often suffered intense grief and sadness of heart. Afflictions seemed to take so deep a hold on his mind, that sometimes it seemed as though they were too heavy for him to bear. When he saw members of the church becoming unfaithful, it caused him intense grief, and he would with tears plead with them, and try to win them back. When troubles and discussions came up in the church, he was often greatly troubled and those of us who shared with him the fiery trials of the last 30 years in our church well know of the tears he shed and the sorrows which he endured on account of the church and the part which those he so dearly loved took in them.

One of the great afflictions of his life was the sudden death of his son Henry, who was instantly killed by lightning, during a thunder storm, on Aug. 28th, 1872. His wife Sophia died 13 years ago. This also caused him great sorrow, but putting his trust in the Lord, he looked forward in an abiding hope—yes he said on two occasions during his last illness in a "living hope, Eine Lebendige Hoffnung."

About 20 years ago, he became subject to an affection of a paralytic nature and which gradually grew on him until it disabled him altogether for the work in which he was so deeply interested. During his last years he was very feeble in body, so that he could seldom even go to meeting, but his mind was strong and vigorous to the end. His last sickness was first malarial fever, of which he suffered about 4 weeks. During the last week of his life the disease turned to irritation of the bowels. He suffered patiently, and without a murmur until death came to his relief.

On the morning before his death he requested that he have sung the hymn, "Abide with me, fast falls the eventide," etc. A week before he died he was impressed with the thought that his end was near and requested that his daughter Annie should be sent for, made arrangements for his burial, and who should conduct the services, and named some of the hymns to be used, and especially requested that he should be buried in a quiet way without pomp or display, and without eulogy, so as not to give any one the idea that they could be saved by good works, but alone through grace as the free gift of God.

His funeral occurred at the Salem M. H. on the 5th of Oct. His funeral was largely attended. Services were conducted by Bish. J. F. Funk, of Elkhart, Ind., from the text Dent. 5:29, which he himself had selected for the occasion some years ago. He was not only an earnest preacher, but also a diligent writer. He wrote a great many able and edifying articles in the *HERALD OF TRUTH* as our older readers will remember. His first work was the little book "Christianity and War," published in 1863 which has passed through several editions.

At the communion season last spring he was unable to attend the public services, but desired that the communion be given him at his home. This was done and was such a source of comfort to him that he shed tears of joy on the occasion.

"Plain Teachings," an excellent collection of his best articles, including several hymns, was published in 1876.

Thus, both by preaching and writing, did he seek to do his Master's work and labor for the promotion of the cause. For a time he felt that he wanted to stay, that he might still be a comforter and an advisor to his

children and their descendants. But before he died he could leave it all to God and said he was now fully resigned and willing to go.

Married.

VODER—ROTH.—On the 3d of October 1895, at the residence of F. H. Schick, in Lane Co., Oregon, by Pre. Peter Christner, Bro. Levi Voder to sister Katie, daughter of Christian Roth. May God's blessing attend them.

MILLER—MANN.—On the 2d of October 1895, at the Mennonite meeting house, S. Prairie St., Elkhart, Ind., by Bish. J. F. Funk, Bro. David F. Miller to sister Alice Mann, both of Elkhart Cong. May happiness and prosperity follow them. Sister Alice was for years employed in the Bindery of our Publishing House and all her fellow employees unite with their many other friends in wishing them every blessing.

HAVERSTICK—NEWCOMER.—On October 1st 1895, at the home of the bride's parents, Bro. Henry H. Haverstick to Sister Lizzie B. Newcomer, both of Manor Twp., Lancaster Co., Pa. May their journey through life be a happy one.

DIED.

FLICHT.—Sept. 26th 1895, in Mahoning Co., Ohio, Laura Viola, daughter of Samuel and Amanda Flicht, aged 9 months and 20 days. Burial and services at the Oberholzer M. H. on the 29th, conducted by Allen Rickert and John Burkholder.

FUHRMAN.—On the 7th of Sept. 1895, in Mahoning Co., Ohio, Emanuel Fuhrman, aged 67 years, 7 months and 16 days. Buried at the Oberholzer M. H. where services were held by Allen Rickert and Albert W. Harbold.

FUHRMAN.—On Sept. 28th 1895, in Mahoning Co., Ohio, Anna Fuhrman, aged 68 years, 10 months and 8 days. Funeral at the Oberholzer M. H. on the 30th where services were conducted by David Lehman and Allen Rickert.

LANDIS.—On the 23d of August, 1895, near Lancaster, Penna., Mary Elisabeth, infant daughter of Edwin H. and Emma Landis, aged 5 months and 10 days. She was sick but 2 days of cholera infantum. Funeral was conducted by John Landis and John Brubaker at Mellinger's meeting house. Text, Zech. 11:6, 7.

The little crib is empty,
The clothes are now laid by,
I am not dead, but sleeping,
Awaiting a crown on high.

So farewell dear, dear mamma,
You nursed and watched me well,
But Jesus took your darling,
So, mother dear, farewell.

And farewell dear, dear papa,
You to your bosom pressed,
Your only child, your Mary,
Who now has gone to rest.

And farewell dear grand parents,
You've watched by my bedside,
But I could not linger longer,
For Jesus called His child.

STAHLY.—On the 18th of Sept. 1895, near Nappanee, Ind., of complicated diseases, Franklin, son of Peter Catharine Stahly, aged 22 years and 1 month. He endured his extreme sufferings with Christian fortitude. He was rational to the very last moment, and during the day before he died he raised his clasped hands and exclaimed, "Oh! for the hope I have in Christ." The admonitions and instructions he gave his sisters and brother should outweigh whole sermons. As he lies in the silent tomb his works are living and do follow him. Funeral services by Jas. H. McGowan, from Rom. 14:8 to a large concourse of people who came to pay the last tribute to a loved brother and friend.

BERKEY.—On the 1st of October 1895, in Harrison Twp., Elkhart Co., Ind., Henry Roscoe, son of Aaron and—Berkey, aged 7 months and 15 days. Buried at the Olive M. H. Services by Jonas Loucks and John F. Funk, from 2 Kings 4:26. May God comfort the sorrowing parents.

EBBERSOLE.—On the 21st of Sept. 1895, near Stephens City, Frederick Co., Va. of congestion of the bowels, Anna Mary, youngest daughter of Bro. Christian and Sister Mattie Ebersole, aged 13 years, 7 months and 26 days. She was beloved by all who knew her, she spent her evenings reading her testament, and often during the day while playing with her dolls she would read to them of Jesus and His love. On Tuesday morning before she took sick she went up stairs to her playroom and set everything in order. She was sick four days. Just before she died she said, "Oh what pretty things! Let me go." Her mother asked her where she wanted to go. She answered, "I want to go home." Buried in the Kerastown graveyard on the 23d, followed by her parents, one sister, one brother, and a host of sympathizing friends. Funeral by D. Baker and Christian Brunk. Text, Rev. 21:6 and Job 1:21. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

HERSHEY.—Oct. 1, 1895, near Intercourse, Lancaster Co., Pa., Enos, son of Bro. Moses and sister Margaret Hershey, aged 2 years, 6 months, 5 days. Little Enos was sick only 24 hours with convulsions and inflammation of the brain. This again teaches us that death is certain and life very uncertain. Enos was a bright little boy for one of his age. He was gentle and pleasant, and his parents felt the loss of one that was very near to them. Such is life. The Lord does all things well, and when He sees fit to call these little jewels from our side, then we should not complain, but ever rejoice that it is well with them, and try to live so that when we are called, we may be so happy as to meet them again, meet to part no more. Here is meeting and parting; here we meet to part no more.

"Another little bud has gone
To dwell with Him who gave;
Another little darling boy
Is sheltered in the grave.
Little Enos was too fair
In this cold world to stay;
So God in mercy called him home
To dwell in endless day.

Go, darling, little Enos, go,
A parent's heart can tell
And none but they can fully know
How hard it say, Farewell.

A FRIEND.

BURKHART.—On the 17th of Sept. 1895, in Putnam Co., Ohio, of inflammation of the bowels, Andrew William, son of Tenny Burkhardt (widow of Andrew Burkhardt), aged 1 y., 2 m. and 27 d. Buried on the 28th. Services at Zion M. H. by C. P. Steiner, Jacob Horning and Moses Brennenman, from 2 Kings 4:26.

BRUBAKER.—September 27th 1895, Ida Laura, daughter of Martin M. and Katie Brubaker, near Olathe, Kansas, came to her death by spilling boiling clothes over herself while her mother turned herself to do something. It was very sad. They have the sympathy of friends and neighbors. Funeral sermon by Jacob Hershey. Text, P. 39:45. BARBARA GRUBMAN.

PETTER.—On the 12th of August, near Elida, Allen Co., Ohio, of cholera infantum, Ada, daughter of Marion and Lizzie Petter, aged 1 year, 6 months and 22 days. Funeral services by J. M. and Andrew Shenk.

"Go to thy rest, fair child,
While yet so gentle, undefiled,
With blessings on thy head,
"However painful it may be,
To know that thou art gone,
The thought is sweet that we may see
Thee in thy heavenly home."

SHOFFER.—On Sept. 24, 1895, near Osborn, Miami Co., O., of bone dropsy, Bro. John W. Shoffer, aged 74 years, 3 months and 22 days. His suffering was great for the last month or more, but he bore it all with Christian fortitude, and we believe he gently fell asleep in Jesus. Buried on the 25th. Funeral services were held at Grider's church by D. S. Brunk, from 1 Cor. 7:29. He leaves one sister and a number of children to mourn his departure. They need not mourn as those that have no hope, for we believe that their loss is his eternal gain. Peace to his ashes.

WILTROUT.—Near Summit Mills, Somerset Co., Pa., Sept. 6th 1895, Elizabeth, wife of Solomon WiltROUT, aged 81 years, 6 months and 20 days. Deceased was sick two weeks and suffered great pain a part of that time, but she bore it patiently and continually called on her Creator to deliver her from this evil world. Her dying words were repeatedly, "Christus ist mein Leben, und Sterben ist mein Gewinn."

SHERRICK.—Bro. Samuel Sherrick was born on the 23d of December 1815 in Fairfield Co., Ohio, died in Allen Co., Ohio on the 7th of October 1895, aged 79 years, 9 months and 14 days. In August 1841 he moved from Fairfield to Allen Co., where he lived to the time of his death. He was married in 1833 to Barbara Stemen who survives him. She was a daughter of Bishop Henry Stemen, of Fairfield Co. They had nine children, 4 sons and 5 daughters, of whom 3 sons and 4 daughters survive him. He had 39 grandchildren, 33 of whom are still living; 21 great grandchildren of whom 19 are still living. Bro. Sherrick was afflicted with sciatic rheumatism from which he suffered very severely during the last six or seven months until finally his physical strength was exhausted and the lamp of life went out, and the weary sufferer went to his rest as we hope and trust to enjoy the glories of that brighter and better world prepared for all those who love the Lord in sincerity and truth. There is a remarkable fact connected with the deaths of the members of this family; there were six brothers of whom Samuel, the subject of this sketch, was the youngest. These six brothers died in the order in which they were born; the oldest born died first; next the second born, and so on to the last. It is remarkable too that their wives all outlived their husbands, three of whom are living still. The family were a Mennonite family from both sides. Christian Stemen lived to be nearly 100 years old, and was also a member of the Mennonite church. He was great grandfather to the children who to-day follow the remains of their father to the grave. He

was one of the oldest settlers and as far as known the oldest man in years in this immediate vicinity. Bro. Sherrick said he was ready to go, and all was clear. He was so glad that all the trouble was over; had arranged his matters, forgiven and forgotten everything, had no ill feeling in his heart, and was satisfied and hoped all the others were satisfied too. He was very much concerned for the salvation of his children. Once he said, "O children, I won't be with you long," and in all his prayers he remembered his children and prayed that they might serve the Lord, and meet him in heaven. The last words he was heard to say were, "O Lord have mercy upon me." Funeral services were held at the Salem Mennonite M. H. on the 9th, by J. F. Funk, from Matt. 25:31—34, 41, 46.

WISSLER.—September 19th 1895, at Wissler's Mill, Lancaster Co., Pa., of general debility, Sister Anna Wissler, widow, aged 88 years and 21 days. Funeral on the 21st. Text, 2 Cor. 5:1. Buried at Hamer Creek M. H. Peace to her ashes.

BACHMAN.—September 24th 1895, at Fontana, Lebanon Co., Pa., of malaria and apoplexy, Sister Catharine, wife of Bro. Cyrus Bachman, aged 64 years, 5 months and 16 days. Funeral on the 27th. Text, Phil. 1:21. Buried at Gingrich's meeting house. A large congregation assembled in token of respect for the beloved sister, and to sympathize with the bereft family. The deceased was a faithful sister in faith.

BARKEY.—On Sept. 30th 1895, in Markham Township, York Co., Ont., Kaharine Strickler, widow of the late Christian Barkey, aged 82 years, 5 months and 20 days. She was a member of the Mennonite congregation. She had been weak in her mind the last few years. Buried on the 2nd of Oct. in Wideman's graveyard, where a large concourse of relatives and friends assembled to pay their last tribute of respect to the departed sister. Funeral services by J. G. Hoover and Pre. Bouker. Text, Rom. 8:1. Peace to her ashes.

GROVE.—On the 22nd of Sept. 1895, in Augusta Co., Va., Henry H. Grove, aged 54 years, 8 months and 20 days. On the 24th his remains were interred in the Spring Dale burying ground. He leaves a sorrowing widow who has the warmest sympathy of the entire community. Bro. Grove's death was rather sudden. He had fever, but was thought to be improving nicely, being confined to his bed only about a week. He was taken suddenly worse on the morning of the 22nd and in a few hours passed quietly and peacefully away from the cares of this life. He was a consistent and beloved member of the Mennonite church, where he will be greatly missed. He was never absent from service either church worship or Sunday school, and never withheld his hand from helping. A great many poor will also miss this good man; he was especially active in charitable work. "The Lord loveth a cheerful giver." Funeral services were conducted by Pre. Jacob R. Hildebrand, E. C. Shenk and Jacob Martin, from the text, Matt. 24:44.

GARBERICH.—Sept. 19th 1895, in Cowley Co., Kansas, Nora, daughter of Jefferson and Anna Garberich and granddaughter of A. and M. Means, aged 2 years, 7 months and 21 days.

HORST.—Matilda Horst, (maiden name Blosser) wife of Bishop Michael Horst of Orville, Wayne Co., Ohio, was born August 15th 1836, in Hocking Co., Ohio and died in Orville, Ohio, Sept. 15, 1895, aged 59 years and 1 month. She was united in the bonds of matrimony to Henry B. Brennenman, Oct. 26

1854. Having been left a widow she was again united in matrimony with Michael Horst, Feb. 4, 1889. She was an earnest, devoted sister in the service of her Master, always showing forth the spirit of meekness and speaking words of kindness to those around her. She fully realized the responsibilities placed upon her as a bishop's helpmeet and was willing to help bear the burden as Paul says, and so fulfill the law of God. Her disease was paralysis and softening of the brain. She bore her afflictions very patiently without a murmur, submitting herself to the will of God, and looking forward with that blessed hope of meeting her God in peace. She was so filled with the love of God in her soul that heavenly visions of angels appeared to her, and she told those at her bedside she would soon go to dwell with them in the realms above where all is love, peace and happiness. Oh, what a blessed hope and consolation for our aged bishop and to those who mourn her loss. May we all take new courage and by the example of our beloved sister that we may have that blissful hope that Jesus' grace has given, when days and months and years are past we all shall meet in heaven. Her remains were interred in the Pleasant View cemetery in Stark Co., followed by a very large concourse of friends and relatives to pay the last tribute of respect to the deceased. Services were conducted by D. Garber, D. Hostetler and A. H. Brenner, from Isa. 3:10, 11, and 2 Tim. 4:6, 7.

BOWMAN.—On the 20th of September 1895, in Toronto, Ont., of Bright's disease and other affections, Leander M. Bowman, eldest son of the late Pre. Isaac L. Bowman of Berlin, Ont., aged about 31 years. He leaves a wife and two children, a mother, three brothers and many friends. Deceased was a most exemplary young man and was at the time of his death chief sanitary inspector for the Toronto Board of Health in which capacity he served the municipality faithfully. He was also an active Christian worker, and his loss will be deeply felt. The remains were brought to his late home in Berlin, where funeral services were held on the 23d, conducted by Pre. D. B. Sherk, after which the burial took place in the cemetery at Blair.

ITEMS.

—THERE are 119 universities in the world, with 157,513 students.

—L. Hung Chang has been appointed Imperial Chancellor for China.

—By the accidental explosion of some powder at a mine near Leadville, Col., six men were killed and four injured.

—A MOUNTAIN landslide has overwhelmed the town of Hudeya, Province of Yeman, Turkey, and killed a hundred people.

—It costs Spain \$3,000,000 to carry on her war with Cuba, more than half of what the whole world pays in a year for mission work.

—LOUIS Pasteur, the noted French scientist, died September 28. He introduced the new and successful treatment of hydrophobia by inoculation.

—A RAILWAY across Arabia, from Ismaila, on the Suez canal, to the head of the Persian Gulf, following as near as possible the thirteenth degree of latitude for nearly a thousand miles, is now under consideration. The engineering difficulties are not serious.

—THE Saxon village of Eisleben, famous as the birthplace of Luther, is falling into decay as the result of continued earthquake shocks, which began in 1892.

—DR. Talmage, of Brooklyn, has accepted the call to be co-pastor of the First Presbyterian church of Washington, D. C., and probably will preach one-half of the sermons, beginning Sunday evening, Oct. 27.

—THE Nihilists of Russia have again exhibited their ability for mischief by blowing up the artillery barracks at Tula. Three hundred officers and men were killed, and the barracks were reduced to a heap of ruins.

—WHEN Dryander was appointed court preacher at Berlin he refused the position, saying, "I could not administer to your majesty the holy communion." "Why?" demanded the astonished William. "Because your majesty is not prepared to receive it," said the noble preacher.

—THE first annual convention of the Deep Waterways Association was held in Cleveland the last week of September, and resolutions were passed favoring the opening of a deep water channel from the upper lakes to the seaboard. The saving of freight charges by having a canal deep enough for ocean steamers would be an enormous advantage to farmers and the country generally.

—THE perpetrators of the recent outrages upon the missionaries at Cheag Fu, China, have been punished by the Chinese government. The victory of that province, who is directly to blame for the massacre, has been deposited and degraded and some of the minor officials will suffer death. But all this was done only when the Chinese were forced to the step by the threatening attitude of England.

—THE great Maelstrom off Norway's coast turns out to be no abyss at all—simply a conglomeration of eddies and currents too furious for small vessels to navigate, but not dangerous to large ones. A French scientific commission has hovered over the seething water in a basket suspended to the car of a balloon and photographed the various aspects of this famous phenomenon. It has no subterranean connection with the Gulf of Bothnia, as scientists have supposed—its rage is superficial.

—LIEUTENANT Peary and his companions Lee and Hanson have returned from their polar expedition, without having accomplished much. The daily papers give accounts of the terrible sufferings of these men on account of scarcity of food. One cause of the failure of the expedition is that Peary was unable to find the spot where he had last year placed a large amount of provisions, etc., to be used by him on this trip. Failing to find these he was forced to turn backward, with but little food left. Nearly all of his many dogs perished with hunger.

—ELECTRIC LOCOMOTIVES A SUCCESS.—The engineers conducting the tests of the electric locomotive on the Baltimore and Ohio railroad tunnels at Baltimore are at last fully satisfied with the working of the powerful engine, and next month it will be used to draw passenger trains through the tunnels and over the belt line railroad. The second locomotive is finished and will be put into use this month. The third one, which is to be more powerful than the other two, will not be finished until November. In the second test of high speed on the underground road recently, the electric locomotive sped along at the rate of 61

miles an hour. This speed was made on the heavy grade of the tunnel and the engineers said it was equivalent to 75 miles an hour on a level track. The performance of the locomotive was such that they would not hesitate to run it at that or even a greater rate of speed, if they had a sufficient stretch of track for the purpose.

—A NEW secret order called "Character Castle" has recently been started in Indiana, that hotbed of secret societies. It is chiefly designed to capture the young and train them for the lodge. In their circulars they say: "The idea which gave rise to this order is that we might use the love of secrecy as a means of winning boys and young men to, and holding them under, good influences; and in the companionship of good men of mature years, in society in which religion is not the distinguishing characteristic, but in which moral culture is never forgotten." It appeals to the boy's desire to learn secrets and his love of banners and regalia, and his desire for entertainment, and by these means wins and holds him. The secretary of this secret society, S. M. Connor of Indianapolis, wrote to Prof. Simpson Ely, for his approval of the order. He writes us: "I sent the 'scribe' my unqualified disapproval of the scheme. It now seems that the multiplication of lodges threatens to bleed the church to death. It makes my heart sick. What better 'character castle' can be found than the home and the church? It seems that this movement is largely in the hands of the preachers of my own communion. 'Tis true; 'tis pity; 'tis pity; 'tis true.'—Christian Cynosure."

—In a store, a few days ago, a man wanted to buy two ounces of carrot seed, for which he was charged an exorbitant price. Two papers, such as are used to wrap fifty-pound packages, were wrapped around them, and each package was tied with a string which would answer for twine, and binding the two together was another piece of thick string. The man looked dazed for a moment, then broke loose, and said, "We have stopped planting paper and strings to raise carrots. Last year was my first experience in farming, and my seeds were mostly paper and strings. This business has played out this year. Give me seed in bulk, if you have it. I think I would like it better." He got his seed weighed on the scale, without paper, and, as he passed out of the door, the salesman said, "He is the biggest 'kicker' that comes to this store. I wish he never would come in again." Whereupon we were moved to ask, "What is a 'kicker'?" "Oh," said he, "a man whose heels go up at everything." "So you mean that his heels flew up at your effort to sell him brown paper and strings for carrot seeds at ten cents an ounce. Is a man a 'kicker' who knows from experience that carrots will not grow from brown paper and strings?" He replied, "I don't know your mister, but you talk as if you were one of the same kind!"

THE LORD'S MONEY.

MISSION.

Received during the month of September, 1895:

Catharine Stalter,	\$.40
Blough Cong., Somerset Co., Pa.,	5.28
Thomas " " " "	9.41
Stahl " " " "	8.72
Weaver " " " "	4.10
Nancy Zook, Belleville, Pa.,	5.00
Joseph Rediger,	.20
Clinton Cong., Elkhart Co., Ind.,	3.25
G. L. BENDER, Treas.	

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GOING NORTH.		STATIONS		GOING SOUTH.	
No. 22.	No. 24.			No. 25.	No. 23.
pm	pm			pm	am
2 13	2 00	Benton Harbor	Lv.	1 00	7 00
1 18	2 03	Niles	.....	1 57	7 56
12 39	5 22	Elkhart	.....	2 34	8 43
12 17	4 59	Goshen	.....	2 57	9 09
am					
11 25	4 08	Warsaw	.....	3 50	10 07
10 00	2 56	Wabash	.....	5 07	11 33
9 13	1 54	Marion	.....	5 59	12 21
8 00	12 40	Anderson	Ar.	7 15	1 40
6 35	11 15	Indianapolis	Ar.	9 00	3 10
	11 02	Rushville	.....		3 25
	10 15	Greensburg	.....		4 20
	9 10	North Vernon	.....		5 20
	8 30	Indianapolis	Ar.		6 15

Train 28, north, leaves Elkhart 7:25 a. m.; Niles 8:05 a. m.; Benton Harbor 8:55 a. m.

Returning leaves Benton Harbor 8:30 p. m.; Niles, 7:07 p. m.; arrives at Elkhart, 8:10 p. m.

All trains daily except Sunday.

Trains 23, 25 and 24 have through coaches between Indianapolis and Benton Harbor.

Trains 23 and 24 have through coaches between North Vernon and Benton Harbor.

O. A. HENRY, Ticket Agent, Elkhart, Ind.

OSCAR G. MURRAY, Traffic Manager, Cincinnati, O.

D. B. MARTIN, G. P. & T. A., Cincinnati, O.

Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves.....	6:30 a. m.
No. 2, Coming east, arrives.....	8:00 a. m.
No. 3, Going west, leaves.....	12:40 p. m.
No. 4, Coming east, arrives.....	2:25 p. m.

Each train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and G. & T. points.

DARWIN F. COE, Traffic Manager.

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Semi-Monthly.

ELKHART, IND., NOVEMBER 1, 1895. Vol XXXII. No. 21.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

STAND for the right and on the right side of everything, everywhere.

At Souderton, Pa., ten persons were received into church fellowship by baptism Oct. 12th.

In proportion as a man is compelled to take refuge in God he will receive the benefits of His grace.

A CHRISTIAN will suffer rather than do wrong. Those who have not this grace are not worthy the name.

THE Reports of the Kansas and Nebraska conferences were unavoidably crowded out of this number. They will appear in our next issue.

WE shall be glad to receive articles appropriate for Christmas number of the HERALD. Those who write must be sure to send them so as not to reach us later than the 1st of December, otherwise their articles will be too late.

SIXTEEN persons were baptized and received into church membership in the Salford Congregation, Montgomery Co., Pa., a few weeks ago.

OUR bodies are the temple of the living God, therefore we should clothe them in a manner that is emblematical and indicative of purity and truth.

If the evangelizing work interested the people of this country as much as the baseball amusement does, the religious standard would be considerably higher.

As the human soul cannot be satisfied with earthly things, so our hearts cannot be robbed of the peace whose origin is in God, by any temporal or external troubles.

BRO. J. F. FUNK left Elkhart on the 24th to attend the annual conference in Minnesota, and to visit among the churches and scattered members in that state. May his labors be abundantly blessed.

MANY people fail to distinguish between the use and abuse of a thing—especially if it is a borrowed article. And if God, the bountiful Giver of every good and perfect gift, gives us strength, talent, riches or anything else, He gives it that we may be of use, not an abuse and an injury to our fellow men.

BRO. J. S. SHOEMAKER, who reached Elkhart in time to attend the Sunday school and church conferences and the Evangelizing meeting, remained in Elkhart a few days longer and held several meetings. The word was attended with spiritual power, and the congregation was much edified. There are also three applicants for membership at this place.

THE excellent article by E. P. Marvin, on "Strange Fire," which we have taken the liberty of clipping from the *Episcopal Recorder* for our columns, will commend itself to the thoughtful consideration of all, and especially our ministers. When the Bible fails to furnish subject matter for a minister's sermons, then for the sake of "pure and undefiled religion" and the good of the church at large, let that minister quit preaching.

OUR Mennonite people at Rohrs-town opened their new meeting house for worship on Thursday Oct. 10th. It is a large, plain, and commodious building with the modern improvements for heating and lighting. The church is conveniently situated in town and will give the people a much better opportunity of attending services than formerly. May God continue to bless the work of this congregation both in numbers and in spiritual power.

WE overheard a remark made by one woman to another the other day that her daughter who had just become old enough to begin to be of some use so that she would begin to pay for her bringing up, was going to get married. We thought, "A new kind of merchandise for this country! So you are bringing up your daughter for the money there is in it for you! Better sell her then to the highest bidder as some other heathen do." Surely Christian mothers will not stoop so low as to make merchandise of their daughters, for what else is it when mothers take this view of things, and look upon their children as worth so many dollars and cents to them. Indeed children can never repay a wise, loving and tender parent's care and training, and the child who has a proper regard for that parent will do all in its power for the parent's welfare and

happiness, but when children are valued as were the slaves of thirty years ago, it is no wonder that many consider the sale of themselves, body and soul, excusable.

For the Herald of Truth.
WHAT IS CHARACTER?

There is a structure which every one, young and old, is building. It is called Character, and every act of life is a stone in that building. If we are careful each day and build our lives with pure, noble, upright deeds, at the end will stand a fair temple honored by God and man.

One leak can sink a ship, one flaw break a chain, so one mean, dishonest act or word will forever leave its impress on our character.

There are as many master workmen in us as there are faculties, and as many blows struck as there are separate acts of emotion. Every day these myriad forces are building, they are erecting a great structure, but of which we may be unconscious.

It is a building of character, a building that must stand. Then how careful we should be how we build it, and to know that our foundation is sure. If we take Jesus for our foundation and build thereon, we know that our building will stand.

God has given us our minds, we make our character. The mind is the garden, the character is the fruit; the mind is the white page, the character is the writing we put on it. Then let us consider well what that writing shall be. A subtle thing is character, and a constant work is its formation. Whether it be good or bad, it has been long in its growth, and is the collection of millions of little mental acts.

A good character is a precious thing, above rubies, gold, crowns and kingdoms, and the work of making it is the noblest labor on earth. Character is formed by a course of actions, and not actions by character.

A person can have no character before he has had actions. Though an action be ever so glorious in itself, it should not pass for great, if it be not the effect of wisdom and good design.

Then whatever be our calling in life, let us keep in view the whole of our existence, and not act for the short time allotted to us in this world, but let us act for eternity.

In some instances men may command influence, and receive tokens of honor, irrespective of their own personal merits. Titles and estates in some countries descend from father to son, but we cannot claim any such circumstances to help us. To have a name that is of any worth here, we must have a character of our own.

Sum it up then as we will, character is the great desideratum of human life. This truth, sublime in its simplicity, and powerful in its beauty, is the highest lesson of religion, the first that youth should learn, the last that age should forget.

Truthfulness is a cornerstone in character, and if it is not firmly laid in youth, there will be ever after a weak spot in the foundation.

We have two characters represented in the first family, viz.: Cain and Abel. Let us be found an Abel.

ANNA A. ZOOK.

Goshen, Ind.

THE OLD TESTAMENT ON WAR.

By GEORGE GILLET, IN ADVOCATE OF PEACE.

When Moses numbered the children of Israel in the second year of their national existence, he found that there were 603,550 men, all of whom were able to go forth to war (Numbers 1:45). But in order to estimate the character of so large a force we must reflect that the long period of slavery, from which they had been delivered, had given them little or no opportunity to practice war—that their arms were probably very inferior—and that they possessed neither horses nor chariots. There is no reason, however, to believe that they were entirely disarmed by the Egyptians, and as occupying a frontier province they may probably have been accustomed to the use of arms in repelling the attacks of wandering tribes. It is, however, pretty certain that they had neither horses nor chariots when Moses led them out of Egypt.

The absence of chariots is a very marked feature, not only when we consider the almost irresistible force with which they were driven at full gallop to the charge, but from the fact that all the nations which were opposed to the Israelites in the way, possessed both chariots and horses. Rev. H. Wright Phyllott, M. A., in an article in "Smith's Biblical Dictionary" says: "War chariots may be regarded as filling among some nations of antiquity—as elephants did among others—the place that heavy artillery does in modern times; so that the military power of a nation might be estimated by the number of its chariots." We are also informed by Rev. Wm. Latham Bevan, M. A., in another article in the same dictionary, that the "two Hebrew words translated 'horse' may be construed 'chariot-horse' and 'cavalry horse'—and that there are scarcely any notices of the horse in the Bible except for warlike purposes." In considering the wars in which the Israelites were engaged, it is important that these two in-

terpretations should be kept clearly in remembrance, viz., that chariots for war exercised in that age the power and overwhelming force that heavy artillery does now; and that when the horse is referred to, it means war horse, i. e., either for "artillery" or cavalry.

Let us now picture what must have been the terror of the Israelites when they were shut in by the wilderness on either side, and with the Red Sea in front, they hear that Pharaoh was pursuing them with six hundred chosen chariots and all the chariots of Egypt, and captains over every one of them (Exodus 14:7).

The "Speaker's Commentary" says "24,000 horsemen besides the chariots." From a military point of view, it was certain defeat for an army of infantry, however numerous, to have turned to fight against such a force. But God interposed for their deliverance. He placed the pillar of cloud between the two armies, so that the one came not near the other all night. Then He caused His east wind to blow, and with it divided the waters of the Red Sea, so that the Israelites could pass over upon dry land. The Egyptians followed them, but were caught by the returning waters, and every one was drowned. We can well understand how exultingly the Israelites could sing praises to God for such a deliverance. "The Lord is a man of war." The Lord is His name. Pharaoh's chariots and his host hath He cast into the sea. His chosen captains also are drowned in the Red Sea." (Exodus 15:3,4). Miriam and her women replying with timbrel and dance, "Sing ye to the Lord, for He hath triumphed gloriously—the horse and his rider hath He thrown into the sea."

Soon after the Israelites had entered the Sinai peninsula they were attacked by the Amalekites, who are supposed to have been a race of pure Arabs. At first they cut off the stragglers, as Moses says: "Amalek met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God" (Deuteronomy 25:17, 18). But being a warlike race, and well armed, they finally forced Israel to a pitched battle in the valley of Rephidim. Moses, having appointed Joshua to command the Israelites, went himself up to the top of the hill, "with the rod of God in his hand," that rod whereby all the miracles in Egypt had been wrought, and by which the waters of the Red Sea had been divided. When Moses held up his hand Israel prevailed, and when he let down his hand Amalek prevailed (Exodus 17:8, 12). So that again their victory was not achieved by military strength, but by God.

Josephus says, in reference to this battle: "The Israelites became possessed by their victory of a large stock both of arms and armor, in which they had pre-

viously been very deficient. The armour was stripped from the bodies of the dead, the shields and coats of mail, thrown away as impediments to their flight by those who had escaped from the field, were collected, and from these two sources a large number of the Israelites were equipped so as to leave little to be desired. The Israelite heavy armed infantry was now considerable." To whatever extent the arms and armor thus acquired may have increased their warlike appearance—it did not apparently add to their courage. For when they had sent spies to view the land which God had promised to give them, their hearts failed them when they heard that the people were "great and tall, children of the Anakim," and the "cities great and fenced up to heaven" (Deuteronomy 9:12). They dare not advance, and for this want of faith in God's protection He condemned them to wander in the wilderness for thirty-eight years, "until all the men were consumed and dead from among the people" (Deuteronomy 2:14, 15). Whatever of military experience we suppose the Israelites may have gained in Egypt, or in fighting with the Amalekites—God thus deliberately weeds it all out, and begins His nation again with a generation which had no military experience. Not only so but He insists that they shall not acquire a military position. They were expected to dispossess nations of giant stature, fully armed, and well provided with horses and iron chariots. It might have been supposed that they would have been allowed to reserve some of the chariots and horses taken from their enemies in victory, and to organize a military force with which to overcome these nations. Nothing of the kind. In the very first record of a battle where the Canaanites brought "horses and chariots very many," God's command to Joshua was precise. "Thou shalt hough their horses and burn their chariots with fire" (Joshua 11:6). To "hough" is to cut the sinews of the hinder hoofs. This sinew once severed cannot be healed, and the horses would thus be irreparably lamed (see "Speaker's Commentary"). Similar in character were the instructions given by Moses to the Israelites in alluding to the time which he foretold when they would set a king over them. Their king was not to "multiply horses to himself nor cause the people to return to Egypt to the end that he may multiply horses" (Deuteronomy 17:16). Their battles were not to be gained by military power but by what is so significantly called "the arm of the Lord"—"His stretched out arm." "Behold," saith God, "I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions, for My name is in

him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. * * * I will send My fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies to turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite and the Hittite from before thee. I will not drive them out from before thee in one year; lest the beast of the field multiply against thee. By little and little will I drive them out from before thee, until thou be increased and inherit the land" (Exodus 23:20, 28). These nations thus condemned to destruction had for hundreds of years been exceedingly wicked in God's sight. He had visited their land by special judgments, as in the destruction of Sodom and Gomorrah—the time for mercy had passed and the hour of their judgment was now to come. Notwithstanding the mention in several places of the attacks made by Joshua upon city after city, and how he "smote it with the edge of the sword" (Josh. 31), we are compelled to the conclusion that these successive victories were not gained by military strength. First, there is the testimony of Joshua himself when, in the presence of the elders of Israel and of their judges, and their officers, he said, "Thus saith the Lord God of Israel, Ye went over Jordan and came unto Jericho. And the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, and the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you which drove them out from before you, even the two kings of the Amorites, but not with thy sword nor with thy bow" (Joshua 24:11, 12). Secondly, at the taking of Jericho we see how God interposed by causing the walls of Jericho to fall down, so that the people went up into the city, every man straight before him (Joshua 6:20). Although this is one of those cities referred to as having been "smitten with the edge of the sword" it is also perfectly true that this victory was gained "not with thy sword nor with thy bow." Similarly in their battle with the five kings, it is recorded that "they were more which died with the hailstones than they whom the children of Israel slew with the sword" (Joshua 10:11). Again, after the death of Joshua, we read of Gideon's victory over the Midianites, where the three hundred men who followed Gideon merely carried a pitcher in one hand and a trumpet in the other. And when the three hundred blew the trumpets, saying, "The sword of the Lord and of Gideon," in the sudden fright the Lord set every man's sword against his fellow, even throughout all the host of Midian. When Deborah and Barak fought against

Sisera, with his nine hundred chariots of iron, though we have no detail we gather from the record: "The Lord discomfited Sisera and all his chariots and all his host with the edge of the sword before Barak" (Judges 4:15)—that which is also poetically stated by Deborah in her song—"They fought from heaven, the stars in their courses fought against Sisera" (Judges 5:20). We learn from these statements that some special Divine interposition had aided the military weakness of the Israelites. We might refer to Samson and his exploits, the only weapon mentioned as used by him being the jawbone of an ass, with which it is stated that on one occasion he slew one thousand men (Judges 15:16). Right down to the early days of the reign of Saul, we find traces of his military weakness. Thus we are told: "Now there was no smith found throughout all the land of Israel; for the Philistines said, lest the Hebrews make their swords or spears; but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. * * * So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and with Jonathan his son was there found" (1 Samuel 13:19, 22). At last we come to the period when the children of Israel desired Samuel to make them a king. And when Samuel prayed to God concerning this matter, the Lord said: "They have not rejected thee, but they have rejected Me that I should not reign over them." Samuel warned them of the manner of the king who would rule over them, but they refused to hearken to the voice of Samuel saying: "Nay, but we will have a king to reign over us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles" (1 Samuel 8:19, 20).

"With the kings arose the custom of maintaining a bodyguard which formed the nucleus of a standing army," says Rev. W. L. Bevan, D. D., in an article on the "Army" in Smith's Biblical Dictionary. "Thus Saul had a band of 3000 select warriors—and David, before his accession to the throne, 600. This band he retained after he became king, and added the Chelethites and the Pelethites, together with another class, whose name, Stalishin, has been variously interpreted to mean (1) a corps of veteran guards equivalent to the Roman triarii, (2) chariot warriors, (3) officers of the guard. Whatever be the meaning of the name, it is evident that indicated warriors of high rank, the chief of whom was immediately about the king's person as "Adjutant" or "Secretary of War." David further organized a national militia, divided into twelve regiments, each of which was called out for one month in

the year, under their respective officers" (1 Samuel 13:2; 14:52; 24:2).

"Hitherto the army had consisted entirely of infantry, the use of horses having been restrained by Divine command. The Jews had, however, experienced the great advantage to be obtained by chariots, both in their encounters with the Canaanites, and at the late period with the Syrians. The interior of Palestine was indeed generally unsuited to the use of chariots. The Canaanites had employed them only in the plains and valleys, such as Jezreel, the plain of Philistia, and the upper valley of the Jordan. But the border both on the side of Egypt and Syria, was admirably adapted for their use; and accordingly we find that as the foreign relations of the kingdoms extended, much importance was attached to them (2 Samuel 8:4; 1 Chronicles 18:4). David had reserved a hundred chariots from the spoils of the Syrians; these probably served as the foundation of the force which Solomon afterwards enlarged through his alliance with Egypt, and applied to the protection of his borders stations or barracks being erected for them in different localities (2 Chronicles 11:14; 1:25). The force amounted to 1,400 chariots, 4,000 horses, at the rate (in round numbers) of three horses for each chariot, the third being kept as a reserve, and 12,000 horsemen. At this period the organization of the army was complete; and we have in 1 Kings 9:22, apparently a list of the various gradations of rank in service as follows: 'Men of war,' i. e., privates; 'Servants,' the lowest rank of officers, i. e., lieutenants; 'Princes,' i. e., captains; 'Captains' perhaps equivalent to staff officers, 'Rulers of his chariots and his horsemen,' i. e., cavalry officers."

"It does not appear that the system established by David was maintained by the kings of Judah, but in Israel the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace, as by Asa, by Jehoshaphat, by Amaziah, and lastly by Uzziah, but these notices prove that such cases were exceptional (2 Chronicles 16:8; 17:14; 25:5; 26:11). On the other hand, the incidental notices of the bodyguard lead to the conclusion that it was regularly kept up (1 Kings 14:28; 2 Kings 11:4-11). Occasional reference is made to war chariots, and it would appear that this branch of the service was maintained until the wars with the Syrians weakened the resources of the kingdom; it was restored by Jotham, but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots (2 Kings 8:21, 8:7; Isaiah 2:7; 2 Kings 18:23-34). This was an evident breach of the injunction in Deuteronomy, 17:16, and met

with strong reprobation on the part of the prophet Isaiah" (Isaiah 31:1).

We have quoted at considerable length from this article of Mr. Bevan's on the "Army," in order to set forth how fully Israel had departed from the counsel of God in respect to a standing army, and especially in the introduction and adoption of "chariots and horsemen" by David and Solomon. Let us now follow the history given to us in the Bible on this matter. When Rehoboam ascended the throne after the death of Solomon, the people addressed him with these words: "Thy father made our yoke grievous—now therefore ease thou somewhat the grievous service of thy father and his heavy yoke that he put upon us, and we will serve thee" (1 Kings 12:4). His insolent reply to them, threatening a great increase of their burdens, caused a revolt. Ten out of the twelve tribes seceded and formed a separate kingdom with Jeroboam as their king, leaving only Judah and Benjamin for Rehoboam to reign over. This split in the kingdom may be regarded as a direct result of undue military preparation; for Solomon could hardly have imposed the "grievous servitude" without being backed by military power, and still less would Rehoboam have repudiated so impudently had he not expected to enforce his injustice by force of arms. In this, however, he was disappointed, for when he summoned his army to fight against Israel they were persuaded by "Shemaiah, the man of God," to return every man to his house without fighting. Although, during this as well as subsequent reigns, there was continual war between Israel and Judah, the twelve tribes were never again re-united under one king, and it would not be difficult to trace the disastrous consequences both religious and political, which resulted from this separation.

(To be continued.)

WHAT ARE THE ADVANTAGES OF THE SUNDAY SCHOOL CONFERENCE?

It is a universal custom, and always has been, that whenever any great work is to be carried on, whenever a new enterprise is to be engaged in, either for good or evil, whenever a great problem is to be solved, be it in the civil, political or ecclesiastical sphere that a meeting is called either for consultation, discussion or instruction, that all the parties interested may have a mutual understanding in carrying out the matter in question. This kind of a meeting we call a conference. In order that a conference may prove a success, it is necessary that all parties interested cast aside all impure motives and selfish purposes.

New occasions demand new duties. Every age has its peculiarities. There

are, at the present time, new obstacles to contend with, new difficulties to be encountered and new responsibilities to be met. We have to be wide awake and armed with the shield of truth if we would perceive these changes and deal successfully with the great problems of life. Goethe says: "There is nothing more terrible than ignorance in action." Our purpose in life is (or at least should be) to gain the victory over sin and win the world for Christ. Satan the enemy of souls while he in times past has appeared as a roaring lion, seeking whom he may devour, is in these days visiting the children of men as an angel of light. Life is a continuous warfare. "The spirit striveth against the flesh and the flesh against the spirit." As time carries new duties on its wings and as Satan employs new agencies to carry out his purposes, so we must employ new agencies in fighting the great battles of life, that we may overcome the fiery darts of the wicked one, carry on the work of the Lord and glorify His name on the earth.

To this end the Sunday school conference was established. Five years ago the Sunday school conference was unknown to the Mennonite church. The Sunday school, while it had already proved itself an indispensable medium for the religious instruction of the young and was looked upon as the nursery of the church, was by no means the united power, in the pulling down of the strongholds of sin and wickedness and in the uplifting of fallen humanity, that it is to day. There were different methods employed in teaching and conducting our Sunday schools. While some were carried on quite successfully, others proved almost a complete failure. This was due to the fact that many of our inexperienced Sunday school workers were unable to surmount the difficulties that confronted them and solve the great problems incident to Sunday school work. To-day the Sunday school of the Mennonite church stands out as one grand unit, bound together in the bonds of Christian love and devotion. It is one harmonious whole. It proves itself an aggressive power for good, an institution of God, upon which hangs the destiny of the church.

Whence comes this harmony amongst our Sunday schools? Whence this spirit of unity amongst our Sunday school workers? Whence this power with which we feel our Sunday school aglow? With a feeling of satisfaction and rejoicing we look upon the co operative influence of the Sunday school conference. Our first conference was held in Berlin, Canada. One of our dear ministering brethren, having the welfare of the church at heart, realized the importance of having our young people all work together with the same motives and the same aspirations. He realized the necessity of having our young people march shoulder to

shoulder under the banner of King Immanuel, in order to gain the victory over the powers of darkness and win souls for Christ. Accordingly he suggested at the church conference in Ontario, that if the church conference is instrumental in promoting unity and brotherly love in the church, why not have a similar medium for the purpose of binding the hearts of our young people together in Christian fellowship and devotion? His proposal was considered and the conference decreed that a meeting of this kind should be held. At this first conference there were in attendance Sunday school workers, not only from most of our Sunday schools in Ontario, but also several from the United States.

It proved to be a root sinking deep into the hearts of our Sunday school workers, branching out and bearing fruit to life eternal. Thus far the Lord has been with the work and we believe that all our Sunday school workers as well as the church have reaped some advantages from the Sunday school conferences. In classifying the advantages we receive from these conferences we have the direct and the indirect—those we receive while attending the conferences and those that our communities receive from us when we return to them. Among the direct advantages we find first, that they germinate, cultivate and develop Christian sociability and kindle brotherly love. Man is naturally a social being and will make friends. We meet with each other at the conferences and become acquainted. We find that we are only strangers as far as our outward appearances or physical features are concerned. "Friendships are discovered rather than made." As all nature is awakened by the warm rays of the sun, and the gentle rain, so heart responds to heart and soul to soul by the vivifying influence of our social nature, actuated and enlivened by the indwelling of the Holy Spirit. Our hopes and our aims are one. We come together with the same purposes in our hearts. We converse with each other about heavenly things, we mingle our voices in song, we lift up our hearts in prayer and thanksgiving to one common Father, we encourage each other on our journey Zionward, and feel that we are a common brotherhood and all members of the same body,—even Christ. Secondly, The Sunday school conference is a "Pentecost." Where there is a Bethel there is always a Pentecost. If we come together with pure motives and unselfish purposes, if we can truthfully say with David, that as the hart panteth for the water brook so panteth my soul after thee O Lord, God is going to be with us with His quickening power and bless us with such an outpouring of the Holy Spirit that we will speak with new tongues. Instead of spending our time in unprofitable conversation, which we are so prone to

do, we will have songs of gladness in our hearts and thanksgiving and praise to the Most High upon our lips.

Thirdly, The Sunday school conference incites spiritual encouragement. We cannot meet a good man without becoming better ourselves. At the conference we meet with those who are filled with the love of God and who have the spirit of God burning in their souls. The very atmosphere we breathe seems to be holy. We feel the fire of God's eternal truth kindled in our hearts and realize how good it is to sit in heavenly places. Though we see here only as it were through a glass darkly, still we receive a grand foretaste of the blessed hereafter. Our faith thus becomes stronger, we receive renewed spiritual strength and we become better qualified to go forth as valiant soldiers fighting the battles of the Lord.

We have then the advantages that are both direct and indirect. Amongst these we have first—The conference implants new ideas in Sunday school work. "Where there are many men there are many minds." In the conference we exchange ideas. It holds the same relation to the Sunday school teacher as the county institute holds to the public school teacher. We hear the best methods of teaching presented. We may have some difficulty in teaching our class. At the conference we may find some one that has had the same difficulty and has overcome it and in this way we may find out what steps to take to meet our difficulties. In this way teachers are mutually a help to one another.

Secondly, It does away with selfishness and narrow-mindedness. Fieldings says: "Custom may lead a man into error, but it never justifies one." We are disposed to have our own opinions about things and cling to certain ideas, because they have been customary. The more people will commingle, the more will they agree in their opinions. On the other hand if we do not associate or confer with each other, we will develop opinions of our own and thus become very dissimilar in our ways and actions. We have a good example of this in parts of Germany. The Germans as a rule live in villages several miles apart. It is said that some of these people spend nearly all their lives in their native villages and mingle very little with other people. As a consequence each village has its peculiarities. Even in language they differ, each village having somewhat a dialect of its own. We find even in our land that there are local differences and beliefs.

When we come together in this way, we get the opinions of others, we "reason with each other," we become like minded and all these differences will finally disappear. Paul frequently exhorted the churches to be of one mind. He also says how we are to be minded—Let this

mind be in you which was in Christ Jesus. We must first be sure we are right and "then go ahead."

Thirdly, It promotes unification. In union there is strength. If we want to be a power for God we must be a united people. United we stand—divided we fall. It is necessary that we concentrate all our forces. Steam is no stronger now than it was one hundred years ago, but it is put into better use. Concentration is the secret of strength in all the managements of human affairs. It is the same in spiritual attainments. It takes the concentrated effort of the Christian people to win the world for Christ. Our struggle with the enemy is like the Tug of War. The side that wins is the side that pulls together and keeps pulling. We must pull together and keep pulling if we wish to tear down the strongholds of Satan. And we must all pull. A few alone are not able to do this great work. At the battle of Thermopylae, when the mighty Xerxes came over from Asia to conquer Leonidas, he knew of no other entrance to Greece from the east save by the pass of Thermopylae. Here his immense army could only enter very slowly and the result was they were destroyed as fast as they entered. Presently, however, they were informed of another entrance. Taking advantage of this they were able to attack Leonidas in a body, and destroy the Grecians in a short time. We must all join the ranks and help to win the victory over sin. Furthermore "a house divided against itself cannot stand." When Achan had sinned Israel was defeated. If one member suffer the whole body is affected. We must let ourselves be purged by the blood of Christ, so that we may walk in His light, live in peace and unity and be fruitful branches on the great vine. The Sunday school conference has already proved a grand instrument in the Hand of God to promote unity and peace in the church. The reason that the Mennonite church has not prospered more in times past, is because its members did not all pull at the same time, they did not pull together and they did not pull the same way, and some did not pull at all. May God continue to show us the needs of the church, may He give us grace to be as one united family and may He help us to concentrate all our forces and gain grand victories for our Master. If the Mennonite church is thus bound together its influence will be felt the world over and in the Hands of God it will be a power for good.

Elkhart, Ind.

J. B. SMITH.

STRANGE FIRE.

The incense of worship in the Tabernacle was to be kindled by fire from the brazen altar of sacrifice. This fire had descended from heaven.

Nadab and Abihu, probably in a state of intoxication, took strange fire, perhaps from their tents, and God struck them dead.

In a similar manner now, the incense of worship in our congregations should be kindled by the Gospel of Jesus Christ and the fire of the Holy Spirit. All preachers who seek to draw congregations, and enthrall them with interest by secular and sensational themes and methods, bring in strange fire, and if judgments fell now as then, their pulpits would be vacated as quickly as lightning.

Such men may boast they "draw the masses," but it is mainly with the initial M cut off. Then they do them no good, and they do not hold them.

But they tell us that they use a sensational bait, and then preach them an honest Gospel sermon.

We answer that this is a dishonest trick that God can never bless, and that the victims will despise and eschew. These trifling pulpiteers should be plainly told that the King of kings never chooses a mountebank for an ambassador, and that they are simply ecclesiastical frauds—up-to-date.

It was reported that in one of our cities in a single week, the following themes were advertised for the pulpit: "Is the Trilby Craze Dying Out?" "Bicycles;" "Fitzsimmons and Corbett;" "How the Pastor Spends His Vacation;" "Should our daughters Marry Foreign Noddlemen?" "High Sleeves and Theatre Hats;" "The Gold Brick Saloon;" "Canal Street on Saturday night;" "Wordsworth and the Lake School of Poets;" "The Fifty-third Congress;" "Rights of the Motormen."

These samples are enough to surcharge every consecrated soul with mingled mortification, sorrow and indignation.

Men of the pulpit, open your Bibles, and sit down with your conscience and your God. What do you suppose God thinks of you in such unblest exploits? What do sensible people think of you? In sober judgment, what do you think of yourselves? Have you exhausted the contents of your great commission? Read it over again, Mark 16: 15, 16.

Do you study your Bibles as you ought? Are you led to bring in such strange fire by the Holy Spirit and prayer? Seriously, were you made a preacher by the Lord or by a minister factory?

If by the Lord, hear a solemn charge from your Master: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," 2 Tim 4: 1, 2.—*Episcopal Recorder.*

MY BROTHER'S FUNERAL.

Receiving a telegram informing me of the death of my only remaining brother, John M. Brenneman, of Allen County, Ohio, I left Goshen on the 4th of October to attend the funeral, thus leaving my appointments to be filled by other brethren. The occasion was a very impressive one and was largely attended by relatives and friends from far and near. As I, with two of my remaining sisters, stood side by side taking our last lingering look at the remains of our dear brother, the thought unbidden came to us, which one of us shall be the next to follow? Yet this is a matter of but little significance, if so be that we are ready for the event when the Master shall see fit to call us hence. Oh! how rapidly sweet memories of the past rush into our minds as we bid a long farewell to those with whom we have for so many years, even all our life-time, been so closely related! It is blessed however, under these circumstances, to be able to think of nothing, in the life and conduct of our loved ones, to mar our confidence and hope of again meeting and sharing with them the bliss and happiness of an endless life.

Brother John held the responsible position of minister of the Gospel in the Mennonite church for over fifty years. I can remember him quite well from the day of his marriage, at which time I was little more than three years old. He has been to me a near and dear friend and brother from my youth, and even at his death I believe I may claim to have lost in him a sympathizing friend and brother, notwithstanding the fact that in later years we were brought into different church relationships, by which the fellowship of former days was perceptibly marred; yet withal, the ties of Christian love and sympathy were preserved and remained unbroken, from the fact that we each acted from a principle of conscientious duty; and hence the foundation upon which the blessed hope of final reunion and kindly recognition of each other on the fair banks of eternal deliverance is firmly and unscrupulously based. This to me very solemn event afforded me the privilege of meeting with many of my kindred friends with whom I had not had the pleasure of meeting for a number of years, and might otherwise not have seen again in this world. May God grant that His providential interposition, thus brought upon us, may tend to His glory and be a means of lasting blessing and benefit to all of us who have thus keenly felt the stroke of God's hand as well as realized the soothing effect of His presence with us in the sustaining power and grace kindly vouchsafed to us. The fact that for quite a number of years our dear brother was sorely afflicted with a nervous affection, to the extent that even life

became measurably a burden and he often hopefully sighed for his final release, affords to us the pleasing thought that his departure was to him a welcome realization of what he had long anticipated—that he was "ready to be offered"—and awaited the crown of glory laid up for him in the fair regions just beyond.

Though dead, our dear brother, through his pious and godly life as well as through the productions of his pen, "yet speaketh." While in the enjoyment of health he was noted for his earnestness and zeal in his endeavors, through voice and pen, to promote the cause of Christ at home and abroad. So far as the engaging in levity and idle conversation is concerned he was surely as near to a total abstainer as may well be found—a real model in this respect. May I not be excused for thus eulogizing the life and character of my dear brother. I have been careful not to overdraw in the least his real character or to overestimate his true worth, the more especially since he expressed the wish that this should not be done. In view of the meekness and gentleness with which he bore his years of suffering and disability, there impresses itself on my mind as appropriate here the following lines:

"How blessed is our brother, bereft
Of all that can burden his mind;
How easy the soul that has left
This wearisome body behind."

How blessed the thought to my mind,
That now all his sufferings are o'er;
And soon our dear brother we'll find,
To welcome and greet us once more.
Goshen, Ind. D. BRENNEMAN.

CONSECRATED GAIN.

It was written of old, "I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth," Micah 4: 13. They greatly mistake, who suppose that "gain is godliness;" nevertheless, "godliness with contentment is great gain, having the promise of the life that now is, and of that which is to come." It is the privilege of the servant of God to transact business in this world, and under the protection and prospering hand of the Most High, to "get gain" that he may not only supply his own personal wants, but also give to him that hath need. But Christians are to do their business for God, and their gains are not their own, but should be consecrated to the Lord of the whole earth.

There are many who have consecrated their gains to the Lord in purpose, and sometimes in promise, but in fact they never do it. They gather wealth under the prospering hand of God, and they promise to use their money for the glory of God and the advancement of His truth; but when the money is in hand, instead of passing it over to carry on the

work of God, they keep it till somebody brings them some scheme for speculation, and they invest in it, and the good which they purposed to do to-day they postpone and forget, until the opportunity is past and the work is left undone. God's cause languishes while they speculate; God's work is hindered while they are making money; God's money is wasted and they prove themselves unfaithful stewards when they should be doing their work for Him, as those who shall give account.

It is required of stewards that they be faithful, and if the Lord wants a thousand dollars of His money used to-day in His work and for His cause, the promise of ten thousand dollars next year does not fill the bill. Many a man has refused to give to God's work money which the Lord required at his hands, has invested in promising schemes, which have been mere delusions of the devil, has entangled himself in snares, and finally has lost far more than that which he withheld from the Lord, and has gone down to the grave feeling that life was a disappointment, and a failure.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it," Prov. 3: 27. The Lord does not ask of you promises for the distant future, when you may be dead and buried, and scheming lawyers and riotous heirs are devouring your substance; He asks obedience to-day, and if you have His money which He wants used in His work and His cause, He does not ask you to invest it, and give Him the interest; He asks you, as His steward to hand over that with which He has entrusted you; and if you refuse to do this, you will soon find if the Lord cannot get hold of your money the devil will, and when God blows upon a man's wealth, it takes but a little while to scatter the accumulations of many years. A man who gives ten dollars to the work of the Lord, and puts ten thousand dollars into some worldly speculation, some day may find himself listening to the wheedling voice of some speculator or schemer, and may see his hard won thousands melt away into nothingness, leaving him only bitter disappointments and vain regrets that he had not obeyed God and performed his vows when he could have done it and when his help was greatly needed.—*The Christian.*

SUNDAY SCHOOL LESSONS.

LESSON VI.—NOVEMBER 10.

SAUL CHOSEN KING.—1 Sam. 10: 17-27.

Golden Text.—The Lord reigneth; let the earth rejoice.—Psalm 97: 1.

INTRODUCTION.

Time.—About B. C. 1075, twenty years after the battle of Ebenezer in our last lesson. The time is uncertain.

Place.—The gathering of the people was at Mizpeh, a hill near Ramah, in the tribe of Benjamin. Samuel's home was at Ramah. Saul first met Samuel near the tomb of Rachel a mile north of Bethlehem.

A NEW ERA.—We are now on the verge of a new era in government. When Samuel was about seventy years old the leaders of Israel came to him and asked that he would change the government to a kingdom, and aid them in finding a king.

REASONS FOR DESIRING A KING.—Samuel was growing old, and could not well lead their armies against the well-organized enemies around them. They began to trust in military skill, while Samuel trusted more in God than in armies. All the nations around them had their kings and courts. These seemed to make them strong and great. They wished to be like those around them. This is still one of the greatest weaknesses with men, and too often this desire prevails in direct opposition to God's word. It is quite probable that too many of them half consciously wanted a king because they were tired of having their prosperity depend on their good behavior and their trust in God.

THE EFFECT ON SAMUEL.—This proposal for a king was a great trial to Samuel, and sent him to God in earnest prayer to know what he should do. He knew that their request was a rejection of God as their king. God had given them victory and prosperity whenever they trusted Him, and now they rejected His high plans for them. The request was also ingratitude towards their aged leader who had spent a whole lifetime in unselfish devotion to their interests.

THE MAN CHOSEN.—Here we see again the hand of God. Saul was guided to Samuel, and Samuel to Saul by several seemingly trivial incidents. In this story we have an illustration of how God guides men and controls affairs without interfering in any way with the free will and choice of men.

SAUL.—Saul by birth was a Benjamite. He was tall and commanding in person. Size impresses the imagination of unsophisticated people. It is supposed that he was not less than seven feet high. But he was morally weak. God chose the weak things of the world; and we cannot doubt that the purpose of the choice was once more to throw back the people in trust upon their God.

DAILY READINGS.

M. Saul chosen king. 1 Sam. 10: 17-27
T. The people's desire. 1 Sam. 8: 1-9
W. Saul indicated. 1 Sam. 9: 15-22
F. Anointing of Saul. 1 Sam. 10: 1-9
F. Samuel's exhortation. 1 Sam. 12: 6-15
S. Laws for the king. Deut. 17: 14-20
S. Christian loyalty. 1 Peter 2: 11-17

LESSON VII.—NOVEMBER 17.

SAUL REJECTED.—1 Sam. 15: 10-23.

Golden Text.—To obey is better than sacrifice.—1 Sam. 15: 22.

INTRODUCTION.

Time.—Perhaps B. C. 1065. "At least ten years after the inauguration of Saul."—*Keil.*

Place.—Gilgal, near Jericho in the Jordan valley.

SAMUEL is still prophet and priest of Israel, though no longer judge. His official position, as well as his experience and age (now past eighty), makes him even yet the chief personage in the councils of the nation.

SAUL was now about fifty years old. He held his court at Gibeah, four miles north of Jerusalem. The general of his army was his cousin Abner. The names of his three sons and two daughters are given in 1 Sam. 14: 49.

GENERAL STATEMENT.—In the last lesson we saw the beginning of the new kingdom with Saul upon the throne. The next ten years or more were spent in organizing the army, arranging the government, and in various victorious campaigns in self defense against the surrounding nations. Saul showed himself to be a skillful general, and proved that he had in him the possibilities of a great king. But Saul has not fulfilled the early promise of his reign. He has grown whimsical, rebellious in spirit, and no longer submits to the guidance of the prophet. The hour has now come to avenge the wrongs of Amalek upon Israel and to execute the fierce wrath of the Lord. But instead of obeying the command of the Lord to destroy utterly their enemies, they spared the king as a token of triumph and the best of the spoil under the pretext of an offering. Saul has revealed his disloyalty to the God of Israel, and his purpose to act henceforth according to his own will. Samuel meets him with words of stern rebuke, and his mantle of self-righteousness falls. Saul has forfeited his privilege as the anointed of God, and hears the solemn sentence which sets him aside for one more worthy.

SAUL TESTED.—One of the first tests of Saul's integrity and trust in God took place about two years after he began his reign. When Jonathan, Saul's son, attacked and conquered the Philistine garrison at Geba, the whole Philistine nation was aroused and a great army of chariots and horsemen came up against Israel. Saul assembled the Israelites at Gibeah, but the men were so terrified that many deserted and fled across the Jordan or hid in caves and thickets. Samuel had agreed to come within seven days and offer sacrifices and make known the will of God. When the last day was nearly gone Saul yielded at the last moment and had burnt offerings offered to God, contrary to God's law and his agreement with Samuel. Then Samuel appeared on the scene. Saul had failed in the hour of trial. He did not trust God. Another test came eight or ten years later. The command came from the Lord to destroy utterly the fierce, untamable Amalekites with all their possessions. In this Saul also failed as this lesson plainly shows.

GENERAL LESSONS.—(1) Sin is exceedingly sinful. God's holy law is the standard of conduct and the test of character. Every departure from it is sin, and every sin is vile before God (Deut. 9: 7; 1 John 3: 4). (2) Sin is very deceitful, blinding the eyes, dulling the conscience, and perverting the reason, often making evil appear as good and good as evil (Gen. 6: 5; Isa. 1: 2-4; Matt. 15: 19; Rom. 3: 9-19). (3) The forfeitures of sin are fearful. It robs us of peace, of God's approval, of heaven. It destroys our power for doing good. It prevents God using us as He otherwise might. It subjects us to rejection by Christ in the judgment day (Gen. 3: 17; Rom. 6: 23; James 1: 15).

DAILY READINGS.

M. Saul rejected. 1 Sam. 15: 10-23
T. A previous sin. 1 Sam. 13: 5-14
W. Result of disobedience. 1 Sam. 15: 24-31
F. The sentence confirmed. 1 Sam. 28: 15-20
F. The Lord's requirement. Micah 6: 1-8
S. Judgment on disobedience. Prov. 1: 22-33
S. Obedience better than sacrifice. Isa. 1: 10-20

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					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

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CORRESPONDENCE.

LANCASTER, PA., OCT. 14TH, 1895.—The congregation at this place was recently favored with a pleasant visit by Bro. J. S. Lehman of Elkhart, Ind., who

spread for us many "good things" to feast upon.

The brother held a number of interesting meetings, and spoke impressively of the blessed truths in God's holy word. The meetings were largely attended and a marked interest was manifested. The brother earnestly pointed us to Christ and to faithfulness in His service. May his earnest entreaties and kind admonitions be the means of accomplishing much good while the Spirit of God is operating upon the hearts of the people. May God bless every effort put forth in His name in laboring for the blessed cause. S. M. H.

FROM ELKHART CO.—As our readers have already learned, the Sunday school conference, the church conference and the Evangelizing Board meeting all transpired during the week ending Oct. 12th. These meetings were well-attended and good interest was manifested by all present.

In addition to these meetings, evening services were held at the different meeting houses by the ministers present, and on Saturday afternoon one person was baptized at the Holdeman meeting house. On Sunday, Oct. 13th, communion services were held at the Olive, at Nappanee and also at Clinton meeting-houses.

On Monday communion services were held at the Holdeman meeting-house, and on Tuesday at Salem. On Sunday, Oct. 20th, communion services were held at Yellow Creek meeting house, which was also very largely attended.

All these services were well attended and a very general interest was manifested by the brotherhood, and many participated in the Communion.

We trust that these meetings may have awakened a warmer love to God and His church, and a stronger devotion to the cause of religion, and that their influences may not soon be forgotten.

DALE ENTERPRISE, VA., OCT. 18TH, 1895.—Since the departure of Bro. D. H. Bender from our midst (Sept. 26), our church has been reaping quite a harvest of souls. At the time of our conference at Spring Dale, in Bish. A. P. Heatwole's district, 8 young persons were baptized, and on the Sunday following, 4 or possibly more were received at Hildebrand's M. H., while on Saturday previous to our communion meeting held at the Pike M. H., last Sunday, 15 were baptized, and, if the Lord will, to-morrow afternoon 17 more are to be received in the Bank Cong. There are also additions in the Lower District, in fact, all along the route taken by Bro. Bender, from Fauquier Co., Va., to Pendleton Co., W. Va., there have been good results, and the seed sown is bringing forth good fruit.

Everything in our fall conference passed off harmoniously. The privilege was granted for the ordination of a deacon in the Upper District, and for two deacons and two ministers in the Middle District. Cor.

ZURICH, ONT., OCT. 7TH, 1895.—What joy when brethren and sisters meet together in unity, to communicate together showing forth what Christ has done for us lost sinners, but now redeemed. "Lost and redeemed." These words mean more than pen can describe. On the evening of Oct. 4th, the brethren Bish. E. Weber, and Deacon H. Bare and wife, from Waterloo Co., came into our midst. They held three services, during which time we observed together the Lord's Supper in remembrance of what He has done for us. There was also a sister with us from Michigan, with whom we had observed this feast before, and one sister from Waterloo, who never was with us on such an occasion and who is aged and feeble in body, being three score and ten, or fore score and more years old. It makes us sad to think that it may be the last time together on earth, yet fills us with joy to know that we are redeemed. H. W.

PROCEEDINGS

Of the Mennonite Sunday School Conference for the Conference District of Indiana and Michigan.

According to previous announcement conference convened on the morning of the 8th of October, at the Mennonite M. H., Elkhart, Ind. The commodious building was crowded before the time of opening.

At 9 A. M., Bro. J. S. Coffman called the meeting to order. Several hymns were sung, after which Bro. J. S. Lehman was elected temporary chairman.

Bro. J. M. Shenk of Elida, Ohio, conducted the devotional exercises and Bro. H. A. Mumaw delivered a short and appropriate address in which he cordially welcomed the delegates to our city and our homes.

The permanent organization was then effected as follows: Moderator, J. S. Coffman; Assistant, Jonathan Kurtz; Secretaries, A. B. Kolb, C. K. Hostetler and W. P. Coffman; Treasurer, G. L. Bender.

One speaker on the first topic being absent, the discussion on the subject, "What are the advantages of the S. S. Conference?" was led by Bro. Jonathan Kurtz of Ligonier, Ind. Bro. J. B. Smith afterward read a carefully prepared essay on this subject (see another column). God meets with those who desire to work

for Him and sincerely implore His presence, and where God is there it is an advantage to be, for His presence and leadership means success.

The possible dangers attending the holding of such a conference were likewise faithfully presented as a warning to all to seek only the glory of God.

In union there is strength, and in such a conference we can learn to labor in more perfect unison. Our interests, "our aims, our hopes, our comforts and our fears" become one, and with one heart and mind we can, as a peaceful family, though soon to separate again, still labor together for the one great end, the uplifting of humanity. If we take home with us the practical thoughts we receive here and then apply them to our work and implore God's directing power upon our efforts, the advantages arising from such a conference can be enumerated only in eternity.

The S. S. Conference has reached out over the length and breadth of this land. Our young people have been strengthened in their devotions and in their loyalty to God, and thereby the church has been strengthened. The old and young members, the ministers and laity working together bind the forces of the church more closely and compactly and make it a greater power for good. The walk and conversation of those who attend these conferences will serve to remove or strengthen the opinions of those who are not in sympathy with these gatherings of the church.

The morning session closed with singing, prayer by J. H. McGowen.

AFTERNOON SESSION

opened with singing; remarks and prayer by Pre. Peter Keim of Logan, Mich.

The first subject, "Character Building," was discussed by Bro. E. J. Berkey in a letter sent by him, he being absent. Bro. Elmer Johns followed with an able essay on the same subject.

In the general discussion which followed, the fact was brought out that "a man thinketh in his heart, so is he." His thoughts decide his character. Hence the mind of Christ and His life must be our model. The heart or centre-root of our character must be centered in God. The character must be carefully built and guarded, or like one poor stone which caused a church building to crumble and fall, so one evil choice or one evil habit may ruin us. In the matter of character building, the home and the Sunday school play an important part, so important is the home especially, that parents have a fearful responsibility resting upon them toward their children. Reputation does not supply the place of character, for our reputation depends upon the opinion of men regarding us; our character is what we are before the all seeing eye of God. Moody said he would rather please God

with his goodness than dazzle the world with his greatness.

The reason why there are so many evil characters is because we do not begin building early enough with our children and *with the parents of those children*. The character of a child is often more than half formed at three years. The work of character building requires great care, as one wrong type in the setting of a book will show the mistake made in every revolution of the printing press, so one mistake made in the formation of character will show its evil results again and again through life. The only way to cleanse a character that is stained and corrupted by sin is to come to the fountain of life and have it cleansed in the blood of Jesus.

The hymn, "Blessed be the fountain," was a very appropriate selection for the closing of this subject.

Both of the speakers on the subject, "Difficulties in the way," being absent, it was treated in a general way. The greatest difficulty is often found in ourselves. We should set good examples for our children to follow. The injudicious selection of teachers often places difficulties in the way of successful S. S. work, hence care and good judgment are necessary. Prejudice and selfishness are often causes of difficulty, and should be gotten rid of. Sometimes difficulties like hills look insurmountable only at a distance, the nearer we come to them the smaller the difficulty of surmounting them becomes in our estimation. Or, like the chained lions in Bunyan's Pilgrim's Progress, difficulties can be safely passed by, by keeping on the safe track of duty and trust in God. Disinterestedness among those from whom we have a right to hope and expect help is a great source of difficulty in many places. Some people bar the way for others who would gladly work. When people are crowded in the doorway it is hard to get into a building. The place for members of a church to be is *inside* of the pale of their church and *at work*, not in the doorway barring out willing workers. By trusting in God and moving forward the way will be opened for us as it was opened for the advancing hosts of the children of Israel. The indifferent churchmember is a difficulty in the way. Skeptics point their fingers at such as samples of Christianity. Indifference finds the roads too bad, the weather too warm, or too cold, too wet, or too dry, the way too far, the body too tired, the whole thing of not much account, a day missed now and then no loss to the school, an unprepared lesson easily excused, the S. S. not particularly responsible for the souls of the pupils, etc., etc.

The overcoming of difficulties with the help of God makes us so much the stronger as workers for God, hence difficulties are to some great blessings, but

this is no credit to those who cause the difficulties.

"Education, its use and abuse," was discussed by A. B. Kolb and J. S. Coffman. Many people think that to get an education is to get wisdom, but the idea is wrong. The good or evil of an education for an individual or of that individual to a community depends, not upon his education or his want of it, but upon the object of his life. If his object is noble and right, then by the grace of God his education becomes as a lever to his natural abilities to make them all the more useful and powerful for good. If his inclinations are evil his education likewise adds a lever to his evil tendencies and the individual, instead of being an ignorant, petty chicken thief or general lawless character of low degree, becomes the polished sinner who brings sorrow and dismay to the best homes, who swindles banks, defrauds his fellow men, and brings ruin and disaster upon a nation. God through His word tells us that with all our getting we shall get understanding, the wisdom to use rightly the knowledge we obtain, and the Apostle James says that if any man lack wisdom he shall ask it of God who giveth abundantly and upbraideth not. The Lord does not despise education, indeed He has in all ages done the greatest work through educated men, as for instance Moses, educated in all the arts and sciences of the Egyptians; Daniel, taught by Chaldean's wisest men; Joseph, next to the king of Egypt; Samuel, and later Paul, educated by the learned Gamaliel, and later still Peter Waldo, the rich and accomplished merchant of Lyons; Menno Simon, the educated Roman Catholic priest and with him Hans Denck, one of the most learned men of his time, Dietrich Phillips, and many others, but all of these men were not great in their education alone, but by the spirit that was in them, for they had presented themselves to God as a living sacrifice, consecrated to His service, and they became a power in the world, approved, accepted and used of God for His glory.

A talent sanctified to God's use God will never despise, and the more highly developed that talent becomes the greater use God can then make of it, but God does despise—and all sensible people do too—that worldly wise, puffed up mind that thinks the acquisition of a little education fits him for high and responsible positions where he can have power to sway and rule according to his own ideas, mold men to his opinions and please himself entirely. Such wisdom is foolishness in the sight of God and the presence of such an individual is an affliction to, and an affliction upon, a community, and it is such people who prejudice the minds of many against education, and thus set a barrier to real progress. The Bible is the best text book of all, for therein we

learn the most practical lessons, and we cannot learn to make proper use of ourselves without it, for education is not a cramming of the mind with rules and laws as given in the text books of our schools, but it is rather the process or result of *exercising* the mental faculties by instruction, discipline or training in such a way as to develop the natural powers, physically, mentally, morally and spiritually, to prepare them for the duties of life. Taking this as the definition, education means much more than what is usually acquired in the schools of to day, for the wrong idea that many people have of education lies as much with the ignorance of many a public school teacher regarding its true meaning and scope as it does with the parents who make their children believe that the acquisition of "book learning" alone will fit them for every duty in life. Educate the mind for God, educate the conscience, train all the moral faculties, as well as the mental, and then, being not conformed to this world but transformed by the renewing of the mind the truly educated man will be a shining light to the world, a city built on a hill, the salt of the earth to a much larger degree than he could possibly be in his undeveloped state.

The true use of education is to get just such development of mind and to acquire just such knowledge as will fit one for the greatest usefulness in the service of Christ. To learn that which fills the mind with vice, sensuality, or the love of pleasure is abuse of education. Many of our young people are to day aspiring to higher education, and not a few are becoming educated in the way that the world uses the term. The experiences of the church for the last twenty years furnish a sad commentary on the education of many of our young men and young women. Numbers have gone out from the homes of anxious parents, promising that they would become educated to become useful,—they have gone out—never to return again to the bosom of the church that nurtured them. It is not strange after such school influences that many of our people have feared and trembled when their dear young people simply mentioned the fact that they aspired to become educated. The education they at first desired would no doubt have been a blessing under proper direction; but it was the wrong education and the wrong use of what was learned that has robbed us of so many of our young people.

It is enough for our present consideration of this subject that we throw out an earnest caution to all—parents and children—that a jealous eye be placed on the school, the things taught, and the pupils who have attended where the young man or the young woman proposed to get an education. And yet the question of the

day is the relation of the Gospel to the public school. The principles of the Bible in the mind, and example and instructions of the teacher are the necessary thing. No education is what it should be if it fails to make "wise unto salvation." After singing the hymn

"Take my life and let it be
Consecrated, Lord, to Thee,"

the closing prayer was offered by Bro. Noah Metzler.

EVENING SESSION

opened with an inspiring service of song conducted by Bro. Jos. M. Brubacher.

A committee on resolutions, consisting of Chas. McClintic, J. D. Zook and Sylvanus Yoder, was appointed to act in connection with the secretaries to frame resolutions.

Bro. J. Kurtz conducted the devotional exercises, after which the topic for the evening, "The Sunday school an aggressive power," was taken up by J. W. Zerbe and C. K. Hostetler, followed by a general discussion.

If the Sunday school can be and should be made instrumental in the salvation of souls, and if children are more easily led to accept Christ than older people are, then why not put forth every effort for their salvation? The elevating influence of a S. S. upon some of the most depraved neighborhoods is shown even in the change of songs which they sing on the streets or in their childish play, as is the case with localities in cities where mission Sunday schools have been opened.

True Christian aggressiveness is much in demand. It is called forth by love to God and is known by its entire submission to God's will and an indefatigable earnestness, that quails or falters not at the greatest difficulties.

The object of the first Sunday school was to gather little street urchins into a school to teach them the better way of life, and in following out this object many thousands of Sunday schools all over the world have accomplished great things for God, in fact more so in some instances than the church, for many churches are so loaded down with ecclesiastical armor that like David in Saul's armor they cannot cope with the enemy as the Sunday school with nothing but the direct and simple Gospel truth of the way of salvation to teach, strike straight at the heart of the unsaved. As the soldier must learn to use his weapon, so the Sunday school teaches the child to use the simple word of God for a sword. Ministers in their sermons frequently preach in a way that hangs the feed too high for the lambs of the flock to reach, while the Sunday school teacher places the Gospel food within easy reach by his simple teaching.

Closing prayer was offered by Eli Stofer and the evening session was closed.

The attendance, notwithstanding the unpleasant weather, was about 700, and would easily have been twice the number had there been room in the house.

(Conclusion in next number)

REPORT

of the conference for the district of Ind. and Mich., held in the Olive Meeting House, Oct. 10 and 11, 1895.

The bishops met at the meetinghouse at 10 o'clock A. M. on Thursday, to arrange the questions and work for the conference.

At 1 o'clock P. M. the conference proper was opened by singing, and prayer was offered by Bro. P. Y. Lehman. Appropriate and pointed remarks were made by the bishops, showing the importance of conference work and the necessity of giving full attention to the object of our meeting. Every conference should be of an instructive nature especially so concerning the peculiar doctrines which we believe and practice. It is not the intention of any conference to lay new foundations; our foundation is laid, which is Jesus Christ. The object is to bring about a unity in the faith, and to counsel how best to carry on the work of the Lord. Christ has given some to be apostles, some prophets, some teachers, some evangelists and pastors, but all must work together in order that the saints may be perfected and the church, the body of Christ, be edified; and Christ's mission, the saving of souls, be fulfilled.

The office of bishop is one of great importance; not an office of lordship over the congregations, but laborers together with them in the vineyard of the Lord.

Bro J. M. Shenk was elected moderator and the brethren J. S. Shoemaker and S. F. Coffman were chosen secretaries.

A few resolutions were passed and the afternoon session adjourned at 4 o'clock with prayer by J. S. Lehman.

On Friday morning at 9 o'clock conference was opened by Bro. John Burkholder, who read Phil. 2:1-16, following with brief remarks and prayer.

The moderator's address was based upon Matt. 7:24, 1 Cor. 3:10, 11 and Eze. 33. Many thoughts were presented, of which the following are a few.

We must be desirous of God's blessing in order that we may be edified. Each opportunity should be the greatest to prepare ourselves to win souls for Christ. As members of the body of Christ we must be lively stones built upon the Rock, Jesus Christ. We must use indestructible material in building for Christ. The responsibility of the minister is to be an example to the believers, incorrupt in doctrine. He should be taught by the

Spirit of God to speak His will, instructing our people in the true principles of the word; and raise them to a high standard of Christian life. Good preaching is not always good teaching, which is now especially needed in our church. Would to God that we were all able, both ministers and laity, to give a reason for the hope that is within us.

As watchmen, be careful and prayerful to be in possession of the truths of the word; being in possession of the divine nature and holiness, before we can teach holiness and purity of heart. Briefly presenting to this conference the true doctrine and principles of the Christian religion, note that the blessing, attendant upon obedience, depends upon the spirit of obedience. Many obey only in order to get to Heaven; doing no more than is necessary to gain that blessing. Such do not gain the blessing. God has not a child that does not love Him and seeks His pleasure in all things. Being born again, adopted into God's family, created unto good works, His work will be a pleasure and delight. We can keep the ordinances without a change of heart, but we can not love God, our neighbor as ourselves and our enemies nor forgive one another without a change of heart. The man who does not love his enemies, will also hate his brother when it comes to the test. This principle of love is one of the strongest proofs of the Messianic reign. By doing these things we become Christ like. Christ teaches a higher form of holiness than could be attained to under the law. Though the Jew cherished murder and hatred in his heart the law could not lay hold on him. Having the law written in his heart and the love of God dwelling in him, the Christian will love his enemies and his brother also when he trespasses against him. The non-resistant doctrine is overcoming evil with good as well as not resisting evil. War is out of the question. Those who cherish hatred and malice need a deeper work of grace. This doctrine is a principle, not only a profession.

It is the very nature of the Christian to be truthful, born of God to tell the truth. Upon this principle is based the doctrine of non-swearing of oaths. Not telling the whole truth sometimes tells the greatest untruth.

We must believe that God loves His children and will ask them to do only those things which are best for them. The word teaches that the child of God should not unite in holy matrimony with the unbelieving. If the affections of a child of God begin to go out to an unbelieving soul, something is wrong. The unsaved should be loved by the believer, but not with the love which unites soul to soul in matrimony. Disobedience brings sorrow. It is necessary for us to be directed by the Spirit of God, to be fully consecrated to Him.

The Christian religion begins at the foundation and shines out through our lives, making us Christ like, non-resistant, non-conforming, truthful, having no fellowship in man-made organizations or ways; believing our work and lives should be spent in and for the kingdom established by our Savior.

Are we a plain people in appearance and life because it is a church rule? It is a principle which we must possess. All who have the love of God shed abroad in their hearts richly, live out this principle, spending time and means for the sake of winning souls. Let men see that love is the motive which prompts us to be separate from the world.

The ministers and deacons present gave expression to their sentiments concerning the doctrine, teaching and practice of the church. All felt willing to live and teach its principles, believing that they are not traditions of men but the teachings of the word of God. The decisions of conference are not made for the church because we like to have it so, but to agree with the word in our practices. Our standard is high and we must look up and lift up to that standard, even to the pure and holy life of Christ. The laity should be led to understand the necessity of reaching the exalted life in Christ which the minister teaches. There are some who will not endure sound doctrine, but we must even hazard our lives in teaching truth; though our lives may not be perfect let us have a perfect will. There is power in secret prayer, both for living and teaching these precious truths. The old and unadulterated word of truth will stand forever while the traditions and practices of our fathers will pass away. Formality robs Christianity of its true spirit. Our greatest good is accomplished by being living witnesses of the deep soul life which Christ teaches and gives us, thus withstanding all gainsayers. Let us do nothing that will corrupt the purity of the church; we are responsible before God as well as before men, and the truths and principles are vital, not found in superficial knowledge of the word but in the true knowledge of the spirit of God in the soul. Men and congregations have no right to live unless they make the world around them better by their being in it. We must blame ourselves for the dead condition of some congregations. We must be filled with the spirit in order to make church work a primary matter and lift people and congregations into a high spiritual life. The principles of our faith are readily accepted when taught intelligently. We become the light of the world. We are read more than the bible by unbelievers; let us therefore lay a good foundation against the time to come and lay hold on eternal life.

The congregation expressed harmony with the sentiments and purposes of the ministers and deacons by a rising vote.

The forenoon session closed with prayer by J. F. Funk at 12 o'clock.

At one o'clock conference was opened with remarks by J. M. Shenk and prayer by J. S. Coffman.

The regular work of the conference was then continued.

The following are the questions and resolutions acted upon by this conference.

1. When a report is circulated about a brother or sister that would if true bring them under censure of the church, and it becomes necessary to send the deacon to investigate the matter, what is the scriptural course to pursue? Should the accused be visited or should the deacon make inquiry only of others and pass the accused by?

Ans. The accused should under all circumstances be seen first. If he acknowledges it, further investigation is unnecessary. If he should deny it, and there are strong reasons to doubt his word, then further testimony must be sought for.

To this we would add, that this conference advises and admonishes every brother and sister to be very careful not to circulate any reports whatever, whether true or false, that are in any way detrimental or injurious to the reputation of any brother or sister. True charity will, under all circumstances, direct them to go and speak to them.

2. Is it ever right to condemn or expel a member before the accused is brought before the accuser and giving him a chance to answer for himself?

Ans. An accused member should never be condemned until he fully understands what action is being taken; and an offending member should never be expelled, no matter how plain the evidence against him, until he has been allowed and urged to answer for himself concerning his accusation.

3. Is it scriptural for the deacons, in a case as presented in question No. 1, to tell individual members and even persons who are outsiders what they have found out concerning the accused one before the day of hearing before the church?

Ans. The deacons have no right to tell it to any one, unless it should be to the bishop or minister who is interested in settling it.

4. Is it proper for ministers or brethren and sisters to speak of difficulties, evil reports or mistakes, after such have been settled?

Ans. It is decidedly wrong, and persons persisting in it will fall under church censure.

5. Should not our ministers acquaint themselves better with the fundamental principles of the Christian religion in order that they may be better qualified to go forth as teachers and not merely as preachers?

Ans. Our ministers should be encouraged to study the Bible more zealously and prayerfully in order that they may have a better understanding of the word and bring the truth more clearly before their congregations.

6. Does the Bible teach that the attainment of holiness is gradual, or is it a blessing that we attain to at once.

Ans. The word teaches us sanctification through the atonement of the blood of Christ, and that we grow in sanctification unto the perfection which is in Christ.

7. What can be done in a church district where there is no minister to lead the flock and as it seems no material from which to ordain one; yet the members want a minister in the district?

Ans. The former resolution concerning this question was adopted.

8. Resolved, That we endorse and commend the resolution adopted at the special conference held in Chicago the 26th day of May, 1895, concerning the management of organized mission work of the Mennonite church.

Conference closed at 4 o'clock P. M. with prayer by J. Kurtz, and singing Doxology.

BISHOPS PRESENT.

John F. Funk, Elkhart, Ind.
Peter Y. Lehman, Goshen, Ind.
Jonathan Kurtz, Ligonier, "
John Burkholder, East Lewiston, O.
John M. Shenk, Elida, O.

MINISTERS PRESENT.

Amos Mumaw, Wakarusa, Ind.
Henry Weldy, "
Jonas Loucks, Wakarusa, Ind.
John Hygema, Wakarusa, Ind.
John S. Coffman, Elkhart, Ind.
J. S. Lehman, Elkhart, Ind.
Samuel Yoder, Elkhart, Ind.
S. F. Coffman, Elkhart, Ind.
David Burkholder, Nappanee, Ind.
Jacob Bleily, Nappanee, Ind.
Jacob Christophel, South West, Ind.
Noah Metzler, South West, Ind.
Yost C. Miller, Shippshewana, Ind.
Jacob Weaver, Shippshewana, Ind.
Amos S. Cripe, Emma, Ind.
John Garber, Goshen, Ind.
Eli Stofer, Hudson, Ind.
James Coyle, Hudson, Ind.
C. B. Brenneman, Elida, O.
Christian Hauter, Cullom, Ill.
Peter Unsicker, Cullom, Ill.
J. S. Shoemaker, Dakota, Ill.
Peter Keim, Logan, Mich.

DEACONS PRESENT.

Jonas Brubaker, Elkhart, Ind.
Jacob Long, Elkhart, Ind.
D. H. Coffman, Elkhart, Ind.
Abram Culp, Wakarusa, Ind.
John Bear, Nappanee, Ind.
Jacob Wisler, Nappanee, Ind.
John Hoover, Goshen, Ind.
John Nusbaum, Goshen, Ind.
James Mishler, Shippshewana, Ind.

Next conference will be held at the Holdeman church, beginning the third Thursday in October 1896.

J. S. SHOEMAKER } Secretaries.
S. F. COFFMAN }

REPORT

of the annual meeting of the Mennonite Evangelizing Board of America held at the Olive M. H., Elkhart Co. Ind., on Oct. 12, 1895.

The Chairman, Herman Yoder, called the meeting to order. Hymn No. 7. Hymns and Tunes were sung, after which Bish. Jonathan Kurtz read 1 Tim. 4. and followed with prayer.

Hymn No. 442. Minutes of last annual meeting were read and approved. The treasurer's report was read as follows:

RECEIPTS

Balance on hand Oct. 1, 1894.	\$160 53
Freewill offerings received up to October 1, 1895.	662 76
Total	\$823 29

DISBURSEMENTS, TRAVELING EXPENSES, ETC.

Oct. 15 Jos. R. Loucks for traveling exp. of different ministers in South West-ra Pa.	25 22
" 15 J. S. Coffman to Whiteside Co., Ill.	6 50
" 23 Noah Metzler to different parts in Michigan.	20 00
Nov. 20 J. C. Driver for traveling exp. in Mo. by home ministers.	12 00
" 20 R. J. Heatwole traveling exp. in Mo. by J. M. R. Weaver.	12 00
" 22 L. E. Yoder traveling exp. in Mo. by home ministers.	25 00
Dec. 5 Postage.	16
" 5 J. C. Driver traveling exp. in Mo. by different ministers.	13 00
" 7 R. J. Heatwole traveling exp. in Kan. by home ministers.	30 00
" 30 J. S. Coffman trip to Canada.	16 30
Jan. 16 J. S. Coffman part of trip through the South.	50 00
" 16 J. S. Lehman for traveling exp. in Indiana.	1 00
Feb. 5 J. S. Coffman on trip South.	15 00
" 5 Daniel Shenk for traveling exp. in Ohio by home ministers.	25 00
" 15 J. C. Driver traveling exp. in Mo. by home ministers.	15 00
" 5 John Blosser trip through Ill.	25 00
" 11 J. S. Coffman on trip South.	60 00
Apr. 1 D. J. Johns & Nah Stanifer traveling exp. in Ohio.	30 00
" 7 L. E. Yoder traveling exp. in Mo. by home ministers.	25 00
" 7 Daniel Shenk traveling exp. in Ohio by home ministers.	50 00
May 6 D. J. Johns & J. S. Coffman in Kansas & Missouri.	60 00
" 27 Samuel Yoder to North. Mich.	10 00
June 19 J. M. R. Weaver on trip East.	45 00
" 20 Samuel Yoder balance on trip to Northern Michigan	1 55
" 28 R. J. Heatwole postage for 1894 & 1895 in part.	7 50
" 28 R. J. Heatwole traveling exp. in Kansas by home ministers.	25 00
July 9 Daniel Shenk traveling exp. in Ohio by home ministers.	25 00

Aug. 8 Daniel Shenk traveling exp. in Ohio by home ministers.	40 00
" 29 J. C. Driver traveling exp. in Mo. by home ministers.	50 00
" 30 J. S. Coffman traveling exp. in Ohio.	10 00
Sept. 14 S. F. Coffman traveling exp. in Southern Indiana.	10 00
" 30 Incidental expenses.	3 50
Total amount paid out up to October 1st 1895.	763 73
Balance on hand October 1st 1895.	59 56
Total.	\$823 29

RESOURCES.

Nine Shares Mennonite Publishing Company Stock.	225 00
One note of	150 00

The Treasurer's Report was approved.

Letters from absent members were read and those present gave verbal reports, all of which were listened to with deep interest. A number of ministers who have recently been engaged in evangelistic work gave very interesting and touching accounts of the condition of things in some of the places visited, and urged very strongly upon the Board to send out more men to preach and teach the gospel. The fact that many places suffer spiritual famine on account of the lack of ministers shows the crying need of our church of ordaining more faithful men to the ministry who are qualified to teach and who will go forth wherever the Lord has need of them. The Board earnestly hopes that our conferences will not ignore or pass by this matter that is of such vital interest to the church. The election of the officers of the Board resulted as follows: Pres. Herman Yoder, Elkhart, Ind.; Vice Pres., Noah Hoover, South West, Ind.; Sec., G. L. Bender, Elkhart, Ind.; Treas., C. K. Hosteller, Elkhart, Ind. The district officers elected were:

Pennsylvania, Jos. R. Loucks, Scottsdale.
Virginia, P. S. Hartman, Dale Enterprise.
Ohio, C. Z. Yoder, Weilersville, and Daniel Shenk, Elida.
Canada, S. S. Herner, Mannheim, Ontario.
Michigan, Jacob Hahn, Jr., Dutton.
Indiana, Noah Hoover, South West, Silas Yoder, Goshen, and A. B. Kolb, Elkhart.
Illinois, C. C. Albrecht, Tiskilwa, and Abram Burkhardt, Sterling.
Iowa, S. S. Wyse, Noble.
Nebraska, Joseph Hauter, Milford, and Daniel Burkhardt, Ayr.
Missouri, Levi E. Yoder, East Lynne, and J. C. Driver, Rico.
Kansas, R. J. Heatwole, Trousdale.
Oregon, A. S. Landis, Union.

In order to define more clearly the privileges of the Board regarding the use of money in certain ways it was

Resolved, That a bishop who is called to a distance to officiate in a congregation that is not able to pay his expenses

may receive aid from the Evangelizing Board by making his application before making his visit. The granting of funds however shall be left to the discretion of the Board. After a hymn and prayer the meeting adjourned.

For the Herald of Truth. THE OUTLOOK IN W. VA.

On Thursday (Sept. 19) at 6 A. M. Bro. Christian Good of Dale Enterprise, Va., and myself started from near Broadway, Va. for the mountainous country of W. Va. The heat was very oppressive (96° to 102°F.) and the journey tedious and tiresome, although the wild and romantic scenery across the mountains added novelty and interest along the way. We passed through Brock's Gap and across the Shenandoah mountain driving and walking together a distance of 35 miles the first day. We stopped with Bro. Eye whom we found enjoying his third honeymoon, having just entered the bonds of matrimony for the third time a few days before our arrival. May they be blessed with conjugal and spiritual happiness the remainder of their days. We held a meeting in the evening in the vicinity of the little village of Franklin, (the only town in Pendleton Co.) in a little log school house formerly known as Hard Scabble but now more tastefully called Pleasant Grove. The congregation was very small but the people seemed eager to hear the word.

The second evening found us at Mouth of Seneca, W. Va. where our people from the Valley a few years ago built a comfortable meeting house (Miller). Here we held a meeting the same evening. On Saturday morning we had public worship at the Carr school house. After this meeting we separated, Bro. Good going on horseback across into Randolph Co. to fill several appointments and Bro. Miller took me on to Grant Co. to fill an appointment at the Ours school house. On Sunday I returned to Pendleton Co. and filled an appointment at the Seneca (Union) church and two at the Miller church where Bro. Good again joined me on Monday evening and the meetings were continued during the week. I remained until Wednesday evening at which time two became willing to cast their lot with us and serve their Master. Bro. Good remained until the following Sunday preaching the word, and we have since learned that one more desired to follow the Savior and serve Him according to our faith and practice. Bro. Good receiving the three on Sunday. May God bless His work.

There is evidently an opening in that country for our faith, as the people are of such a disposition, as is also their manner of living, that a "plain" doctrine the simple teachings of our Savior are espec-

ially adapted to them. The work is almost exclusively of a missionary character here, as there are but few if any resident ministers, the work being done by traveling preachers and all churches are open to those who choose to preach in them.

The people are kind and very hospitable. While in this comparatively wild country many rough and lawless characters are found, still there are a great many who would accept Christ if proper efforts were made to reach them. Our people from the Valley have been preaching through this country for many years and their work has been rewarded for there are members scattered all along the route, 60 to 80 miles.

We believe by using more concentrated efforts at different places that the church could be rapidly increased.

I arrived at my home on Sept. 28 and although considerably worn physically and mentally yet feeling edified and blest.

I am thankful to God and the dear brethren for favors all along the way. May God bless all to His glory.

D. H. BENDER.

Tub. Pa.

INSTRUCTIONS FROM WESLEY.

"I exhort all those who desire me to watch over their souls to wear no gold, no pearls, or precious stones; use no curling of hair, or costly apparel, how grave soever. I advise those who are able to receive this saying, buy no velvet, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening or showy; nothing made in the very height of fashion, nothing apt to attract the eye of the bystanders. I do not advise women to wear rings, earrings, necklaces of whatsoever kind or color, or ruffs, which, little by little, may shoot easily from one to twelve inches deep."

Married.

STRICKLER - MITZEL.—On the 10th of Oct. 1895, at the home of the bride's aunt, Mrs. Willis, by Theo. B. Porry, Edward E. Strickler to Annie Mitzel, both of Hellam, York Co. Pa. May God bless them all through life.

FRYSINGER - FAHS.—On the 26th of Sept. 1895, by Ephraim N. Nissley, Charles F. Fry singer of East Donegal to Martha B. Fahs of Mount Joy Twp., both of Lancaster Co., Pa.

NISSLEY - SNAVELY.—On the 26th of Sept. 1895, by Bish. Jacob N. Brubacher, Israel G. Nissley to Susan B. Snavely, both of Rapho Twp., Lancaster Co., Pa.

HUBER—MOWRER.—On the 3d of October 1895, by Abraham H. Brubaker, Bro. F. Huber of Strasburg Twp., to Katie Mowrer of Eden Twp., Lancaster Co., Pa.

STOLTZFUS—SCHROCK.—On the 8th of Oct. 1895, near Lund, Decatur Co., Kansas, by John C. Birky, Ammon E. Stoltzfus and Lizzie Schrock, both of Selden, Kans.

DIED.

GARRICK.—On the 8th of October 1895, near Merrimac, Henry Co., Iowa, of typhoid fever, Perry Garrick, aged 23 years, 4 months and 22 days. Buried on the 9th in the Wayland cemetery. Funeral services by S. Gerig and Pre. Schlenker.

BONTRAGER.—Emma (Dietz) Bontrager was born Dec. 31st 1854, died near Pleasantville, Fairfield Co., Ohio, Oct. 4th 1895, aged 40 years, 9 months and 4 days. She was married to Joseph D. Bontrager, Jan. 29th 1878. She was the mother of 9 children; two have preceded her to the spirit world. She was sick four weeks, but bore her sickness with Christian fortitude. She was never heard to complain or murmur. A few days before she died she said she saw her little children in the glory world. She often repeated, "Soon I shall be at rest with Jesus." She leaves husband and seven children, one brother and one sister, beside a large circle of friends to mourn the loss of one who was loved and respected by all who knew her, but we mourn not as those who have no hope, but look forward with bright hope of meeting our loved ones in the morning of the resurrection when we can dwell together forever more.

BRENNEMAN.—On October 2nd 1895, near Elida, Allen Co., Ohio, of diphtheria, Zoa Leota, daughter of John and Anna Brenne-man. Buried the same day at the Salem M. H. Services at the house by D. S. Brunk. (The funeral sermon will be preached later. Zoa awhile before her death said she wanted to go to heaven and see how it looks there. It pleased the Lord to send the death angel and take her home to rest.

"I take these little lambs, said He,
And lay them in my breast,
Protection they shall find in me,
In me be ever blessed."

EBY.—On Sept. 21st 1895, near Berlin, Waterloo Co., Ont., Hannah, wife of David Eby, aged 46 years and 23 days. A sorrowing husband and four young children, one son and three daughters, mourn the loss of a devoted wife and mother. She was for many years a consistent member of the Mennonite church. Buried Sept. 23rd in the C. Eby cemetery, on which occasion S. Bowman and Moses Erb preached appropriate funeral sermons.

LANTZ.—On the 1st of October 1895, near Carlock, McLean Co., Ill., Bro. Simeon Lantz, aged 66 years and 15 days. Deceased was engaged in hauling hay, when he fell from the load and sustained injuries which he survived but 24 hours. His wife and eldest son who were on a visit in Cass Co., Mo., were telegraphed for, but did not arrive until after his death. It was a heavy blow for the family, yet they mourn not as those who have no hope. He was loved and respected as a Christian citizen. Buried at North Danvers M. H. Funeral services to a large concourse of people by Joseph Stuckey and Valentine Strubbar.

BECHTEL.—On the 4th of Oct. 1895, in Waterloo Twp., Waterloo Co., Ont., of a lingering disease of the kidneys, Bro. Joseph Bechtel, aged 71 years, 3 months and 26 days. Buried at Wanner's M. H. on the 8th. Funeral services by Noah Stauffer in English, and Jacob B. Gingrich in German from 1 Sam. 3: 18 and Psalm 39: 5. He leaves a bereaved widow, five sons, and six daughters all living, also 43 grandchildren to mourn their loss, which we hope is his eternal gain.

JACOB B. GINGRICH.

SMOKER.—Oct. 1st 1895, of cholera infantum, Beanie R. son of John K. and Lizzie N. Smoker, aged 1 year, 9 months and 24 days.

"Dearest Bennie thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He will all our sorrows heal.
All is o'er, his hands are folded
O'er a calm and peaceful breast,
All is o'er, his sufferings ended,
Now dear Bennie is at rest."

STINE.—Mrs. Martha Stine, wife of Samuel Stine of Upper West Pennsboro Twp., died on Tuesday morning Oct. 1, 1895, of heart disease. Although it was known for several years that she was ailing at the heart, she apparently was in fairly good health for some time before her death and her death came very unexpectedly. She arose that morning, as usual, and performed her customary labor when suddenly, while standing near the stove in the presence of her husband, she fell over and expired in a few moments and without a struggle. Her funeral was held on Thursday, and her remains were laid to rest in the graveyard of Diller's church near her home. Pre. Samuel Hess officiated at the services. The deceased's maiden name was Burkholder. She was born on Sept. 4th 1840 and consequently was aged 55 years and 27 days. She leaves to mourn her loss her husband and 5 children, also 2 stepchildren of her husband by a former marriage. She was a member of the Mennonite church for many years and an active worker in its Sabbath school. She was a faithful and loving wife and affectionate mother, and sometime prior to her death when the final moments appeared yet afar off she copied the following lines:

"Dear husband, don't think of me as in the tomb,
For I shall not fear its dark shadows and gloom,
You'll know where to find me, dear husband,
In heaven.
You'll follow me home to the land of the blessed.

Farewell children, God has called me,

Weep not for me when I'm gone;

But prepare to meet me yonder

When the Christian course is run.

Farewell children, I am going

Home to dwell with Christ above,

Where no pains or sickness enters

And where all is joy and love."

HERSHEY.—On the 10th of October 1895, near Bureville, Lancaster Co., Pa., of cholera infantum, Altha Gracie, youngest daughter of Bro. Benjamin S. and Sister Susie L. Hershey, aged 3 months and 3 days. Funeral services by Bishop Isaac Eby at Hershey's church after which the remains of the dear little one were laid in their last resting place. Buried at the same burying ground. She leaves parents and one little sister and many relatives and friends to mourn her early departure.

The little crib is empty now,
The clothes are now laid by,
I am not dead, but sleeping;
Awaiting a crown on high.

So farewell dear, dear mamma,
You nursed and watched me well;
But Jesus took your darling,
So mamma, dear, farewell.

And farewell dear, dear papa,
You to your bosom pressed
Your child, your little Altha,
Who now has gone to rest.

N. A. H.

ITEMS.

—THE Spanish cabinet has signed a loan of \$15,000,000 with the Banque de Paris wholly for Cuban expenses.

—THE cholera scourge in Honolulu has been substantially checked. The causes which led to the pestilence have been removed, so it is believed the disease will not spread further.

—THE French forces have captured Antananarivo, the capital of Madagascar. The Queen with her husband, Raimilavony, prime minister, has taken refuge in Amboisira, in the district of Betisiloas.

—BUFFALO is now the second greatest grain port in the world, and the largest flour port, and in coal and lumber one of the greatest. The capacity of the Buffalo grain elevators is 15,430,000 bushels of wheat.

—TROUBLE is brewing between Great Britain and Venezuela, S. A. over the boundary line between the latter country and British Guiana. Great Britain has given Venezuela her ultimatum, and a collision between the two powers is imminent.

—It is said that the Vatican has privately issued a circular letter to the bishops of the Roman Catholic church throughout the world, requesting them to organize a large number of pilgrimages to Rome as a counter demonstration to the recent fetes celebrating the unity of Italy.

—A TROLLEY car on the Carnegie branch of the West End Electric Road, of Pittsburgh, "ran away" with 16 passengers while going down a steep grade outside of the city, and dashed at terrific speed to the bottom of the incline, where it was demolished. Five people were killed and ten badly injured.

—FOURTEEN packages of lottery tickets were seized at Detroit the other day, and in each consignment was an envelope addressed to the lottery agent marked "prize ticket," and inside was the information: "Please sell this ticket to a business man who will not object to have us use his name as the winner of a prize."

—THE cotton mills of the Warren Manufacturing Company, of Warren, R. I., with considerable surrounding property, were burned Oct. 3, causing a loss of about \$1,000,000. The mills were insured for \$850,000. The fire was started by an explosion from some unknown cause in the engine room. Fifteen hundred persons are thrown out of employment.

—REPORTS state that during the recent riots in Constantinople at least seven hundred Armenians were lost. This includes those killed, wounded and missing. The leading governments of Europe are giving the alarming state of affairs in Turkey close attention, with a view of protecting the lives and property of the Christians as well as the Armenians.

—JULIAN D. Hyne, Editor of the *Hawaiian*, who is now in Chicago, predicts that within eight months the Hawaiian Republic will be overthrown, and that Princess Kaiulani, a niece of the ex Queen, will be made Queen. "Everybody is sick of the Republic, and the present rulers acknowledge that they are \$995,000 more in debt than when they began."

—THERE are 9243 Sunday schools in the State of Indiana with a total membership of 1,304,306, which is 25 per cent. of the population. A comparison of the report of last year the following increase is shown: In number of schools, 193; teachers and officers, 3174; scholars, 37,877; total additional membership, 41,051. The receipts from all sources amounted to \$4,695.25, while the expenses and obligations aggregated \$1,684.95.

—A FRIGHTFUL accident attended the laying of the corner stone of the new St. Mary's Catholic Church at Lorain, Ohio, Oct. 6. Fully 5,000 people were gathered on the foundation for the new structure, and the priests were about to begin services, when a platform on which were about 1,000 people gave way, precipitating 300 of them into the excavation. A panic ensued, resulting in increasing fatalities. A dozen people were killed or fatally injured. The corner held the contractor responsible for the disaster.

—It is said that during the late riot in China one of the large mission stations was left undisturbed. It is the one at Chung King. Here are several missions, including one conducted by the Friends. When it was rumored that the station was to be attacked the missionaries were urged to prepare for the rioters. The Friends, however, said that they did not desire the protection of arms, preferring to trust the Lord, and not sacrifice their non-resistant principles. The time passed and the mission was undisturbed. This is indeed significant.

—THE latest census of India reveals a rapid increase in the number of native Christians. This remarkable increase is accounted for by many on the ground of the care of Christians for one another, so that the loss from epidemics and famines is greatly diminished. A correspondent of the *London Times*, writing upon this subject, says: "Christianity in India is not merely a religion or a belief; it is a communal tie which binds together its followers into strongly knit associations, each with common interests, a system of mutual aid, and an organized machinery of protection against the mischances of life. These communities are now practically administered in an ever increasing strength by men of their own race."

REPORT OF HOME MISSION FOR MONTH OF SEPTEMBER.

RECEIPTS.

Anna Tschantz.....	\$.25
Mrs. David Garber.....	1.30
A Sister, Hesson, O.....	1.00
A Sister, Orrville, O.....	.50
Salina and Mary Zook.....	7.00
Canada Congregation, Per J. S. C.....	4.50
Neighborhood Bible Class.....	2.80

EXPENSES.

Rent.....	\$4.00
Coal.....	4.75

AMOUNT IN TREASURY.

Cash.....	\$ 6.49
Chk. on St. Louis Bank.....	4.25
Chk. on Chicago Bank.....	\$8.50

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"How beautiful are the feet of them that Preach the Gospel of Peace."

Semi-Monthly.

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

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EDITORIAL NOTES.

ALIE is always more expensive than the truth.

THE true noblemen of this age are the followers of the Prince of Peace.

O GIVE thanks unto the Lord, for He is good: for His mercy endureth forever.

TWO persons were baptized in the Weaver Cong., Strasburg, Ont., the 3d inst.

THREE persons were baptized and received into the Elkhart Cong. on the 2d of November.

ENGLAND says that for every pound Sterling she has spent for missions she has received ten pounds in return.

BRO. J. F. FUNK who visited the churches in Minnesota and attended the conference there, returned on the 2d inst.

THE thanksgiving of the heart is always manifested in a practical way. The Christian religion is not one of profession only, but of action.

THE brethren Amos Mumaw and J. Loucks of this vicinity left Elkhart the 7th of this month on a visit to our congregations in Canada.

BRO. J. S. HARTZLER, late of Topeka, Ind., has moved with his family to Elkhart, which will be his address in the future. We welcome him to our midst.

BRO. J. F. FUNK left on the morning of the 8th for Kent Co., Michigan, to visit the congregations at Caledonia and Bowne and to hold communion services with them.

IF Christ Himself did not preach and teach His word, but the word of the Father, how can man undertake to preach and teach that which manifestly is not of God but of the opinions and customs of men?

TO OUR CORRESPONDENTS.—Please write all names and dates *very plainly*. Use ink. If necessary, *rewrite* and be sure to have all names and dates correct. Carelessness in these particulars causes an editor more trouble than most people think.

BRO D. H. BENDER of Tub, Pa., arrived at Elkhart on the last of October, and on the 2d of November he left for Topeka, where he will hold meetings. From there he will go to Clinton and other places in Elkhart Co. May his labors be abundantly blessed.

WITH this issue we present to our readers our premium list and subscription blanks. We trust the excellent offers we make will induce many to subscribe for the HERALD. With a little united effort the subscription list can easily be increased by 1000 names, but we must

leave the matter of getting them largely into the hands of our readers, hence we make you the liberal offers, hoping you will respond with at least a fair effort at increasing the usefulness of the HERALD. Will you help?

NOW is the time to secure new subscribers. There are many who appreciate the HERALD but who have never said one word to their neighbors about the HERALD nor ever asked them to subscribe for it. Just a little effort in this direction will be a great help, and would bring in many new subscribers.

CHANGE OF ADDRESS—Our brother Pre. Joseph Gascho writes us that he expects to move from Milford, Neb. to Peach Orchard, Arkansas, which place will be his future address. He requests to be remembered at a throne of grace, that his labors in his new field may be blessed to the upbuilding of the church.

OUR aged brother, D. D. Miller of Haven, Kansas, who was reported some time ago as being past all hopes of recovery, now writes us that by the grace of God he has been so far restored that he can go about visiting with his son from Oregon. We are glad to hear this welcome news, and hope he may yet be spared many years to labor for the Master.

WE beg the indulgence of our people who may be anxiously looking for certain conference reports to appear. We would gladly publish them all, but can not for want of room and want of time to arrange and translate them. We hope to be able however to publish all in the next issue that are on hand now. The question of enlarging the HERALD has been for some time under serious consideration, and in view of the fact that its usefulness would be much enhanced

thereby, it may be that ere long the paper will be changed to a four column sheet. Beside the conference reports we have some other valuable matter awaiting publication, but which for want of room has been crowded back from one issue to another. We offer this as an explanation to some of those who have sent us articles for publication but which have not yet appeared.

For the Herald of Truth.
THE FOUNTAIN OF SONG.

And when they had sung a hymn, they went out into the mount of Olives. Matt. 26:30.

True singing is the gift of God our Maker. He giveth songs even in the night; and in songs His people can ever celebrate His *glory* and His *grace*. The creation of the world was heralded by song. "The morning stars sang together, and all the sons of God shouted for joy." The deliverance of Israel from out of the hands of the Egyptians, and the crossing of the Red Sea was celebrated by a song. The advent of Christ to our world brought all the hosts of heaven to sing a joyous strain above His lowly cradle.

The renewing of the soul by the grace of God awakens thanksgiving and the voice of melody. The Psalmist, when brought up from the horrible pit and the miry clay, had a new song put in his mouth, "even praise unto our God."

The last act of our Savior's ministry, before He went out to His agony, was concluded by singing a hymn. What music of singing that must have been! The establishment of the kingdom of God and the overthrow of all His enemies will be hailed and greeted with strains of rapturous melody, and the glad ages of Messiah's reign will be ages of perpetual song.

Song is the language of thanksgiving, of devotion, of triumph; hence it is the legitimate expression of the emotions of those whose joy and rejoicing is in God, having become reconciled to Him, and thus prepared to show forth the praises of Him who called them to glory and virtue. There is, probably, no one point where the difference between believers and infidels, saints and sinners, saved and lost, is more manifested than in the department of sacred singing. For the pardon of sin brings peace and gladness, and this gladness finds expression in singing of songs. Said David the Psalmist, "Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of Thy righteousness" (Psa. 51:14).

The fruit of the Spirit is joy; and joy perpetually breaks forth in singing songs of praises. But guilt and condemnation,

and the dark uncertainties of a hopeless future awakes no singing of songs within rebellious and unbelieving hearts. Backsliding and worldliness vainly strives to sing from the heart their "formal songs." Singing readily tells the condition of the church. Worldly professors have very little sacred music in their hearts. Dead churches hire singers to praise God in singing for them. God and the angels never delight in church choir singing of infidels and vile sinners. Living Christians would as soon hire sinners to eat their breakfasts for them as to hire them to sing their psalms. Nightingales and larks do not go hunting for owls and ravens to "render" their evening songs or morning carols. Christians are a singing people. From the time when Pliny, the Roman Governor of Bithynia, wrote (about A. D. 107) to the Emperor Trajan that the Christians "were wont to meet together on a stated day before it was light, and sing among themselves, alternately, a hymn to Christ as a god."

Down through all the ages of conflict and victory, of storm and sorrow, of persecution and triumph, the voice of rejoicing has been in the tabernacles of the righteous, and sacred song has arisen from the lips of the redeemed. If we want to see how people praised their God by singing sacred songs, we can look back to where the three men were cast into a fiery furnace for the true faith in God, how they sang and praised God amid fiery flames. The themes of grace and glory have inspired the church with never-ceasing songs; and, in this respect, infidelity has never been able to imitate true Christianity. If the members of the church are all filled with the Spirit of God, they desire to have every one in the whole house to join in praising God, in singing songs. One of the mightiest forces which God has ever thrown into this world, is sacred song; not the mere artistic and mechanical "rendering" of certain notes and strains of music, but the spontaneous outpouring of the emotions of the sanctified heart, telling the sorrows and joys, it will also tell the sympathies and the affections, of the renewed soul. Such music is not purchasable. Those who think to buy or hire it, greatly mistake its character. It has its fountain in the joy of God implanted in the Christians and meets its response in the hearts of those who know whom they have trusted, and who expect to sing His praises for ever more. That good Book tells us that we shall sing with the spirit and with the understanding; but how can choirs made up of sinners and infidels sing with the spirit and with the understanding, and to the honor and glory of God?

What have they to sing about? Thus are the Christian's themes of sacred song the greatest that earth or heaven affords. And what has infidelity or unbelief to put in the place of them?

Where are the poems, the songs, the chorals, the grand anthems, that have been born of darkness, doubt, and unbelief? John Wesley once said, Sing *all*. See that you join with the congregation, let the whole congregation join together and sing melodious songs. Sing *joyfully*, and with good courage; sing *modestly*; sing in *time*. Above all, sing *spiritually*; have an eye to God in every word you sing; let your aim be to sing to please God more than yourself or any other creature. Yes, Jesus is the fountain of song.

A greater one than Wesley has said: "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15.

For "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24.

G. W. NORTH.

Kokomo, Ind.

For the Herald of Truth.
GLORYING.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6:14.

We observe here how the apostle regarded the suffering and death of the Lord Jesus; he gloried in it. Now, glory supposes the realization or appropriation of some excellence; it is also satisfaction issuing in delight, and triumph and rapture. Oh! that we were like minded with the Apostle Paul, for, if we were, we would "glory in the cross of our Lord Jesus Christ." There are ways enough in which it might be expressed and manifested.

If we glory in the cross of our Lord Jesus Christ, we shall "rejoice in Christ Jesus, having no confidence in the flesh." We shall make it the subject of our choice with regard to preachers; we shall choose such a one as dwells much on the cross of Jesus Christ, and prefer his labors to those of others, though inferior he may be as to talent or as to manners "for what is the chaff to the wheat, saith the Lord?"

If we glory in the cross of our Lord Jesus Christ, we shall think of it with feelings of pleasure, saying with the Psalmist, "How precious also are thy thoughts unto me, O God!" "If I should count them, they are more in number than the sand; when I awake I am still with thee. My meditation of him will be sweet; I will be glad in the Lord." "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, and when I remember thee on my bed," oh my dying Savior, "and meditate upon thee in the night watches."

Thoughts are the first offspring of the mind, and in a Christian we shall find

them clinging to the cross, as the bees cling around the hive, and for the very reason, that there is the "honey."

"Sweet the moments, rich in blessing,
Which before the cross I spend."

There the Christian feels it his highest delight to be. If we glory in the cross of our Lord Jesus Christ, we will speak of it, not by constraint, but willingly; not formally, but with affection; not with indifference, but out of the abundance of the heart. If we glory in the cross of our Lord Jesus Christ, we will endeavor to bring others to our own happy condition.

"Then will we tell to sinners round,
What a dear Savior we have found,—
Point them to His redeeming blood,
And say, 'Behold the way to God!'"

If we glory in the cross of our Lord Jesus Christ, we shall be comforted by it under all our losses, depressions and privations. We will know that the trials urge us to repair to that which we consider our treasure or our portion; and we solace ourselves in this when we have nothing else to cheer and encourage us.

Finally, if we glory in the cross, we shall be willing to make sacrifices for it. We know what sacrifices Paul made. Ah! what a sufferer he was, and yet he says, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." Yes, Paul could say, "For him I have suffered the loss of all things."

SISTER F.

Lancaster Co., Pa.

For the Herald of Truth.
A FEW THOUGHTS.

When I use the term "brethren" or "sisters" in this article I mean all those who are in possession of the Spirit of Christ and those who can in spirit and in truth say "Our Father in heaven." All those who belong to the same Father must surely be brethren and sisters, and Paul says in his Epistle to the Romans 8th chapter, "If we have not the Spirit of Christ we are none of His." That makes the matter very plain, and as the future depends so much upon how our mothers of to-day make it—in fifty years from hence the world will be about what our mothers of to-day make it—then I would admonish all the sisters to be praying mothers, and not only pray themselves but to encourage their husbands to pray. That is what I want to impress upon your minds. Many a husband would be a praying husband if he had the encouragement of his wife as he should have when he neglects prayer. A wife can be a great help to her husband—and she also can be a great hindrance too—in the matter of prayer. I have often thought a good Christian

mother was the angel of the family. Sisters, when you start in married life, do not neglect to encourage your husbands to pray. Erect a family altar. Those of us who tried to bring up a family without a family altar have cause to be sorry for our neglect. I do not say that Sabbath schools and other social meetings are not good, but I do believe that if every family over the whole land that professes Christianity would erect a family altar, it would do more good than all the prayer meetings and other social meetings we have in the land. Then I say again, Wives, do not neglect to admonish your husbands to pray.

Doctor Cuyler says in the *Examiner and Chronicle*, "I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to stand up and in an instant nearly the whole one hundred and fifty were upon their feet. There we stood, living witnesses of a mother's prayers and a mother's shaping influence and example." Then I say again, let us be praying people.

Goshen, Ind. LEVI HARTZLER.

For the Herald of Truth.
FIRMNESS.

Firmness of faith is a very essential principle in religion. Not only is this principle necessary in the creed and doctrine of some church, but more especially in the word of God, which word, when quickened by the Spirit, will establish us in all things consistent and in harmony with that word. This quality of being firm, steady and resolute for the right, with a fixedness of purpose to do God's will unreservedly, is as much needed in the church as ever.

In order to be certain of the strength and durability of anything, tests are applied. Without these tests, we cannot decide positively as to the strength or firmness of anything. Our firmness is not brought to as severe tests as were our brethren in the time of persecution of the most cruel nature, when the only alternative was life or death. The tests applied to-day are of quite a different nature, yet so subtle as to require great watchfulness on our part in order to withstand them. In place of a cruel despotism we have a government that protects and encourages the believer, which should be the means of more firmly establishing the church in faith. But as a healthy, robust man cannot appreciate the value and blessing of good health until he loses it, so the church does not at present appreciate her privileges and opportunities, and is

living beneath that exalted position, spiritually, which is her inheritance, but which, for want of firmness of faith and purpose, she does not realize.

If we could but realize what blessings have come to us because of the heroic firmness of Christians all along since the church has been established, we would have to be dissatisfied with ourselves for doing so little under such favorable circumstances. The need of firmness is made doubly incumbent upon us as professing Christians when we know that one single act in our life inconsistent with our profession will so paralyze our influence for good that it will require months and perhaps years to repair that injury. This would not be of so much consequence to our reputation personally, but the injury done the cause of Christ is almost irreparable.

The young are more liable to be swayed to and fro than older ones, because opportunities to mislead are presented them that are no enticement to those more advanced in years, and if older Christians show lack of firmness, what can we expect of the lambs of the flock? Yet the converting power and God's grace subsequently needed to keep from evil are imparted in a like degree to young and, therefore, we believe that the desire for fun and frolic and all foolishness can, by God's grace, be brought thoroughly under subjection to the will of God. "For behold, all things have become new." This being accomplished, firmness will be to a great extent established in old and young.

A. K. KURTZ.

Weilersville, Ohio.

For the Herald of Truth.
THE PROGRESS OF THE CHURCH.

Not for boasting but for the encouragement of the discouraged and for cheering the fainting workers, and the strengthening of the weary, it is sometimes well to look back to measure our progress by the advance that has been made.

It is now ten years ago when as a young man I left my home, in one of the strongest Mennonite communities in the country to follow the profession of my choice, and my knowledge of the church and my impressions of it were those that I received then, and they have been little changed. Comparing these impressions with those received by reading the *HERALD* of the last week, makes a wonderful contrast; conference after conference making provisions for evangelists, contributions by individual congregations for missions, earnest accounts of meetings of associations of Sabbath school workers, and lastly accounts of missionary and evangelizing journeys through great states and across the continent that

remind one of the great journeys of the apostolic days. Surely Zion is awakening and putting forth strength. Moreover I see where a conference has taken a significant step in deciding to establish a Mennonite school, for the want of which so many promising young men in the past have been lost or at least led away from the church.

The ministrations of the church periodicals in keeping the scattered members in touch and sympathy is also a great prophecy for future strength.

So much for the progress of the church itself, but more significant probably is the progress of the distinctive doctrines of the church. While much of this progress has been made by other agencies yet this very progress is evidence of the vitality of these doctrines and is prophetic that they shall ultimately prevail.

The Christian duty of avoiding war, the value of arbitration as a means of settling disputes between nations has almost become an international principle. The most signal progress, as indicated by the last census, has been made by Protestant denominations opposed to infant baptism. Not by theologians educated in the cloister out of sympathy of the people, but by evangelists and zealous Salvation Army workers taken from the rank and file of the lay membership has the most aggressive mission work in recent years been done. And after years of study and investigation here comes the political economist with the discovery that the only escape from the competition of the commercial world which makes an honest and upright life so difficult, is by avoiding the extravagances which so unnecessarily increase our wants and by adopting a system of co operation of man with man. As for the attitude of the church on the subject of secret societies, I believe that events of the near future will demonstrate in unmistakable ways the correctness of it.

Yea, though workers fall by the wayside in despair, though some turn aside in weakness, though some succumb because of opposition, yet truth is mighty and though its triumph may be delayed and its progress for the time being stopped, yet the ultimate and final triumph of holy convictions is sure.

W.

For the Herald of Truth.

THE EVANGELIZING WORK.

TO OUR CONGREGATIONS AND FRIENDS OF THE EVANGELIZING CAUSE, GREETING:—The time of the year has come when the harvest has been gathered in and the people are rejoicing, inasmuch as God has not withheld His hand, but has dealt out liberally to His creatures from the abundance of His storehouse. In many places He has remembered the people bountifully, so that their granaries are filled to the uttermost. Then, since

God has been so gracious unto us, shall we not remember Him and render unto Him His portion?

The 28th day of November has been set apart by the President as a national thanksgiving day.

On that day many thousands of dollars will be spent for self-gratification. May we not consecrate that day to better use than feasting and carnal gratification, by spending it in holy devotion and practical thanksgiving to God for His great kindness and many blessings bestowed upon us during the past year? We may, acceptably to God, show our love and gratitude by giving for the advancement of the cause of Christ, "for it is more blessed to give than to receive."

You will notice by the Treasurer's report in the last issue of the *HERALD OF TRUTH* that donations have not been as liberal during the past year as in former years. We do not wish to be understood that we are begging when we earnestly solicit your contributions because it is for the Master's use and not for any personal or selfish gains. But we do wish to "stir up your minds unto good works."

It is an established fact that the Evangelizing work has been a great blessing to many of our congregations and to the cause of Christ in general.

Many congregations were almost at the point of dying out altogether, but by the evangelistic efforts were again revived and are now in a more prosperous condition. Again, the work seems especially worthy of support when we think of the many hundreds of souls that were brought from death unto life by these efforts. If we realize the fact that one soul is worth more than the whole world, we must believe that it is time and money well spent. Moreover it is our solemn duty, enjoined upon us by the command of our dear Saviour. God will not hold us guiltless if we neglect so great a work.

We hope that not one congregation that has been benefited by the Evangelizing cause will neglect to support it by holding a collection if not on Thanksgiving at some other suitable time this fall. If no collection is held in your community, let some one see every member, and gather up the mites. Where no collections are held you can send your offering directly to the treasurer.

We hope and pray that the Lord's treasury may be well filled as it was in times of old when God's people had a "mind to give" and a "mind to work."

During the past year many Macedonian calls were passed by for want of means and want of laborers. Those who are not so favored that they can give any means can still help the cause with their prayers and kind words.

Send all moneys for the Evangelizing work to C. K. Hostetler, Box 1263, Elkhart, Ind., the present treasurer.

Finally, my brethren, let us not forget the great mission of the Church, the Evangelizing of the World.

G. L. BENDER, Secretary.

THE YOUNG MAN WHO IS WANTED.

The young man who is wanted in the church to-day, don't sit and write little notes on the fly-leaves of Bibles and hymn-books during the entire service; don't look an hundred times more anxiously for the smile of a young lady in front of him than for the smile of the Lord; but he remembers that somebody besides himself has a little common sense and brains, and that God's house is no place for the trifles and fun of the clubhouse. He is an athlete spiritually as well as physically. He is willing to use his strong arms when the Church needs such help; he is prepared to use his mind when mental effort is needed; and he is always ready to throw his whole heart into any effort for the Master's glory. Are you such a young man?—*Episcopal Recorder*.

REPORT

Of the Mennonite Sunday School Conference of Southwest Pennsylvania, held at the Blough Church, Somerset Co., Pa., October 16 and 17, 1895.

WEDNESDAY EVENING.

After a number of suitable selections had been sung Bishop J. N. Durr of Woodside, Fayette Co., Pa., moderator of the church conference of this district, formally opened the Sunday school Conference by devotional exercises consisting of Scripture reading and prayer.

Bro. M. S. Steiner of Canton, Ohio, was nominated as moderator and elected by acclamation. He entered upon the duties of his position by giving a short address, urging those present to be in union and breathing a prayer to God that His Holy Spirit might be present to bless the meetings of the conference. He appointed the following committee on organization: Brethren D. H. Bender, Jos. R. Loucks, and John Stahl.

The committee, after conferring on the subject, reported the following nominations: Assistant Moderator, J. N. Durr; Secretaries, J. A. Ressler and S. G. Shetler; Treasurer, Levi A. Blough; Librarian, John Lehr; Query Manager, Aaron Loucks; Committee on Resolutions, J. K. Hartzler, Abram Metzler, Jr., and D. H. Bender. The nominations were endorsed by the conference.

The first regular feature of the program was the address of welcome by Bro. Levi

A. Blough of Davidsville, Somerset Co., Pa. This was followed by a response by Bro. D. W. Maust of Tub, Pa.

The discussion on the "Objects of Sunday school Conference" was opened by Bro. Simon Layman. He was followed by Brethren D. H. Bender, A. Metzler, Jr., and others. The following are some of the objects mentioned: That we may become acquainted with different methods of Sunday school work; that we may become acquainted with Sunday school workers; that a closer unity may be brought about; consecration; salvation of souls; building up souls in Christ.

After singing and a few remarks by the moderator, the closing prayer was offered by Bro. J. K. Hartzler.

THURSDAY MORNING.

Devotional exercises conducted by Bro. Samuel Gindlesperger. Reading I Cor. 12, followed by prayer in German.

"Preparation of the Sunday school worker," was discussed by J. A. Ressler. Bro. Ed. D. Miller of Tub, Pa., opened the discussion of "Why, When and How we should pray." He was followed by Bro. J. K. Hartzler of McVeytown, Pa. Some of the thoughts presented were as follows: To ask why we should pray is like asking why we should breathe. Prayer is the life-giving breath of the Christian. We must feel the need of prayer—must feel that we have something to ask God for. We should not pray according to set forms, using time after time the same words. That would be using vain repetitions. We must pray without ceasing. We must thank God for favors we have received either in answer to prayer or otherwise. We should offer special prayers when we are about to undertake special labors.

"Ways and means to arouse and maintain interest in the Sunday school." Jacob Saylor of the Thomas congregation opened the subject. Bro. D. H. Bender, Tub, Pa., followed.

No organized body can be kept together and active without interest. It is less difficult to arouse interest than to maintain it. A proper organization is essential. Among the officers we need some old members to secure the confidence and hold the interest of the old, and also some younger ones to hold the young. The officers must show interest themselves by promptness and preparation of the lesson. We need earnestness, variety, cheerfulness. A long face is not a sure mark of piety. Remember that the Sunday school work is God's work and if it is to prosper we must be sure that God is there to bless it.

Sister Ada Loucks, of Scottsdale, Pa., next read an essay on "Work for and with the little ones." The command "Feed my lambs" is just as binding upon us now as it was upon those to whom it was spoken in the time of our Savior. We

must feed the lambs spiritual food. When the class of little ones is drawn from all classes of society it often happens that it is in the Sunday school that the child hears its first message from Heaven. The teacher must have a genuine love for children. Children may be taught practical truths more readily than older folks. You can say to them "you must," and "you must not," and your word is authority to them. The class teaching should be largely by means of Bible stories. The teacher, in order to do successful work, must become acquainted with the home surroundings of the children and be one with them and one of them in sympathy. We must be very careful to say or do nothing we would not have them repeat.

Bro. D. L. Kaufman followed in a talk urging the necessity of beginning early in life to inculcate those doctrines and principles which we wish our children to believe and practice when they grow older.

There being some time for general discussion, Bro. J. K. Hartzler re-opened the subject of arousing interest. He remarked that there was a class of interest which was not at all desirable. Interest in picnics, festivals, boys' brigades, etc., destroyed the primary purpose of the Sunday school. The Bible is the true source of interest. If the Sunday school fails to arouse interest in the Bible, it fails in fulfilling its purpose.

Bro. Aaron Loucks, of Scottsdale, Pa., spoke on the preparation of the lesson. He urged that the teacher should become thoroughly familiar with the text before using any outside helps. He used the opening verses of the book of Jeremiah as an illustration and showed how many different points of information are contained in them.

Bro. A. A. Blough, Bro. Hooley and some others also spoke in this discussion.

The last subject for the forenoon session was, "How should non conformity to the world be taught?" Discussed by Bro. Samuel Hess of Cumberland Co., and Bro. J. N. Durr.

Bro. Hess said we must not try to teach the subject dogmatically, but give reasons for what we say. Non-conformity gives both natural and spiritual benefits. It promotes physical health and permits spiritual growth. Many a precious soul is dragged down to eternal ruin by worldly conformity. Means which are spent in decorating our bodies and our homes should be spent in elevating humanity to a higher Christian standard. Rom 12:1, 2 and Matt. 6:26 were cited as Scriptures which give fundamental reasons for non conformity. A great help in teaching this subject will be to keep not to get the confidence of our children.

Bro. Durr stated that all true Christians, of whatever denominations, claim

non conformity to the world on a Bible principle and as such it should be taught. He would teach non-conformity in a broad sense. It applies not only to dress but to our business transactions, to our social relations, our conversation and to every act of life. Plainness in dress is first mentioned in Gen. 3:21. It is clearly commanded in 1 Cor. 11 as a Christian ordinance. Wesley says, "A person having the body adorned has outward evidence that the Holy Spirit is not in the heart." We hear of wolves in sheep's clothing, but no sheep of the fold of the Master ever desired to put on wolf's clothing. Everything between us and God must be sacrificed. Many can testify to the pain of conscience experienced because of personal ornaments and the sweet peace that followed laying them off. We want to be known as Christians without its being necessary to publish the fact by words. We can be known as such by plain clothing and simple life. We are all teachers by example—living epistles Paul calls us. We ought to be willing to make sacrifices for the sake of others whom it would offend if we were to appear with ornaments. Let us live out the principles in which we believe and which we advocate.

Before adjournment for dinner on Thursday a short time was devoted to Sunday school reports. The statistics gathered were very imperfect. Many reported only in estimates. Eighteen schools reported a total enrollment of 1442 pupils with an average attendance of 1148. All these schools use the Lesson Helps published at Elkhart.

The closing prayer of the session was offered by Bro. Alex. Weaver of the Weaver congregation.

THURSDAY AFTERNOON.

The session was opened with prayer by Bro. Aaron Loucks.

"The Evergreen Sunday school," was taken up by Bro. Abr. Metzler, Jr., of Buyerstown, Pa. We all believe that the Sunday school is a power for good. It is a means of grace. Is it right to close the doors for six months of the year, thus closing the door of truth against many persons whose only means of reaching a knowledge of the truth is the Sunday school? The day schools are open in winter, some say, and this crowds the children too much to have Sunday school too. But the day schools teach along a worldly line of thought, while Sunday school instruction is spiritual. Require less committing to memory and teach pupils to think more and there will be room for both. There are many evil influences at work in the day schools. The Sunday school should be open to counteract them. The weather is unpleasant sometimes in winter, it is true, and it requires some sacrifice on our part to get the children to Sunday school

But we go 8 or 10 miles to market without complaining and we haul our milk to the creamery every morning through all kinds of weather. Do we value our worldly gain more than the salvation of our children? We need Sunday school the year round, but we need, even more, evergreen Christians who are always full and overflowing with the Holy Spirit.

Bro. Bender suggested that, as our young folks are bound to feed on some thing, and will feed on bad food if they are deprived of the good, it would be well to have Bible classes through the winter in places where Sunday schools can not be held.

"Methods of opening and closing Sunday schools," was the subject of a discussion opened by Bro. S. D. Yoder of the Blauch congregation. Methods differ according to the work to be done. Good music is essential. It brings the school into the proper spirit. A Scripture lesson may be read, followed by a short, simple, fervent prayer. Singing and prayer were suggested as a suitable closing exercise. The songs selected should be suitable to the school and to the lesson under consideration.

The moderator gave a practical illustration of reading in which all can take part. The leader reads a phrase and pauses while the school repeats it. Then another phrase, and so on. This may be made very interesting if suitable passages are selected.

A Ten Minute talk on teachers' meetings was given by D. S. Yoder. He pointed out the advantages of such meetings, and said that if no other time could be found a half hour before Sunday school might be devoted to a private meeting of the teachers.

"Singing in the Sunday school," another ten minute topic, was discussed by Bro. A. A. Blough of the Stahl congregation. Songs should be selected with special reference to the needs of the younger people. The older folks ought to have enough of the spirit to be interested without special songs. A good permanent chorister should be selected as pupils learn to follow him more readily than if a stranger is to lead them every week or two.

Two excellent essays were then read on "Sociability" by Sisters Annie L. Miller, of Tub, Pa., and Cora Zimmerman of Shiremanstown, Pa. Though these essays began at the same point, Christian sociability the foundation of Christian work, they pursued widely differing lines of thought until they reached the same conclusion. The social code is as binding upon us as are the laws of our country. As they may perhaps be published no attempt will be made to outline them.

A general discussion, in which D. H. Bender, A. Metzler, Jr., Bro. Detweiler, Bro. Hooley and others took part, brought out the following thoughts: We

want a sanctified sociability, not one that will lead into worldliness. Ministers need to become sociable with the sinner. The old and young members should be sociable with each other. Older folks should be sociable with the children.

The following ten minute discussions were then taken up: "The relation of the Sunday school (a) To the Home," by S. G. Shetler, (b) "To the Church" by J. A. Ressler, (c) "To the Ministry" by G. D. Miller. The Sunday school was shown to be a close connecting link between the home, the church and the ministry. The minister should not be regarded with terror by the children. He should be on speaking terms with all of them.

In general discussion the thought was brought out that many who would by no means oppose the Sunday school are hindering its progress by neglecting to give their personal support to the work.

After singing, Bro. J. M. Herr of Cumberland Co., gave a short, earnest talk on "Consecration."

The following report of the committee on resolutions was unanimously adopted:

1. *Resolved*, That we extend our heartfelt thanks to the brethren and sisters of the Blauch congregation for their hospitality and kindness shown us during the conference session.

2. *Resolved*, That a report of this Sunday school conference be sent to the Mennonite Publishing Company for publication in the HERALD OF TRUTH.

3. *Resolved*, That a collection be held to defray the expenses of the conference and if there be a surplus that it be given to the mission workers at Chicago for their individual expenses.

4. *Resolved*, That seeing in the modern Sunday school picnics, festivals, lawn fetes, boys' brigades, etc., a great evil, tending to destroy the spiritual life and intent of the Sunday school, we strongly protest against these evils and earnestly ask all Sunday school workers to use their influence in opposing them.

5. *Resolved*, That our coming together in this Sunday school conference has deepened our conviction that we need more zeal and consecration in our work and we urge a deeper study of God's word and a fuller reliance in the Holy Spirit, so as to do more effective work.

6. *Resolved*, That we wish to have another Sunday school conference in 1896 and ask the church conference of this district to grant the same.

D. H. Bender,) Committee
J. K. Hartzler,) on
Abr. Metzler, Jr.) Resolutions.

Session closed by prayer by Bishop Jonas Blauch.

THURSDAY EVENING.

The opening prayer was offered by Bishop David Keim. The evening was then given up to the subject of "Missions, their Importance and Needs." Bro. Aaron Loucks of Scottsdale, Pa., opened the subject by reading a well-prepared paper using arguments that ought to have convinced any one of the importance of the work. God requires love to our neighbor as much as He does love to Himself. Christ was the first great missionary. Philip is shown to be a true missionary. The church at Antioch was at work. Paul, Barnabas and some others held a wonderful revival lasting a whole year. Then the Holy Ghost called for a separation of Paul and Barnabas for a special work and that work was missionary. The importance of mission work is apparent at once when we consider the priceless value of a human soul. Millions of souls are going to ruin daily because of our neglect. It is said that there are eight hundred millions on our earth to whom the name of Jesus is not known. In China alone 400 die every hour. If this meeting were to send a missionary to China to-morrow, one and one-half millions of people would pass from this world to eternity before he could reach the Chinese shores. Nineteen centuries have almost passed and only one-third of the earth is even nominally Christian. Mission work is important because Christ commands it. He has "all authority" and He says "Go." "The field is the world." Vast field indeed but the laborers are few. We are commanded to pray for more laborers. God will answer our prayers if we pray for what He tells us to. The disciples were commanded to tarry at Jerusalem till the Holy Ghost was come upon them, then they should be His witnesses in Jerusalem first, then in Judea, then Samaria, and in the uttermost parts of the earth, none excluded. We are to observe the same order: Jerusalem, our home; Judea, our relations; Samaria, our neighbors, even though we be at enmity with them, and lastly, all the world.

Missions need, (1) men and women of honest report, full of the Holy Ghost and wisdom to speak the word of God with boldness. They need (2) the sending of the church. As the church at Antioch sent, so should the church of to-day send. The church owes moral support to those whom she does send. There is the need (3) of financial support of those who labor for missions. This is gospel teaching, but oh, how sadly it is neglected and how little practiced! (4) They need the prayers of all God's children everywhere.

Bro. M. S. Steiner closed the discussion with an earnest appeal. He did not know how to speak to this audience. When we grow earnest some brethren think we are out of place and when we

speak calmly they think we are not in earnest. But the importance of the subject leaves all thought of eloquence out of the question. Missionaries are the "sent ones." Christ sent them into all the world. That means everywhere where a soul may be found out of Christ.

Will they believe? God does not say anything about that. He says "go," and He adds, "I will be with you." He spoke of the marriage supper of the Lamb. The servant went where his Lord sent him. Not only to the homes of wealth did he go, but out to streets, lanes and even highways. They helped the blind, lame and halt to come. They did not stand with folded hands and say "They may come and hear the invitation if they wish to," but *went to them* and brought them in. Had the servant refused to obey the Master's command, he would have been dismissed at once. So the Lord will dismiss us if we refuse.

We are sorry we cannot reproduce all of this excellent appeal. At its close, while the congregation was singing No. 184 in Hymns and Tunes, a collection was taken up amounting to \$50.58. As will be seen from the resolutions the greater part of this will be sent to Chicago for the workers' personal expenses.

One of the most important features of the conference has so far scarcely been mentioned. The excellent singing had much to do with making it a success. Between the various exercises, songs suitable to the subject under consideration were sung. The singing was in charge of Brethren S. D. Yoder, A. A. Blough, and Ed D. Miller.

After the collection had been taken up, short talks were called for. Bro. Levi A. Blough responded first. He urged those who had so much enjoyed this spiritual feast not to permit themselves to be carried away by their feelings but to treat with consideration those who fail to see matters in the light we see them. Bishop Jonas Blauch followed in the same line of thought. He urged the need of church unity.

The closing talk by the moderator emphasized the same ideas. The power of our church can be felt only as she remains a united church. In all our dealings we must cling close to the Bible, and one of its first principles is charity.

The session was closed by singing the Long Meter Doxology and Benediction. Thus closed the first Mennonite Sunday school conference ever held in Pennsylvania. It was a grand spiritual feast, long to be remembered by those present.

These showers of blessings did not fall upon the Christians alone. The Spirit of God moved upon the unsaved and we are glad to say that four persons have been led to accept Christ and cast their

lot with us. God bless and keep them and use them to His glory.

M. S. STEINER, Moderator.

S. G. SHETLER, } Secretaries.
J. A. RESSLER, }

SUNDAY SCHOOL LESSONS.

LESSON VIII.—NOVEMBER 24.

THE WOES OF INTEMPERANCE.—Isa. 5:11-23.

Golden Text.—Woe unto them that rise up early in the morning, that they may follow strong drink.—Isa. 5:11.

INTRODUCTION.

Time.—Isaiah prophesied from the last years of Uzziah, B. C. 738, till about the close of the reign of Hezekiah, B. C. 698, more than sixty years.

Place.—Probably Jerusalem.

THIS PROPHECY refers to the sins of Judah and their punishment, in order to warn the people against the dangers toward which they were willingly hastening.

FIGURE IN THIS LESSON.—The passage from which our lesson is taken is full of suggestion. The prophet describes himself as walking out from the crowded thoroughfares of Jerusalem in the "vineyard of the Lord." There he observes "wild grapes" where choicest clusters should have grown, and these wild grapes he "catalogues into a series of woes."—*Doherty*.

TWO GREAT SINS.—It is with remarkable persistence that in every civilization the two main passions of the human heart, love of wealth and love of pleasure, the instinct to gather and the instinct to squander, have sought precisely these two forms denounced by Isaiah in which to work their social havoc,—appropriation of the soil and strong drink. Every civilized community develops sooner or later its land question and its liquor question.—*G. A. Smith*.

TEACHINGS OF THIS LESSON.—Among these are: (1) That the beauty and splendor of social feasts cannot blind God to the odious sin of intemperance. (2) That no false argument concerning liquor drinking and selling can alter facts. (3) That those who will not listen to reason in regard to this evil will hereafter reap an awful punishment. (4) That it is a sin to license sin—"to justify the wicked for reward."—*Doherty*.

FIVE WOES OF THIS LESSON.—(1) *The woe of the drunkard*. Verses 11, 12. Find in these verses a graphic picture of a drunken debauch, and notice how utterly those who engage in it ignore God and God's will. (2) *The woe of the presumptuous*. Verses 18, 19. Those who receive this warning are represented not as drawn by sin (James 1:14), but as drawing sin to themselves, seeking to stimulate their jaded appetites and lusts by temptation. (3) *The woe of the falsifier*. Verse 20. How many there are who try to show that their sin is excusable and even meritorious; who tone down the distinction between good and evil, or obliterate it; who would even show that darkness is light and the liquor traffic a positive benefit to the community! (4) *The woe of the haughty*. Verse 21. This warning seems to aim at the intellectual self-conceit, the lofty opinion of human wisdom without the recognition of God, which is the

trait of the agnosticism of to-day. (5) *The woe of the wicked*. Verses 22, 23. Not every sort of wickedness is here condemned, but especially that which boasts in its godlessness, those who would show their greatness by their guilt, that trait which glories in its shame.—*Hurbit*.

COVERTOUSNESS.—What is it but this that leads to the selling of strong drink, to renting of buildings for saloons and gambling dens. Nothing but the love of money could induce men to enter upon this degrading business. In his beautiful poem, "The Deserted Village," Goldsmith says:

"Hill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

DAILY READINGS.

M. The woes of intemperance. Isa. 5:11-23
T. The mocker. Prov. 20:1-7
W. Poverty and rags. Prov. 23:15-23
T. The serpent's bite. Prov. 23:29-35
F. The drunkard rejected. 1 Cor. 5:7-13
S. Shut out of the kingdom. Gal. 5:16-26
S. Works of darkness. Eph. 5:11-21

LESSON IX.—DECEMBER 1.

DAVID ANOINTED KING.—1 Sam. 16:1-13.

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:7.

INTRODUCTION.

Time.—About B. C. 1065. Not long after Saul's rejection at Gilgal. The exact time is uncertain.

Place.—Bethlehem, six miles south of Jerusalem. Here was David's home. Here was Rachel's tomb. Here Ruth, the great-grandmother of David, gleaned in the fields of Boaz. Here one thousand years later Christ was born.

DAVID.—The name means, *The beloved*. He was the son of Jesse, of the tribe of Judah; born at Bethlehem, about B. C. 1085. His mother's name is unknown. He had seven brothers (1 Sam. 16:10) and two sisters (1 Chron. 2:16). At the time of this lesson he was a gifted, charming, but retiring youth of seventeen to twenty years.

HOW GOD CHOOSES WORKERS.—(1) God sets aside instruments which have proved themselves unworthy, and chooses others in place of them (verse 1). (2) God has at hand and in training those, unmarked of men, who are destined to do His work (verse 1). (3) God's choice may be opposed to human plans, and shall be successful in the face of human power (verse 2). (4) God's choice finds those who are of a purified heart and hold holy purposes (verse 5). (5) God's choice is often not in accordance with the preconceived opinions of men (verse 7). (6) God chooses according to character, which He alone can read (verse 7). (7) God chooses for His work the lowly and unnoticed among men (verse 11). (8) God endows with His Spirit those whom He has chosen for His work (verse 13).—*Hurbit*.

DAILY READINGS.

M. David anointed king. 1 Sam. 16:1-13
T. David and Saul. 1 Sam. 16:14-23
W. God's choice. 1 Chron. 28:1-10
T. Searching the heart. Jer. 17:5-10
F. God's omniscience. Psa. 139:1-12
S. Promises for David. Psa. 89:19-29
S. David's greater Son. Acts 13:16-23

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Cook Book, United States, 165 pages by Wm. Vollmer, translated by Oelschlaeger, a very excellent and complete book, price 25 cents, usual price 75 cents.

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The Lord's Day, its universal and perpetual obligation, a premium essay by A. E. Waffle, M. A., published by the S. S. Union. This is one of the books that ought to be read by the people in these days of Seventh Day Adventism. The people should know why they keep Sunday, or the Lord's day, and not the 7th day, or the Jewish Sabbath. This book explains, in a very plain and pointed way, this very question. 410 octavo pages, bound in cloth, cover a little blemished, price 75 cents, usual price \$1.00. We have only the one copy at this price. A practical commentary on the International Sunday school lessons for 1894, 234 large octavo pages, bound in cloth, 25 cents, contains many good thoughts for Bible students, very cheap.

The Spirit of Popery, an exposure of its origin, character and results, in letters from a father to his children, 380 12mo pages bound in cloth, not altogether new but still good and clean. Now you who are interested in the Catholic church and the spirit of Popery, and want to get a cheap book that tells you a very great many things about it, send your order and you can read it all to your satisfaction.

MENTONITE PUBLISHING CO.

CONFERENCE.

The Annual S. S. Conference for the Markham District, Ontario, will be held in the Weidman Mennonite meeting house, Friday, Dec. 27th 1895. Friends and S. S. workers are cordially invited to attend. The nearest station is Markham, on the Grand Trunk Ry.

A. B. RAMER.

CORRESPONDENCE.

FROM THE CONGREGATION IN HOWARD AND MIAMI CO'S, IND.—On Sunday, Oct. 13th 1895, five dear young souls were admitted to the church by water baptism. May God ever bless and keep them near the cross. On Sunday the 20th we had communion meeting, at which time one hundred and fourteen members partook of the emblems of the broken body and the shed blood of Christ. We also rejoiced to see some of our Mennonite members from a distance with us and commune with us. May the grace of God be sufficient to hold them to a high standard in a Christian life. Bishop E. A. Mast officiated in these services. COR.

TUB, PA., Oct. 28, 1895.—Bro. M. S. Steiner of Canton, Ohio, was with us for about a week and held services in the Casselman and Chestnut Spring churches, which were well attended and appreciated. On Saturday (Oct. 26), baptismal and preparatory services were held at the Chestnut Spring church; six young souls were added to the church by baptism, and one was received from another church. On Sunday following, communion services were held, and many partook of the emblems of the broken body and shed blood of our blessed Redeemer. During the observance of the ordinance of foot-washing we were plainly taught, by Bro. Steiner, of the humility that is shown, the love we have one toward another, the relation we have to each other, and the common union that is manifested among the brethren and sisters by this ordinance. May the young souls who have just started in the good work, look entirely to Christ as their leader and in the end receive the reward prepared for them and all who love the Lord. God be with the brother who was laboring with us, that much good may be done through his instrumentality. ED. MILLER.

FROM ROCKINGHAM CO., VA., OCT. 5, 1895.—Preparatory services were held at the Spring Dale church at which time eight young persons were received into the church by water baptism. The following day, Oct. 6, communion was held, there being about one hundred members present. May God bless the prosperity of the church that it may continue the worship of God according to the Gospel as it was once delivered to the saints. May each individual member walk in humble submission to God's law and in their lives and bodies glorify God and His cause. Oct. 13th communion services were held at the Hildebrand church at which time and place there were also four young people received. It is very encouraging for this congregation to have

these young persons to deny the world and work for Jesus. May God grant His spirit that they may all, young and old, live such lives that they may be read and known of all men, and be the means of bringing many more to Christ, for truly the field of labor is great. COR.

FROM LANCASTER CO., PA.—On Oct. 19th we met at the Miller M. H. when four persons were received by baptism and one person was baptized in the evening and received, being unable to come to the M. H. on account of ill health. May these five sisters, young and old, be bright and shining lights in the church, that many more may be brought to the light. As we look around us we see so many wandering on the fields of sin and folly. On Sunday morning we again met to hold communion. Services were conducted by our home ministers John Harnish, Abram B. Herr and Bish. I. Eby, who officiated. COR.

EASTON, OHIO, NOVEMBER 1, 1895.—Bro. David Garber recently visited us here and held a number of meetings which were owned of God to the salvation of four young souls. May they stand firm on the Rock of Ages. JOHN AMSTUTZ.

EAST SALEM, JUNIATA CO., PA., OCT. 23d, 1895.—Our hearts have been made to rejoice that three young persons have given themselves to God, and will soon be received into church membership. We hope more will follow. Although this number is small compared with some, yet, our blessed Master has said, "There is joy among the angels in heaven over one sinner that repents." And should not we rejoice that *three* have decided to "try the life which Christians live"? May they ever grow in grace and live a consecrated life. They can then have the blessed assurance, that, though trials and temptations surround them, and all earthly friends forsake them, there is One who never will forsake them. Let us pray for them. We are glad to have our traveling ministers stop with us and help us, for with us the harvest truly is great. Brethren and sisters pray for us that we may ever be found faithful. A. E. SIEBER.

FROM BUCKS CO., PA., OCT. 31st, 1895. Last Sunday fourteen persons were baptized and received into membership in the Deep Run Cong. Bish. Andrew Mack officiated. Also on the previous Thursday, Bro. Jacob Ruth, of Plumsteadville, was ordained to the ministry by lot. Bro. Ruth is a promising young man. May he, by the grace of God, be a power for good. God be praised for His blessings upon us. COR.

FROM ROCKINGHAM CO., VA.—Bro. D. H. Bender from Tub, Somerset Co., Pa., came into our midst about the first of September and preached a number of interesting and edifying sermons, at the different meeting houses, warning the fallen to accept the Savior, and admonishing those already in the fold to live more consecrated to the Master. From here he in company with Pre. C. Good went to Pendleton Co., W. Va., where a number of meetings were held and two persons were received into church fellowship. S. B.

MCVEY TOWN, PA.—On October 26, the brethren D. Z. Yoder of Smithville, O., and D. D. Zook of Newton, Kan., made us a welcome visit, preaching a number of times, and remaining over Sunday and joining with us in commemorating the atoning love of our Lord and Savior. A hearty invitation was extended to brethren and sisters, in good standing in our neighboring churches, to join with us in the communion of the Lord's Supper and a goodly number did so. Altogether this was to many a blessed season of refreshing from the presence of the Lord through which many hearts received increased love to God and His people here and elsewhere. COR.

CHICAGO, ILLINOIS, NOV. 8th, 1895.—Although we are surrounded by thousands of people and in our work come in contact with a great many persons, we are always pleased and cheered by a visit from those of our own faith. On October 30, Bro. J. S. Coffman stopped with us on his way home from Cullom, Ill. He preached for us in the evening. Bro. J. F. Funk pleasantly surprised us, gave us a short visit on the 1st of Nov. He was on his way home from the conference in the North West. Though these visits were short, they were very encouraging to us. Though our work here sometimes seems tedious and sometimes gives reasons for discouragement, the efforts of our mission have not been fruitless. Our promise: Cast thy bread upon the waters for thou shalt find it after many days. Eccl. 11: 1. S. F. C.

TROUSDALE, KANSAS, NOV. 4, 1895.—Bro. Daniel Lapp of Juniata, Nebraska, is in Kansas at present preaching as he goes. He was longer at West Liberty, McPherson Co. and about Harper city in Harper Co. than elsewhere. Bro. Wallace Kaufman of Olathe, Kansas, is at present teaching vocal music in our district and will help along in the good cause in various ways in several districts here in Marion, McPherson and Harvey counties, not returning home until January 1896. His wife, sister Kaufman, is at present visiting her friends in Oregon.

Our communion service in Harvey County was well represented with brethren and sisters from surrounding districts; 87 participated. Our Harvey County congregation is being much reduced in numbers in the past year or two, in some cases whole families moving away, and of the young people some are leaving us for other localities; others are away on long visits, and about six more expect to leave us this week for a visit among friends in Pennsylvania and Missouri. We will miss them all as teachers and workers among us. We wish them all the grace they need to be faithful laborers wherever they go. Most of all we miss those who have labored in the evangelistic field, Bro. J. M. R. Weaver, T. M. Erb and David Zook. Bro Zook will soon return. We look for him this week as his father and mother of Allensville, Pa., who were in need of his presence, have since passed away.

R. J. HEATWOLE.

FROM ROCKINGHAM CO., VA.—Our communion meetings for this fall were held as follows. On the second Sunday of Oct. at the Pike church, and the third Sunday at the Bank church. On Saturdays previous to each of these meetings, preparatory and baptismal services were held. At the two Saturday meetings thirty-two souls (mostly young) were received into the church by water baptism. Our prayer is that they may be bright lights in the world, a blessing to the church, and faithful servants of the Master, Christ Jesus. The above meetings were all largely attended. The church appears to be encouraged to go on in the good work. S. B.

PROCEEDINGS

of the Mennonite S. S. Conference of Indiana and Michigan.

(Conclusion)

WEDNESDAY MORNING.

Session opened at 9 A. M. with a short song service, followed with devotional exercises conducted by Samuel Yoder.

"The ideal Sunday School" was described in addresses by Bro. Leslie Hansaker and Bro. M. S. Wambold. Nothing short of the ideal should be our aim, though we may not always reach it. Harmony of thought, unity of action, hearty co-operation of young and old, the one aim being the salvation of every pupil in the school and of every individual in the neighborhood. The ideal must be continually kept in mind, and a prayerful, consecrated, devoted effort toward that end must be the continued work of every one in the school. The superintendent must be a man wholly devoted to the work, capable and active, watching carefully every department and rendering

help and giving suggestions wherever such are necessary. The teachers must be adapted to their work, must be studious, and lead a life that is above reproach, for their life must teach as well as their words and the two must be in strict harmony. In the ideal S. S. the superintendent and every teacher and other officer will be on time, each teacher will be at his place to meet his class and see that they are properly seated and provided with books and quarterlies, and that they all take part in the opening exercises. Absent pupils are visited promptly to ascertain the cause of absence. The neighborhood can, by the liberal distribution of tracts, S. school notices, etc., be continually reminded of the fact that there is a Sunday school, and a live, industrious one at that, being carried on, and that it is a decided benefit to the community, and a personal benefit to be there. All these, and many other things belong to the operation of an ideal S. S. It must be a place where the Spirit of God dwells, where the workers are guided by that Spirit and where Christ is the ideal of each worker, where the word of God has free course untrammelled by any ecclesiastical yokes and harnesses. A good library is also an indispensable adjunct to an ideal S. S. Good singing also is a wonderful help to a S. S. and many a S. S. fails because of the lack of good singing. Many people are won to Christ by singing when preaching has failed to reach them.

"What is there for me to do?" by Bro. John W. Good. Have faith in God. Trust in Him. Watch for the promptings of the Spirit. Study the Word carefully, prayerfully. Use every opportunity for doing good, and whatever thy hand findeth to do, do it with thy might. Let self go and cling to Christ and yield strict obedience to His will. We must have our eyes fixed upon the Master. Then, whether S. S. worker, preacher, or whatever God calls us to do, great or small, or whatever it may be, our service will be blessed and owned of God. Like Christ we must be about our Father's business. Making excuses is a poor business and something of which Christ gives us no example.

"The teacher's pastorate," by Bro. A. L. Buzzard. The teacher must be a pastor to his class, to watch, guard and labor for their spiritual and even temporal welfare. He must be a worthy example to pattern after. The little ones must be carefully tended and tenderly cared for. "Danger Signals in the Church," by Bro. Noah Metzler. The church is a body of believers, baptized by one Spirit into one body, of which Christ is the head and we the members. The head and foundation of the church is right and sure, but the members need to watch against evils. Worldly conversation, the love of this world, indifference

to the worship of God are danger signals. A sad scene is a church house, where fathers worshipped, closed up and falling into decay because the children have not been led in the ways of righteousness. The cause of it is often found in a cold and formal minister. Let this be a danger signal to the ministers. Half of the members late for church services and half of them asleep when they are there, is another signal that something is wrong.

The lust of the flesh and eye and the pride of life, church entertainments, worldly conformity, the lodge creeping into the church, are grave danger signals. God and Satan cannot work together. Where the church allows Satan half of the room, Christ will not occupy the other half.

"Advantages of punctuality," by W. P. Coffman. The success of a S. S. hinges on punctuality. In temporal affairs we must be punctual to be successful. The same rule applies in the service of God. If we are His servants we will always be on time at His services and ready for a full day's work for Him. The always-behind-handed man, although possessing three hands, is always infringing on some one else's time. Punctuality at both ends, the opening and close of the school, is equally necessary.

Conference was dismissed with singing and prayer.

AFTERNOON SESSION.

Opened with singing. Remarks and prayer by C. B. Brenneman.

"Why am I a Mennonite?" by the brethren J. H. McGowen and J. S. Lehman. These speakers based their remarks on the word of God. Neither of them having been born in a Mennonite family, they gave their reasons why they became members.

1. Found a peculiar people, Titus 2: 14. They talk and practice what they preach.

2. They teach repentance from dead works, Matt. 3: 8; Mark 1: 15; Acts 2: 38; Luke 24: 47.

3. They preach conversion and regeneration, Matt. 18: 3; John 3: 3; Acts 3: 19.

4. Water baptism, the covenant seal and sign of and after conversion. Baptism of the Holy Ghost.

5. Building on Christ and not on traditions of men, Matt. 7: 34, 35; 16: 18; Acts 4: 12; 1 Cor. 3: 11; Eph. 2: 20.

6. Nonresistance. Also that adulterers (divorced persons remarrying) cannot enter the kingdom of God. Virtuous life required of every member, Matt. 5: 27-33; Rom. 7: 2, 3; 1 Cor. 5.

7. Non swearing of oaths, Matt. 5: 38-44; Matt. 26: 52; Gen. 9: 6; Ezek. 35: 56; Rev. 13: 10; Micah 4: 11.

8. The teaching of the Golden Rule applied, as well as the free forgiveness of trespasses, Matt. 16: 14, 15; 18: 15-22; Eph. 4: 31, 32; James 2: 3.

9. Bearing one another's burdens. Gal. 6: 12; Rom. 15: 1.

10. Nonconformity, Rom. 12: 2; 1 John 2: 15; Heb. 6: 1; 9: 14; 1 Peter 4: 2.

11. Separation from the world, 2 Cor. 6: 14-18; Eph. 5: 12; 1 Thess. 5: 22.

12. Communion of Lord's Supper and washing of the saints' feet, John 13; James 5: 10.

13. Matrimony "only in the Lord." The holy kiss, commanded five times in the Bible.

14. Anointing the sick, James 5: 10.

15. Prayer head-covering, 1 Cor. 11: 5, 6, 10.

Simplicity of attire and life. God's word the sole rule of life. Making the Gospel a two edged sword, and a free dispensation of the Gospel.

"What is consecration?" by Silas Yoder and S. F. Coffman. There must be a separation from sin and a giving of self and all to God, to walk no longer after the flesh but after the Spirit. The new life in Christ will cause old things to drop off of their own accord. The requirements of God are not burdensome to those who truly love Him and desire to please Him. We must, like Isaac of old, become a living, willing sacrifice to God, so that, although like Jesus or even like Peter Waldo and many other followers of Christ we may become poor in the things of this life, we may be rich in God.

After a hymn was sung, the election of a program committee for preparing a program for next S. S. conference resulted as follows: J. S. Coffman, D. J. Johns, A. B. Kolb, C. K. Hostetler, J. H. McGowen. The question box was then opened and many interesting and practical truths were presented in the answers to these queries. Afternoon session was closed by singing. Prayer by J. S. Shoemaker.

EVENING SESSION.

Opened with a service of song and praise conducted by different members. Remarks and prayer by C. B. Brenneman.

The Committee on Resolutions then presented the following resolutions,

1. Resolved, That we urge S. S. superintendents and teachers to take greater pains in teaching the children under their charge the plain teachings and principles of the Gospel which we as a body of Christians accept as the foundation of the Christian faith. Adopted.

2. Resolved, That we the people who have assembled from a distance do hereby express our thanks to the congregation at Elkhart and their friends for the hospitable manner in which we were received and entertained during this conference season and we herewith invite them to our congregations and our homes.

The secretaries of the different S. schools in this conference district were requested to send in their reports, but there have been so few sent that it will be impossible to submit a statistical report. The reports sent in however indicate a

growing interest in S. S. work and an increasing attendance in our schools.

Open conference followed in which many expressed their pleasure at being present and the encouragement they received. In his closing address the moderator gave many kind words of admonition, advice and encouragement to the workers present.

The collections which were taken amounted to \$90. part of which was used to defray conference expenses and \$24. 05 was placed in the evangelizing fund.

As the closing hymn was sung one soul confessed Christ.

Bro. Eli Stofer offered the closing prayer and the S. S. Conference of Indiana and Michigan was a thing of the past.

W. P. COFFMAN
C. K. HOSTETLER } Secretaries.
A. B. KOLB

REPORT

of the Southwestern Pennsylvania Conference.

The annual conference for the Southwestern Pennsylvania District of the Mennonite church convened at the Blauch meeting-house, Somerset Co., Pa., on Oct. 18, 1895, at 9 A. M. and was opened by singing, reading of the latter part of Acts 20th, chapter and prayer by Bish. Jonas Blauch. The conference address was made by the moderator, Bish. J. N. Durr, in which he clearly set forth the objects of church conferences, dwelling on the necessity of all Christian workers being thoroughly regenerated and fully consecrated to God and then seeking for and building on the true foundation as laid down in God's word and practiced by Christ and the apostles.

The Conference Rules and Discipline with the proceedings of last year's conference were read by the secretary. The reports of the different churches were then given. While these reports did not show as great an increase in membership as is the case in some places, yet they manifested the spirit of more earnest work throughout the district and we are hopeful of good results. After this preliminary work was over the meeting was thrown open for short talks, or testimonies, concerning the great work. Many warm spiritual talks were given both by the home workers and also by the brethren from abroad. In order that all the brethren and sisters might have the opportunity to manifest their interest in and approval of the work, a rising vote was called for, to which there was a hearty and unanimous response. After prayer by J. N. Durr, conference adjourned.

The afternoon session was opened by singing and prayer by J. M. Herr. Questions and resolutions were next in order and after discussion in which many participated the following resolutions were adopted.

1. Should all brethren and sisters be visited before communion? The discussion showed that there was need for official visits to members in order to ascertain their standing. Therefore, be it

Resolved, That this conference advise each church congregation to appoint two brethren to make these visits.

2. Does this conference sanction the solemnizing of marriages by the ministry in general?

Resolved, That we grant this authority to all our ministers.

3. Are we allowed to draw from the Poor House to help support our poor?

Resolved, That we consider 1 John 3: 17 a sufficient answer to this question. (But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?)

4. How shall the church at Rockton, Clearfield Co., and Shellsburg, Bedford Co., be supplied with ministerial service?

Resolved, That we appoint the brethren Aaron Loucks, J. A. Ressler and L. A. Blough, to see that these places are supplied with ministerial service during the year and as there is a plea for help from Blair Co., Pa., we urge this same committee to give them all the help possible.

5. Shall we hold another S. S. Conference?

Resolved, That we hold another S. S. Conference in connection with the church conference in 1896.

6. Resolved, That we see the need of more liberal contribution toward the cause of Christ financially and urge all our congregations to give opportunity for the members to contribute by holding collections, or otherwise, and that money collected for the Evangelizing, Mission, Tract work, etc., be sent to the place for which it was especially intended.

7. Resolved, That we have a re election of officers for our conference in 1896.

8. Resolved, That this conference appoint a building committee to assist congregations where churches are needed and they have not the means themselves to build. Aaron Loucks, of Scottsdale, Pa., D. W. Maust, Tub, Pa., and John Stahl, Davisville, Pa., were appointed.

9. Resolved, That we appoint J. N. Durr, Woodside, Pa., as a member of the General Conference committee.

10. Resolved, That a committee be appointed to look after work that might be successfully done outside of the regularly organized church by proper efforts, also to assist in supplying churches when requesting help. The conference appointed L. A. Blough, Davisville, Pa., Aaron Loucks, Scottsdale, Pa., G. D. Miller, Tub, Pa., to look after this work.

11. Resolved, That we appoint as a committee to revise and have reprinted

our conference discipline, J. N. Durr, L. A. Blough, and D. H. Bender.

12. *Resolved*, That we appoint L. D. Yoder, Johnstown, Pa., J. A. Ressler, Scottsdale, Pa., and G. D. Miller, Tub, Pa., to arrange a program for our next S. S. Conference, said committee to submit their report to the bishops for approval.

13. *Resolved*, That we realize and very much appreciate the encouragement we have received from the presence and help of our brethren and sisters from abroad and do hereby return them our hearty thanks and cordially invite them to visit us again. After singing No. 433, and prayer by M. S. Steiner, conference adjourned to meet at Scottsdale, Pa., on the 3rd Friday in Oct. 1896.

The following bishops, ministers, and deacons were present:

BISHOPS.

J. N. Durr, Woodside, Pa.
Jonas Blauch, Johnstown, Pa.
David Keim, Addison, Pa.

MINISTERS.

Abram Snyder, Roaring Spring, Pa.
L. A. Blough, Davidsville, Pa.
S. Gindlesperger, Davidsville, Pa.
Simon Layman, Davidsville, Pa.
Alex. Weaver, Wallis, Pa.
J. A. Ressler, Scottsdale, Pa.
Aaron Loucks, Scottsdale, Pa.
Samuel Hess, Shiremanstown, Pa.
J. M. Herr, Allen, Pa.
John E. Kaufman, Mattawana, Pa.
M. S. Steiner, Canton, Ohio.
G. D. Miller, Tub, Pa.
D. H. Bender, Tub, Pa.

DEACONS.

Tobias Layman, Holsopple, Pa.
Samuel Faust, Scalp Level, Pa.
S. G. Shetler, Holsopple, Pa.
Joseph Gindlesperger, Davidsville, Pa.
J. R. Loucks, Scottsdale, Pa.
D. W. Maust, Tub, Pa.

J. R. LOUCKS, Sec'y.
D. H. BENDER, Asst. Sec'y.

CONFERENCE REPORT.

According to previous announcement the annual conference of Kansas and Nebraska met in the Roseland Mennonite meeting-house at Roseland, Adams Co., Neb., Oct. 4th, 1895. On Thursday before, the committee on questions met to arrange the various questions that had been handed in.

Conference opened by singing hymns 390 and 389 and by reading Romans 12 by Bish. J. P. Smucker, and after making appropriate remarks led in prayer for wisdom and guidance from God to conduct the conference in such a manner that the Lord could approve of what was done. There were present,

BISHOPS

Henry Yother, Blue Springs, Neb.
J. P. Smucker, Goshen, Ind.
A. Shiffler, Roseland, Neb.
S. C. Miller, Monitor, Kansas.

MINISTERS.

Philip Nice, Sterling, Ill.
Andrew Good, Harper, Kansas.
Paul Hershberger, Shickley, Neb.
Jacob L. Winey, Birmingham, Kans.
Abram Stauffer, Roseland, Neb.
Daniel Diener, Canton, Kansas.
J. M. Nunemaker, Roseland, Neb.
Daniel G. Lapp, Juniata, Neb.

DEACON.

Samuel Lapp, Juniata, Neb.

Besides these the brethren and sisters Samuel Yoder and wife, of McPherson Co., Kans.; Joseph Kuhns and wife and Henry Pletcher and wife, of Fillmore Co., Neb.; Samuel Rutt and Joseph Detweiler and wife of Butler Co., Neb.; Henry Horst and Reuben Weaver of Newton, Kans.; Samuel Nunemaker and wife, Elmer Ebersole and Sister Cora and Anna Andrews, of Sterling, Ill., were present.

Conference then proceeded to organize. Bro. Philip Nice, of Sterling, Ill., was elected moderator. D. G. Lapp, secretary, and Jacob Burkhard, assistant. The moderator then read Acts 14:1-19, and a part of Chap. 15 to prove that the holding of a conference is not man's device, but that the apostles had already held a conference in their times to consider questions concerning church government.

Bish. J. P. Smucker then made the opening address in which he showed forth the great necessity of holding conference that the ministers can get better acquainted with one another and become more united in the faith for in union there is strength, Eph. 4:3. It is necessary to watch on every side as Satan is trying to creep into the church. The ministers should earnestly pray for the spirit of God whereby they may be able to discern the spirits from whence they come. Bish. S. C. Miller followed with a few remarks and showed how Satan comes as an angel of light and tries to get into the church.

Our aged Bish. Henry Yother read Eph 2:19-22, showing that we must build upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone and that mere "belonging to church" does not make us Christians. He showed plainly that nonresistance was the doctrine that Christ and His apostles taught and that we are to separate ourselves from the world and be a peculiar people zealous of good works.

Bish. A. Shiffler spoke in the German language and earnestly admonished the ministers to be earnest in their labors, ever putting their trust in the Lord and that they should not build upon the foundation wood, hay and stubble which shall be burned, but that they should

build upon it gold, silver and precious stones which shall stand forever. Bro. J. P. Smucker then made some very touching farewell remarks as he had to leave on the 2:30 P. M. train as there were appointments ahead that he had to fill. We were sorry to have him leave so soon, may God bless his labors. Bro. S. C. Miller closed the forenoon session by prayer, benediction by J. P. Smucker. Adjourned to meet at 2 P. M.

AFTERNOON SESSION

was opened by singing and prayer by J. M. Nunemaker after which Henry Yother read a part of the 18th chapter of Matt. and made appropriate remarks. The ministers gave testimony and signified that it was their determination by the help of God to build upon the foundation laid by Jesus Christ the chief corner stone.

The questions as arranged by the committee were taken up for consideration.

1. Whose duty is it to look after a transgressing member?

Resolved, That it is the duty of the deacon to investigate the transgression and in case he needs help he may choose some of the brethren to assist him, but the bishops and ministers should be excused as far as possible, Acts 6:1-4.

2. What can be done for the Osborne Co. Kansas congregation in regard to ordaining a minister?

Resolved, That this conference deems it not advisable to ordain a minister in Osborne Co., Kansas, at present.

3. How can a minister work successfully in his calling?

Resolved, That a minister, to be successful, must be consecrated to God and His service, be sure that he has the love of God in his heart and love for souls and pray without ceasing, bringing every thing to God in prayer, and keeping his mind free from worldiness, and centered upon God and His word, and the congregations should lift their ministers to a throne of grace that they may have power to preach the gospel. 2 Tim. 2:1-5.

After this resolution was passed, Bro. Jacob Winey gave a short address which was very edifying and touching. He earnestly admonished us to faithfulness and the necessity of nonconformity to the world and the work of grace in the heart. Bro. Winey then led in prayer. After singing a hymn conference adjourned to meet Saturday at 9 A. M.

SATURDAY MORNING.

Conference was opened by singing. Prayer by Henry Yother.

4. In case God has called one to the ministry by His spirit, what does this conference think concerning such a call? May such an one at once follow the calling?

Resolved, That it one has been called by the spirit to preach, he should not quench the spirit, but be earnest in prayer and wait until God opens up a way and

he is ordained by the church. Luke 24:49.

5. What means should a minister use after souls have confessed Christ to bring them into the true light, so that they will have an experimental religion and become conscious that they have salvation?

Resolved, That the minister should prayerfully teach them the word of God which is the power of God unto salvation. Titus 2:10-15.

6. What evidence of conversion should a soul manifest before being received into church fellowship by baptism?

Resolved, That a candidate for baptism should show a willingness to obey God's word and the teachings of our Savior Jesus Christ. John 14:23.

7. Does this conference approve the wearing of a full beard by our brethren?

Resolved, That this conference sanctions the wearing of a beard without a mustache. Matt. 18:6-7.

8. Does this conference consent to the ordination of two ministers at West Liberty, Kansas, instead of one if the church sees fit?

Resolved, That this conference grants the ordination of two ministers instead of one at West Liberty Kansas church by the consent of the church. Luke 10:2.

Bro. R. J. Heatwole was reinstated as the member of the evangelizing board and Daniel Burkhard assistant to cooperate with him in the evangelizing work.

Closing addresses were made by A. Shiffler and S. C. Miller, after which conference adjourned to meet again, the Lord willing, on the first Thursday in Oct. 1896 in the West Liberty meeting-house McPherson Co., Kansas.

Thus ended another conference for Kansas and Nebraska and the prayer of the secretary is that the "head of the church" may be pleased to ratify the weak and imperfect efforts that were put forth in behalf of the church on earth, and that we may all be brought to the conference in heaven where there will be no more need of deliberations, but where we shall "see as we are seen, and know as we are known." May God grant it.

DANIEL G. LAPP, } Secretaries.
JACOB BURKHARD, }

On Saturday afternoon preparatory meeting was held, Daniel Diener preached the sermon from 2 Cor. 13:5 and on Sunday communion was observed. About one hundred partook of the emblems. May we all be prepared to commune at the Lord's table in heaven and sing the song of Moses and the Lamb in that land of bliss where all is joy, peace and love. Amen.

P. S.—Oklahoma was neglected in our conference notice and was not represented at our conference. D. B.

For the Herald of Truth.

THE TENNESSEE COLONY.

A friendly greeting in the name of a loving Savior.

For the benefit of the brethren who are interested in the colony plan heretofore advocated, we write the following:

We now have the land all except a few small tracts under our control to sell and convey and can make the following proposition,—That one third be paid on the receiving of the deed, one third in one year, and one third in two years.

After the first payment is made the buyer will have a perfect right to possess the farm and proceed with any improvements he desires to make, and also has the right to cut market timber to help make payments. These we consider easy terms, and we hope the brethren will appreciate the same.

We will have a plot of this land completed soon, and where there are a number of interested parties we will send a copy of the original plot, but remember, we can not send a plot for the interest of one person only as it will require too many.

Since our last writing we have been in correspondence with many brethren and find them greatly interested, but among them we find those who have a desire to come and find a home here, but can not meet the terms unless assisted in some way.

It has caused a deep sympathy in our heart to learn of the condition some of the dear brethren are in while others enjoy a home of plenty and have not the faintest idea what their brothers and sisters have to endure.

The condition is such that no brother filled with brotherly love and in whose heart the spirit of God dwelleth can endure.

Oh my Christian brother, do you know that while you are living in a home of plenty you have to-day brothers and sisters who are trusting their winter's living to the Lord? Do you know that you have brothers and sisters who have to-day no religious privileges outside of the family altar? Do you know that you have to-day brothers and sisters who are trying to bring their children up in the nurture and admonition of the Lord while outside of home they are surrounded by the sins and wickedness of this world? They look to the east, to the west, to the north and to the south, they see nothing but sin and sinful society. Oh what a task it must be for the parents to bring up their children whom they so dearly love, in the way they should go, in such places.

The time has come when the children of God should flee together for refuge to encourage and help each other along. In union there is strength.

The brethren have manifested a good interest in the colony plan and brethren are working for the cause in different places, may God bless their efforts.

Those who have been here to see the country, crops and colony land were well pleased, and some of them are now at home making arrangements to come and take up a farm. Some of the brethren inquired of the management of the timber and how they would get lumber manufactured and how far they would have to haul the logs. It shall be our utmost desire to work up the very best lumber trade possible for the people so as to get all the money out of the timber possible. We are now operating a saw-mill at Tennessee City and expect to move it on the land in the near future close by the place selected for the village so as to be as convenient as possible to all close by the mill. We expect to build a large house of rough lumber for the purpose of having a few families live in it and have a dining hall for boarders, and also rooms to rent to those who come here to take up farms, till they can build on their own land. Room rent and boarding are to be as reasonable as possible.

We can then use the dining-room for Sunday school and church purposes till we can arrange to build a church house. By getting a planer and putting up a lumber dryer we can soon have lumber to build good solid houses, every man with his own timber.

Some of the brethren inquired about the soil, whether or not it will produce a crop without fertilizing after the timber is cut and properly cleared. It is a known fact that the soil here in a good season under good treatment will produce from thirty-five to fifty bushels of shelled corn per acre for four or five years without any fertilizer. We have understood from some that the plan of this colony is heartily endorsed and that they consider it very good, but the query seems to be, Can it be carried out?

While this idea was given by only a few we wish to impress the thought, Is this cause, if carried out, for a benefit or an injury? Will it be pleasing in the sight of God or not? Will it tend to the upbuilding of His cause or pulling down? We should feel sorry indeed if, after spending so much time, even robbing ourselves of our night's rest in order to find time to attend to correspondence, we should find it to be not for a good cause. But after being convinced that we are working for the Master and that the plan carried out will be a light to the world, a salt to the earth, a glory to God and a happy home for the Christian, we feel to press on, God being our helper.

Our blessed Savior said on one occasion, And all things whatsoever ye shall ask in prayer believing ye shall receive. If God be for us, who can be against us? But let me impress that we need the

blessing of God and we need people that have the love of God in their hearts. Having this, oh how harmonious and how pleasantly we could live together. We praise the name of the Lord for His blessings manifested in this direction and we pray for His continued blessings.

We extend a hearty invitation to all who may have a desire to come and see the land as it is, and will also state that in the latter part of November excursion rates can be secured over the different roads leading from North to South. All correspondence will be promptly attended to. May God add His blessing and direct all things according to His holy will. In love and sympathy to all.

M. S. SCHROCK,
Tennessee City, Tenn.

IT WAS HIS BUSINESS.

John Vassar one time came into a hotel in Boston, looking for a friend, and in the parlor were two fashionably dressed ladies. He went right up to them and said to one of them, "Excuse me, madam, are you a Christian?"

She said, "Of course."

He said, "I didn't mean that kind of a Christian. Have you been born again?" "Why, no; we have gotten all over that in Boston; we do not believe in being born again any more."

"Have you gotten all over the Bible in Boston, or do you believe that some more?"

"Oh, yes, we believe the Bible, of course."

"Will you let me read it to you?" and he took his Bible and began to pour the Word of God into her heart, until her soul burned within her and the tears came into her eyes. His friend came and he had to go, but he said, "Before I go, may I pray with you?"

She answered, "I wish you would."

He knelt down and asked God to save her there. Her husband came in afterward and seeing signs of tears in her eyes, he asked, "What is the matter?"

She said, "There has been a strange little man here. He came up to me and asked me if I was a Christian—if I had been born again and then he preached to me and read the Bible and, husband, I never in my life felt as I feel now."

He said, "Why didn't you tell him it was one of his business?"

She said, "Dear, if you had been here you would have thought it was his business."—*Zion's Watchman*.

WHERE the spirit of God urges or moves to preach, there will the word be incorruptibly taught in the power of God, and upright children of the spirit will thereby be born. But where flesh and blood calls, there will a carnal doctrine be

taught and carnal disciples will be made, for that "like produces like" is incontrovertible.—*Memo Simons*.

Married.

LAUVER—GRAYBILL.—On the 29th of Oct. 1895, at the home of the bride's parents, in Juniata Co., Pa., by Rev. Samuel Hess of Cumberland Co., Jacob M. Lauver to Sister Emma Graybill, both of Fayette Twp. May God's blessing attend them through life.

DIED.

SHANK.—Sept. 4th 1895, near Colemansville, Lancaster Co., Pa., Aaron M. son of Samuel and — Shank, of lock jaw, caused by an accident received while helping to make cider. Funeral on the 6th at the Miller Menomite M. H. He was in his fourteenth year. Services by John Harnish, J. K. Brubaker and A. B. Herr.

THOMAS.—On the 22d of October, 1895, in Conemaugh Twp., Somerset Co., Pa., of cancer, Sister Hannah, wife of Bro. Emmanuel Thomas, aged 60 years, 3 months and 2 days. She was buried on the 24th. Funeral services at the Stahl Menomite meeting house, by Samuel Gindlesperger and L. A. Blough.

MISHLER.—David Mishler was born in Somerset Co., Pa., June 29th 1805, and died in Elkhart Co., Ind., October 26th 1895, aged 90 years, 3 months and 26 days. When about 9 years old he moved with his parents to Holmes Co., Ohio, where he was married about the year 1828 to Anne Keck. They moved from here to Union township, Elkhart Co., Ind., in 1840, and after living there and in Lagrange Co., Ind., for a number of years, they moved to Marshall Co., this state, where in 1882 the wife died. After living there a short time after this sad event he came to this country, where he has since lived. His last illness and death occurred at the home of his daughter, Mrs. Eli Rarick. There were born to this union six daughters, five of whom are still living; and three sons, two of whom are dead. There are also 32 grandchildren, 64 great-grandchildren as near as can be known, and a number of great-grandchildren. His last sickness was of three weeks duration, through which kind neighbors and friends gave their aid in caring for him to the end. Buried on the 28th. Funeral services in the Elkhart M. H. by J. S. Lehman, from 1 Cor. 15:22.

PIRESTONE.—Isaac Firestone was born in Fairfield Twp., Columbiana Co., Ohio, December 31st 1830, was married to Catherine Myers, Sept. 4, 1853, in Wakarusa, Elkhart Co., Ind. He was a man with a large, open heart, tender to those in sorrow and distress and had an open hand of charity to those in need. In his early life he was brought up in German Lutheran Reform faith and was partial to their belief it was the physical strain on him while in the Civil War brought on him a disease which followed him up to the time of his death. He leaves to mourn his loss a wife 62 years of age, 5 sons and 2 daughters all grown up to manhood and womanhood. With all his faults he was dearly loved and respected by the entire family. He carried tenderly in his heart the faults and frailties of his family. He saw the highway of eternal right through all the winding paths where folly vainly stalks with thorn pierced

hands. His age was 64 years, 9 months and 28 days. Buried at Gracelawn Cemetery, Elkhart, Ind. Services by J. S. Lehman and J. S. Coffman.

GRAYBILL.—Lewis Bertram Graybill was born November 3d 1877, and died October 27th 1895, aged 17 years, 11 months and 23 days. Died of typhoid fever. Buried at Cullom, Ill., on October 29th. Funeral services by J. S. Coffman. Lewis was a noble hearted boy, loved and respected by all, but it is sad that he neglected to make his covenant with God. On his death bed he prayed and promised, if spared, to live a Christian life. A loud call to those who live with good intentions without fulfilling them.

YODER.—Jacob J. Yoder was born in Wayne Co., Ohio, Oct. 7th 1847, moved to Elkhart, Co., Ind., in 1867, was married to Lavina C. Smith in 1877, moved to Phillips Co., Colo., in 1880 where he regained his lost health. In 1894 he moved to McPherson Co., Kan., and in 1895 to Rice Co., Kan., where he resided to the time of his death, on October 21st 1895, aged 48 years and 17 days. He was a loving husband and kind father, loved and respected by all. He leaves his wife and 4 sons and 1 daughter, 1 son having preceded him, a father, 2 brothers and 7 sisters. His sickness was typhoid pneumonia. He was a member of the church, and on his death bed gave very convincing evidence that he was fully prepared for the great change. The funeral services were conducted by Bro. D. G. Lapp who spoke appropriate words from Job 16.

HERSHEY.—Jacob L. Hershey of Gordonville, Lancaster Co., Pa., died on the 22d of October 1895, aged about 85 years. Deceased was a member of the Menomite church, and was the oldest farmer in Leacock Twp. Buried on the 24th in the Hershey graveyard in Salisbury Twp. His wife and 4 children mourn his death.

PLANK.—On the 28th of August, 1895, of old age, Sister Phebe Plank, aged 87 years, 5 months and 18 days. She was a member of the Amish church, kindhearted and highly respected among a very extensive acquaintance. Funeral services on the 30th by Rudolph Byler and J. R. Zook.

ALBRECHT.—On the 17th of October, 1895, near Tiskilwa, Bureau Co., Ill., of the infirmities of old age, Bro. Joseph Albrecht, aged 75 years, 6 months and 29 days. He leaves 3 children, and 7 grandchildren. Two of his children and his wife preceded him. He was for a number of years deacon in the church, which office he filled faithfully. His parents came to America in 1837. His remains were laid to rest on the 20th in the Mt. Bloom graveyard. Funeral services by Joseph Buercky and Joseph Stuckey.

LEHN.—On the 14th of October 1895, in Chenoa, McLean Co., Ill., Sister Eliza Lehn, aged 21 years, 8 months and 14 days. She leaves her bereaved parents and 3 sisters to mourn her early departure, yet they mourn not as those who have no hope. Funeral services by Peter Schantz and William Cronwell in English and by Andrew Werckler in German. Joseph Kinsinger in German. The remains were laid to rest on the 17th.

LEHN.—On the 15th of October, 1895, near Meadows, McLean Co., Ill., very suddenly, George Lehn, aged 88 y., 1 m., 1 d. He took supper with his family as usual. He arose from the supper table and went out on the porch where he fell down and almost immediately expired. Bro. Lehn was born on the 14th day of September 1807, in the Rhenish Palatinate, and was married to Barbara

Schertz on the 2d of April 1844. Of their 7 children, 2 sons and 3 daughters survive, also 18 grandchildren and 2 great grandchildren. Bro. Lehn was a faithful member of the Amish Menomite church, a peaceful, highly respected neighbor and citizen. Buried on the 17th in the Waldo Twp. graveyard near Livingston Co., Ill. Funeral services by Joseph Kinsinger, Andrew Werckler, from 2 Cor. 5:1-10, and John P. Schmitt from 1 Cor. 15:1.

NISSLEY.—On the 25th of October, 1895, in Harper, Kansas, of inflammation of the bowels, Veronica, wife of Daniel Nissley, aged 66 years, 3 months and 21 days. She leaves her aged husband 84 years old and 5 children. One child preceded her. Buried on the 27th, followed to the grave by many relatives and friends. Funeral services by Jonas D. Borntrager, from 2 Cor. 5, and 1 Thess. 4:13. She was the daughter of Henry Miller and was born in Holmes Co., Ohio. She was a faithful sister in the old Amish branch of the church.

GINGRICH.—On the 14th of August, 1895, near Metamora, Ill., of paralysis of the heart, Bro. Christian Gingrich. He had attended to his work as usual until 4 P. M. when he felt somewhat indisposed. A physician was sent for, who gave him relief with medicines. But in the evening he went out of doors again, came in, sat in his chair and expired. He leaves his wife, 3 sons and 3 daughters. One son and 2 daughters preceded him. Funeral services by Michael Kinsinger and Emanuel Hartman in German and by D. D. Miller of Indiana, in English.

JACOB O. GINGRICH.

GODSHALL.—On the 30th of September, 1895, in Souderton, Montgomery Co., Pa., of paralysis, Sister Elizabeth Godshall, aged 76 years, 4 months and 13 days. Buried on the 6th of October in the Franconia graveyard. Funeral services by Josiah Clemmer, Abel Horning and M. R. Moyer. Text, 1 Cor. 5:8. The deceased was a faithful and beloved member of the church and bore her sufferings with much patience. We believe our loss is her eternal gain.

SNADER.—On the 8th of September 1895, near Weaverland, Lancaster Co., Pa., of consumption, Sister Annie, wife of Bro. Aaron Snader, aged 35 years, 3 months and 21 days. She was a consistent member of the Menomite congregation. The remains were laid to rest on the 11th in the Weaverland graveyard. Funeral services were held by John Landis, John Zimmerman and Samuel Witmer, from Phil. 1:21-24, to a large concourse of people who came to pay the last tribute to a loved sister and friend and to sympathize with the bereft family. Peace to her ashes.

She had children, four in number, That are left to mourn for her, But could she speak she now would say, Prepare to meet me in heaven.

Yes, she now is taken from us, She has risen up on high; But there's one sweet hope within us, We shall meet her by and by.

CART.—Sister Barbara Cart of Cullom, Ill., (maiden name Hartman) was born in Germany, December 3d 1829; died on the 21st of October 1895; aged nearly 66 years. She came with her parents to Ohio, thence to Indiana, where she was united in marriage to Robert Cart, March 20th 1851. While they moved to Illinois where she resided till the time of her death. She survived her husband 8 years. She was the mother of 7 children, and 9 grandchildren. Sister Cart

was a member of the Cullom, Ill. Congregation. We need not mourn as those who have no hope. Buried near Kempton, Ill., on Oct. 23d. Services at the house by C. S. Hauder. Text, Isaiah 35:10.

HOSTETLER.—Near Plevna, Howard Co., Ind., of typhoid fever, Otis C. son of C. J. and Magdalena Hostetler, died Oct. 19th, aged 1 year and 19 days. Funeral services on the 21st at the A. M. meeting house, by E. A. Mast in German and J. S. Horner in English, from Mark 10:13-16. May God bless the bereaved parents in their bereavement and console them. This is the fifth child that has been taken from this family circle. May we all be robed and ready to meet that death messenger and pass from this world into a world of joy and glory and be with those that have gone before us.

HOOVER.—At Altona, Ontario, on Wednesday, September 18th 1895, Esther Reesor White, beloved wife of Martin R. Hoover, aged 30 years, 4 months and 18 days. She was buried in the Altona cemetery on the 19th. She was universally respected, and was followed to her last resting place by an immense number of sorrowing friends. She died in the triumph of a living faith. She admonished all her friends to meet her in heaven.

Death has borne from us our mother,
We have taken our last farewell
From our loved and loving parent,
Why it we cannot tell.

God saw fit to call her higher,
From this world of toil and care;
To her home beyond the River,
And we hope to meet her there.

Pain no more shall heave her bosom,
All her trials now are o'er;
She has passed a while before us,
Joined the saints on Heaven's Shore.

At our loss we will not murmur,
Though it fills our hearts with pain;
Nature's ties are strong and tender,
But our loss is mother's gain.

Then farewell our dearest mother,
Till we meet on Heaven's Shore,
For when life's short day is ended,
We will meet to part no more.

FRANK A. HOOVER.

KING.—On October 27th 1895, in Cass Co., Mo., of diphtheria, Mary E. daughter of Aaron and Elizabeth King, aged 9 years, 1 month and 25 days. Funeral services on the 28th at Sycamore grove M. H. where impressive remarks were made by Bish. John Hartzler. Mary's place in the family circle is vacant, her cherished influence has vanished, her voice silenced. The gap in her Sunday school class must be closed by another. All seems so changed. But hark, a voice whispers, Grieve not for me, dear parents and friends, I am in paradise with Jesus, where I am forever released from pain and sorrow. Hallelujah to the Lamb of God which has said of the like of me, "Of such is the kingdom of heaven." Doubtless many Christian parents can from experience in after years cheerfully thank God for the hallowing influence brought about by such bereavements, and for the consoling assurance that such have forever escaped the Satanic allurements incident to a temporal life of "three score years" and upward, which lead into the innumerable snares and pitfalls of eternal woe. While there is nothing strange about this death, it is a remarkable fact however that it is the first death of any one under the age of 70 years, in this congregation of over 300 members, since August 12th 1893, and the

first death here since that of Reuben Yoder, on July 27, 1894, whose age was 83 years, 1 month and 10 days. J. K. ZOOK.

KING.—On the morning of November 4, 1895, in Cass, Co., Mo., of diphtheria, Emma C. daughter of Aaron and Elizabeth King, aged 1 year, 8 months and 28 days. Buried the same evening. Funeral services by John Hartzler and Peter Zimmerman. The 2 remaining children are likewise afflicted.

SHOEMAKER.—John D. Shoemaker was born in Montgomery Co., Pa., December 26th 1800, was married to Catherine Fried, Oct. 12th 1823, emigrated to Waterloo Co., Canada in 1825, lived in matrimony 56 years, his wife dying about 16 years ago. He died on the 30th of September 1895, aged 94 years, 9 months and 4 days. His posterity numbers 8 children (4 sons and 4 daughters) of whom 6 survive him; also 66 grandchildren, 102 great-grandchildren, and 1 great-great-grandchild. The funeral services, conducted by Daniel Wismer and S. Stauffer, were largely attended.

REPORT OF HOME MISSION, OCTOBER 1895.

RECEIPTS.

F. Holdeman	\$1.00
Susan Gebhart	1.00
Mrs. Hannah Hunsicker	1.00
Mary Hunsicker	.50
Hettie Hunsicker	.50
Mary Gotwals	.50
Susan Gotwals	1.00
Bible Reading, Cullom, Ill.	3.00
Neighborhood Bible Class, McVeytown, Pa.	1.00
Barbara S. Burkholder	.40
M. E. Albrecht	1.00
Weidman S. S. Markham, Ont.	1.35
Lena Eby	.50

EXPENSES.

(On account of the absence of our treasurer, when the September report was made out, a few mistakes occurred. We neglected to include in the balance, \$40.00, the amount of the October rent. The coal should have been \$25 and belongs with the October Expenses.)

Rent	\$40.00
1/2 ton coal	2.25
Postage	2.49
Stationery	.65
Unclassified	— .20
Cash on hand	\$13.07
Check on St. Louis Bank	4.25
" " Chicago Bank	58.50
Please report all omissions to E. J. Berkeley, 145 West 18th St., Chicago, Ill.	

THE LORD'S MONEY.

Received by the Evangelizing Board during October.

S. S. Conference, Ind. and Mich.,	\$24.05
S. B. Wenger,	5.00
H. Wenbold,	.25
Interest, Menomite Pub. Co.,	7.50
A. Sister, Lancaster, Pa.,	1.25
David Garber, Orrville, O.,	3.00
A. Friend, Reedsville, Pa.,	1.00

Besides the above, the Board received, on Oct. 21, four shares of Menomite Pub. Co. Stock, from Jacob Yoder, Columbiana, O., to be held as a permanent investment and the dividend used for evangelizing purposes.

Gratefully acknowledged,
C. K. HOSTETLER. Treas.

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GOING NORTH.		STATIONS	GOING SOUTH.	
No. 22.	No. 24.		No. 25.	No. 23.
pm	pm		pm	am
2 15	7 00	Benton Harbor	7 00	7 00
1 18	6 03	Niles	1 57	7 56
12 39	5 07	Elkhart	2 54	8 46
12 17	4 49	Goshen	2 57	9 09
am				
11 35	4 08	Warsaw	3 50	10 07
10 00	2 56	Wabash	5 07	11 33
				pm
9 13	1 54	Marion	5 59	12 21
8 00	12 40	Lv. Anderson	Ar. 7 15	1 40
am				
6 35	11 15	Lv. Indianapolis	Ar. 9 00	3 15
	11 02	Rushville		3 20
	10 15	Greensburg		4 20
	9 10	North Vernon		5 20
	8 30	Lv. Cincinnati	Ar.	6 15

Train 28, north, leaves Elkhart 7:35 a. m.; Niles 8:05 a. m.; arrives at Benton Harbor 8:55 a. m.

Returning leaves Benton Harbor 5:30 p. m.; Niles, 7:07 p. m.; arrives at Elkhart, 8:10 p. m.

All trains daily except Sunday.

Trains 25, 23 and 24 have through coaches between Indianapolis and Benton Harbor.

Trains 21 and 24 have through coaches between North Vernon and Benton Harbor.

G. A. HENRY, Ticket Agent, Elkhart, Ind.

OSCAR G. MURRAY, Traffic Manager, Cincinnati, O.

D. B. MARTIN, G. P. & T. A., Cincinnati, O.

Elkhart & Western R. R.

ELKHART TIME TABLE.

No. 1, Going west, leaves	6:30 a. m.
No. 2, Coming east, arrives	8:00 a. m.
No. 3, Going west, leaves	12:40 p. m.
No. 4, Coming east, arrives	1:30 p. m.

Each train makes close connection at Mishawaka with electric cars for South Bend; also with Chicago and Grand Trunk for South Bend, Chicago and C. and G. T. points.

DARWIN F. COB, Traffic Manager.

H. R. BOCKLER, General Manager.

HERALD OF TRUTH

NOVEMBER 15, 1895.

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Remember that these are special offers for industrious and successful workers. Send in your subscriptions as you get them but keep a list of the names and addresses of your subscribers old and new and when the time is up, or when you have the number you wish to get, send us the complete list and we will in return send what you have been working for.

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Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace."

Semi-Monthly. ELKHART, IND., DECEMBER 1, 1895. Vol. XXXII. No. 23.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

Entered at the Post Office at Elkhart as second class mail matter.

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EDITORIAL NOTES.

WHAT effort are you making to lead souls to Christ?

JESUS says that our fruit shall consist in this that we bring many souls to Him.

THE offers to our Subscribers on our premium list can be taken advantage of only on condition that all arrears are paid up.

CHANGE OF ADDRESS.—Pre. Andrew Shenk, from Elida, Ohio to Oronogo, Mo. C. G. Good, from Lima, Ohio to Oronogo, Mo.

THE Christian whom God has blessed with the means to do so should *pay* as well as *pray* for the cause that requires means to carry it on.

OUR brother, Pre. Isaac Rickert of Bucks Co., Pa. has been confined to his house and part of the time to his bed, so that he has been unable to attend to his ministerial duties. We hope he may be soon restored to health.

HE who does not enjoy his religion had better drop that kind of religion and get Christ. The religion of Jesus Christ is full of joy and peace.

BISH. J. F. FUNK left for Clay and Owen Counties, Ind. on the 15th of November to visit the congregation there and hold communion and baptismal services. He returned on the 21st.

THE Doylestown Pa. Cong. recently held a members' meeting for the purpose of ordaining a man to fill the vacancy caused by the death of Bro. Samuel Gross of Bucks Co., Pa. The lot fell upon Bro. David Gehman. The Lord bless and use our brother to the glory of His name and the prosperity of the church.

BRO. S. GODSHALK of Blooming Glen, Bucks Co., Pa. reports that there are a number of applicants there receiving instruction preparatory to baptism. The correspondence in the HERALD of Nov. 15 that 14 persons were received at Deep Run, Pa. should have read 16; also the name of the minister that was ordained there is Jacob Rush, and not Jacob Ruth as we had been wrongly informed.

IN this issue will be found a letter from Bro. S. B. Wenger to the Evangelizing Board. The appeal speaks for itself in language that cannot be gainsaid. It is a plain statement of facts. And what is true of Iowa is true of many other states. Dare one member of the church stand idle or disinterested in evangelizing work when its needs are so plainly shown? Let prayers ascend for the divine guidance of those who are directly engaged in the work. The time for indifference is past when indifference means death to the cause, and that will be the result in many places, as it has already been in many

others where the evangelizing work has too long been neglected or looked upon with suspicion or indifference.

THE Mohammedan religion has been tried, and has been found wanting. Turkey with her nameless corruption is a fair representation of what that religion can and will do where it has a fair chance to develop itself into its full extent. Truthfulness, honesty, virtue, love, kindness seem to be lacking entirely. May God in His mercy guide the important measures now being adopted for the relief of the much persecuted Armenians in Turkey.

ONE of our dear brethren in the ministry, in writing of the work before him, states that he will be engaged from now until next March. This brother has preached an average of one sermon a day and over, since last July. There are others of our ministers who are likewise willing to spend and be spent for the sake of the Gospel. Such effort will always bring blessing, and to such consecrated effort is largely due the increased ingatherings into the church.

INTERESTING TO MINISTERS.—It will be of interest to the ministers of our church, as well as to those of all other churches, to know that a late Conference of the "Western Lines Passenger Association" arranged to use a clergyman's half fare permit, good over all the lines (over thirty different roads) represented in the Association for the year 1896, the same to be issued by a Clergy Bureau, maintained for this purpose.

Those desiring half-fare permits will write to Mr. B. D. Caldwell, chairman of Western Passenger Association No. 721, Rookery Building, Chicago, Ill., who will send a blank which is to be

filled out by the applicant, in accordance with the rules given on said blank, and signed by him. It is also to be endorsed by the agent of the R. R. Station nearest to the applicant, and then returned to the above address, enclosing fifty cents to cover expenses. All the lines, on which this permit is good, are given on the application blank.

After the permit is issued it will be sent, whenever this is practicable, to the ticket agent of the station, where or near which the applicant resides.

Applicants other than regular clergymen, in charge of churches, as settled pastors, must, whenever practicable, have their applications accompanied by credentials, identifying them and certifying to the character of their work.

The arrangement entered into by the Western Passenger Association is indeed a great convenience to preachers desiring to avail themselves of its benefits, and we heartily endorse the measure for several reasons.

First, A permit obtained by a minister will enable him to travel at the reduced rates over all the roads represented in the association—thus avoiding the necessity of making application to so many different roads.

Secondly, The form of application is much more simple, and what especially interests and favors ministers of our own denomination, is, that it includes clergymen who are pastors of churches, of such denominations as pay no salaries, provided that their only other occupation is farming.

We are especially pleased with this provision. In most of the applications previously used, there were restrictions and requirements such as few of our ministers could conscientiously sign, and in many instances, because they honestly acknowledged that though they were farmers, and worked with their hands for their support, and received no salary for their labors, they were set aside as not entitled to the benefit of a half-fare permit.

We are very much gratified and feel to express our sincere thanks to all who have been instrumental in bringing about this arrangement and we are confident that all our ministers will appreciate it in the very highest degree, and gladly send the small pittance of 50 cents for benefits to be derived thereby.

WHY, WHEN AND HOW SHOULD WE PRAY?

WHY SHOULD WE PRAY?

Though this is a question of the utmost importance, yet to ask it is, after all, when we get to the bottom of it, a good deal like asking why we breathe, or why we eat and drink. Why? Because to live our bodies must be continually sustained by something coming to them from outside of themselves, from the air and the food products of the earth. As our physical life cannot be sustained without these things, so the divine life within us, as Christians, cannot be sustained without the continual in-flowing of the grace of God. Without the grace of God we are carnally-minded, alienated from God, blind, lost, dead to spiritual things. We may be ever so moral, ever so respectable, ever so well educated. We may be church members, we may be Sunday school superintendents or teachers, we may even be ministers and bishops, but if we have not within us the grace of God to impart to us and to keep alive and growing the divine life, then we are still carnal, blind, lost, dead. In view of the necessity of the grace of God to spiritual life, we need not wonder that the Apostle Paul commenced so many of his epistles by wishing grace and peace from God our Father and the Lord Jesus Christ.

Now, in my reading of the word of God, I have been led to believe that the grace of God comes, in its fullness and richness and power, to those only who live near to the Lord in prayer. Why does some people's religion bless them with peace, joy and rest in God, while other people's religion seems never to lift them out of coldness, gloom, doubt and unhappiness? Is it not, in many cases, because with the former prayer is not a matter of command and duty, but a privilege that brings life, sunshine, growth and fruitfulness from God; while with the latter, prayer is often neglected or hurried through, and attended to from a constrained sense of duty?

Many of us are workers in Sunday schools. We are supposed to be engaged in studying the Bible and in teaching its truths and manifesting them in our lives. Therefore, besides the general reasons why we, as Christians, should pray, there are special reasons why we, as superintendents and teachers, should pray. We are workers together with fathers and mothers, with the churches, with God, in leading our pupils into the life and light and love of God. In our lives, in our teaching, we are moulding immortal souls. The marks of our faithfulness or of our unfaithfulness, of our aptness to teach or of our blundering will be manifested throughout eternity. If this sol-

emn thought does not drive us often to the throne of grace, there on bended knees to supplicate for the wisdom, the holiness, the power so much needed, then I fear we are lacking in fitness for the Master's work.

WHEN SHOULD WE PRAY?

The Psalmist says: "Evening and morning and at noon will I pray." Psalm 55:57. At midnight Paul and Silas prayed and sang praises to God. Acts 16:25. The prophet Daniel, in defiance of the decree of King Darius, kneeled upon his knees three times a day, and prayed and gave thanks before his God. Daniel 6:10. Jesus and His disciples were in a desert place, (Luke 9,) a throng of five thousand men were to be fed. Before eating, Jesus took the food and looking up to heaven He blessed, then brake and gave to the disciples to set before the multitude. On Paul's tempestuous voyage to Rome, "when neither sun nor stars in many days appeared," and after long abstinence, Paul besought the shipmen and soldiers to take food, and he took bread and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Acts 27:35. Surrounded by Roman soldiers and Gentile shipmen, Paul did not hide his light under a bushel, and eat, without an open manly acknowledgment of God by giving thanks "in presence of them all."

Besides the times of regular daily prayer, there are special times when we should turn to God, our refuge and strength. In sorrow, in perplexity, in seeking a home, in choosing a life companion, in entering our calling in life, in opening and closing our religious exercises in church and Sunday school, in preparing and teaching the Sunday school lessons, indeed before every important step nothing is so much needed, nothing will so put us in touch with the wisdom and power of God, as our going to Him in prayer. These are some of the times when we ought to pray. When once our hearts have been touched and opened and filled by the love of God, then the times for prayer, praise and thanksgiving will come so often that our attitude toward God and toward spiritual things will be such that we shall "pray without ceasing." I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men. 1 Tim. 2:1.

HOW SHOULD WE PRAY?

Sometimes we are helped in learning how to do a thing by first learning how not to do it. The greatest and best of all teachers, in teaching how to pray, (Matt. 6:5-16), first teaches how not to pray. When thou prayest thou shalt not be as the hypocrites are: for they

THE WORK THAT GOD GIVES US.

I must work the works of Him that sent me. John 9:4.

Jesus was always so willing to do His Heavenly Father's bidding, and are we as Christ's followers willing to fulfill our calling? If God calls us to a work it is truly a blessed calling.

If we are wholly governed by God's will in whatever He would have us do, what a wonderful work would be done, how many souls could be saved.

Though the people look upon us as foolish, and weak, and despised, for ye see your calling, brethren, how that not many wise after the flesh, not many mighty and not many noble are called, we are after all nothing but the tool in God's hands, and not till we become nothing of ourselves, and let Christ be all in all, can He use us effectively; but whatever we do let us seek the guidance of God, and not try to run ahead of God, or when He calls us to some work try to excuse ourselves. Could we only grasp the idea how perfectly right and good God's will is and how it would all come out for the best, we would be willing to be governed by it.

There are many that are apparently working for the Master, and yet there is one all-important work neglected, and that is to care for poor destitute children and teach them the way of salvation. Christ said, "Whosoever shall receive this child in my name, receiveth me, and whosoever receiveth me, receiveth him that sent me." Oh to do it as unto Christ, this should inspire all our work for the Master.

I remember of reading of a little girl in the city of New York, who was cast out on the streets, and found crying by a lady who asked her why she was crying, whether she wanted some money; no, she said; do you want something to eat? no, she said; what is it then you want? some one to love me. How many poor little hearts may ache for some one to love them, and will we coldly pass them by, and be a stumbling block to the world?

The Christian Home gives in a few words how the ugly men look upon professed Christians.

"One of the greatest anarchists just before his execution indignantly refused to see the chaplain and said, 'I do not believe in religion. Let those who profess religion give some evidence of it by extending a helping hand to the deserving poor, this will do more to crush anarchy than all the armies of the world.'"

Oh what stinging words of rebuke, and must we at last meet just such accusing witnesses before the bar of God? While they will not stand guiltless before God, at the same time their blood will be upon

love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. This warning needed then, is needed still. It, however, by no means follows, as some people seem to think, that all praying in public is an indication of hypocrisy. Our Savior and His apostles offered prayers and thanksgiving in public as well as in private. There are occasions, in the providence of God, when it is a blessed thing for a man of God, whether he be a minister or not, to lead an assembly of people, in confession, prayer and thanksgiving to the Lord, and when it would be unmanly and wrong for him to shrink from doing so. But when we are called to give voice to the prayer of an assembly, we need to bear in mind our Master's warning against hypocrisy, against loving to stand and pray to be seen of men.

When ye pray use not vain repetitions, says the good teacher. Vain here means empty, serving no good end or purpose. If we watch not in prayer, we may fall into the habit of using certain words and set phrases and set forms, repeating them from year to year, until by reason of these "vain repetitions" the freshness and meaning wears out of them, leaving only dull, dead words which become wearisome and patience-trying to those who hear them, if not to us also. In the nature of things it is not possible to avoid repeating some words and forms of expression in our daily thanksgiving and prayers; the thing to be avoided is the unthinking, easy-going—will you allow me to say?—the lazy falling into rigid forms and repeating them in the same unthinking way, under different circumstances, whether they fit or fit not.

Many years ago, a man who lived in our neighborhood came home to dinner one day late, after the family dinner was over. As he sat down, alone, to his table he offered thanks in his usual set form that "We are permitted to surround this table." The man who was present and related this to me was quick to see the faults of Christians. Here was another text for him, and he was not slow in expressing his indignation at what he considered the man's irreverent and careless use of words in addressing the Lord. Of course, one might make such a mistake by a slip of the tongue, in a spirit so sincere that charity would overlook the idea of one man "surrounding" a table; and when it comes to slips of the tongue, your humble servant is right there making his full share; but the difference between slips of the tongue and careless adherence to set forms is as the difference between truth and falsehood. Do not understand me as inveighing against all use of forms, or even of prayer books. We may enrich and adorn our prayers by a free use of prayer forms and words of praise, adoration and thanksgiving drawn from the Psalms. A young hus-

band, in his first trembling efforts in offering family prayer, may find help in the use of a form, committed to memory, but as new experiences and needs and occasions for praise come, let him give utterance to them in his own words, and soon he will be free from his dependence on a form. A minister may find help in voicing the prayers of a congregation on baptismal, communion and other special occasions by the use of suitable prayer forms.

In the Lord's Prayer we have a form given us by the Master to teach us "after what manner," or how we should pray. In that we pray not first and only for ourselves. We think first of God—"Our Father . . . in heaven," the hallowing of His name, the coming of His kingdom, the doing of His will on earth; then we lay before Him our humble needs: daily bread, forgiveness, shelter in or from temptation, deliverance from evil. If we watch not selfishness will rule us even in our prayers. We may begin about ourselves and end about ourselves, our troubles and our wants, real and imaginary, forgetting praise and thanksgiving; forgetting to pray for the things which concern the honor of His name, the coming of His kingdom, the triumph of His will on earth, and the needs of our fellowmen. Some one has said: "People are apt to pray more earnestly for temporal blessings, or to escape from temporal ills than for anything else."

In a mission Sunday school, a boy was asked how he liked the new minister. "First rate," was the answer, and he added, "It is strange how many things he finds to thank the Lord for." Then speaking of the new minister's predecessor, he said: "I have heard him ask the Lord for lots of things, but I never heard him thank the Lord for anything." This boy's sharp discrimination of the difference between the prayers of these preachers, suggests the thought that prayer is not only asking, it is also joy, gratitude, praise and reverence expressed toward God. To the soul that has confessed its sins, asked for and received pardon and the gift of the Holy Spirit, prayer may be glad communion with God. The Psalmist had times of affliction, penitence and confession when his soul lay in the dust. Ps. 119:25 But he also experienced and noticed—as we too should notice—the goodness and mercy and love of God. As he dwelt upon these, his soul overflowed in those matchless expressions of adoration, praise and thanksgiving which have endeared the Psalms to the heart of God's people.

Finally, in prayer let us remember our dependence on the Holy Spirit. "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. 8:26.

J. K. HARTZLER, McVeytown, Pa.

our skirts, if we by neglect of God's helpless ones on earth bring discredit upon the faith we profess, and thus place stumbling blocks in the way of sinners.

Homeless children come into the world slaves, by force of cruel laws, and a combination of circumstances over which they have no control.

If we refuse to give and labor to rescue them from their horrible bondage, we become either directly or indirectly by our cold indifference their taskmasters."

Surely the writer of these words brings out some facts that we cannot deny. Oh it seems people look at these things so lightly when we should look at them in the light of eternity. Let us look at them as God sees them. Who is willing in some way or other to help rescue these perishing little souls? Will we do the work of Him that sent us?

ELLEN GARBER.

Orville, Ohio.

For the Herald of Truth. SOCIABILITY.

It we would form a true unbiased opinion of anything, we must view it from a Christian standpoint. And this is possible only when we are willing to sacrifice all our opinions and preconceived notions, and behold things in no other way than as seen by the Divine Teacher, and in the light of the New Testament. If we do not view everything in this light, we are in danger of being misled and of forming wrong conclusions. Hence in studying this subject, we must approach it from a Christian point of view.

In the first place let us consider what we mean by sociability, what are its essential elements, how it concerns us, and in what way related to our religious life. Sociability is a much abused word and is too often made to stand for that which is not sociability. We are inclined to think of anyone as being sociable, when he manifests an interest in that which concerns us, in our aims, pursuits and ambitions, whatever they may be. The man who frequents the saloon will count that friend of his sociable who very heartily joins him in a social glass. The business man will count that man sociable who shows an interest in his business affairs. The gossiping woman will consider that one sociable who will listen to her tale of neighborhood happenings. That young man or woman who is bent on having "a good time" will think of other people as being sociable when they join them in their fun and frolic. Such is the nineteenth century idea of sociability.

But true Christian sociability is something beyond this. It is no sham, it is not controlled by selfish motives, but it is true, pure and genuine. Those who practice it are not actuated by the desire to make a good impression on society,

but they are impelled by a stronger motive. Paul gives us the secret in the fourteenth verse of the fifth chapter of second Corinthians where he says "the love of God constrains us." And this alone is the foundation to all true sociability. Just as the sun warms our atmosphere by radiation from the surfaces with which it comes in contact, so the love of God shining in the soul will brighten and cheer our daily life, so that all our sociability will be as rays of sunshine, shining forth on all those with whom we come in contact, whether rich or poor, learned or illiterate, "Jew or Gentile."

In more clearly following our subject, we find that sociability is not so much a ceremony as a spirit; and there are certain traits that are distinctly characteristic of the sociable man or woman. There is cheerfulness,—the habit of looking on the bright side of everything, and not minding the small worries, vexations, and perplexities of our daily life. Most Christians have learned the secret of carrying their heaviest and deepest troubles to the Lord, but forgetting that He is also able to deliver us from the petty annoyances of every-day life, they go along fretting and worrying because things do not go just as they had planned or expected. It is hardly possible to be very sociable when we are in their state of mind. How much better for ourselves and fellow-beings to always wear a happy countenance, to speak a kind word, and in all our spheres of activity, to show forth a bright and happy exterior, which is but a reflection of the real life within.

Another essential element to true sociability is sympathy,—a sincere and human interest in others, to be able to enter into the joys and sorrows of humanity. "Rejoice with them that do rejoice and weep with them that weep," is the way Paul puts it in the twelfth chapter of Romans. And it was this same spirit of kindness and compassion that made the life of Christ so beautiful and brought multitudes to follow Him and listen to His words. We have only to see men as Christ saw them and all social distinctions will vanish and we will behold in every man a brother, subject to the same trials, temptations, and sorrows as ourselves.

There is one more point yet to consider,—our motive. We are inclined to make distinctions in our life which are not scriptural. We draw a line between what we consider as religious and what we call secular, we speak of matters pertaining to our religion as sacred and everything else as secular, and seem to think that church-going, praying, or the study of God's word should be performed with a deep religious spirit, while ordinary affairs, our business or social life may be entered upon very lightly, in very much the same spirit as does the average man of the world perform his

duties. Looking at it from a human standpoint, it seems quite right. But just here we err. We do not see that all depends on the motive, that a sacred motive, guided by God's Spirit, will make all our actions sacred, no matter how ordinary they may be, and a mean or selfish motive will make even our religious duties unholy and sinful in the sight of God. And this applies to our social life as well as to any other phase of our existence. Let our motive ever be to glorify God in all things, and we may mingle with others and be benefited mentally, morally and spiritually, but to associate with others merely for the sake of self-gratification as do a great majority of young people, is entirely in opposition to the spirit of Christ. And just at this point it is possible to deceive ourselves. Our sociability may seem very fair on the surface, not sinful in the ordinary sense of the word, not openly wicked, yet back of it all, hidden in the remotest corner of our heart, may be a selfish or wrong motive, that will not only hinder our spiritual growth and communion with God, but will make all our fair showing utterly sinful in His sight.

We need to take Christ as our pattern of sociability, and imitate Him. He alone lived a perfect life and we cannot fail if we follow in His footsteps. The spirit of Christ in the soul will make us considerate of the feelings of our fellow-men and produce a better and purer social life than ever can be brought about in any other way.

CORA ZIMMERMAN.

Shiremanstown, Pa.

For the Herald of Truth. WHAT IS MY WORK?

Lord, and what shall this man do?
Jno. 21:21.

"Fret not thyself" for there is a work for each of Christ's followers that has a mind to work, for "The harvest is great and the laborers are few."

Now, the question with which we should approach our Master is: "Lord, what wilt thou have me to do?" not: "Lord, and what shall this man do?" In this respect there is much truth in the words of the poet when he says:

"There is only one thing that should concern us.

To find just the task that is ours;
And when we have found it, to do it,
With all our God-given powers."

Why should Peter be so much concerned about some other man's work? Why not rather go at once, cheerfully performing the work assigned him? Did he wish to find out whether John had some easier work, and if he found it to be the case, to bring in a complaint? Or did he fear that his position was a less honorable one than that of John? But whatever moved him to ask the question,

we know that he received a sharp reproof from the Master: "What is that to thee? Follow thou me."

Now, "These things were written for our learning," will we profit by them? The lesson we should learn is plain. How is it with us? Reader, are we willing to do the work the Lord assigns us without gainsaying?

O how much can be accomplished when people have a "mind to work!"

Now observe, Peter was to be armed with the mind of Christ, and endowed with power from on high; then could he go forth unto victory in the work assigned him, which was: first, "Feed my lambs;" second, "Feed my sheep."

It has occurred to our mind that the first injunction is being sadly neglected to some extent by the Mennonite family. But someone will say, Don't we feed the lambs in our homes and Sunday schools? Yes, in many places this is done; but to my mind this is not all of the "mind of Christ;" it does not reach out far enough. Did not the loving Savior say to the Jews: Other sheep (and lambs too) I have which are not of this fold; then also must I bring and there shall be one fold and one Shepherd. Jno. 10:16. Now how can these dear little lambs that have no "certain dwelling place," that cannot discern between their right hand and their left, be gathered in and cared for?

There has been a question resting upon our minds for some time which is this: Why don't you establish an Orphan's Home, by consecrating your earthly possessions to the Lord for this special work? Forasmuch as "The king's business required haste" we were willing to say: "Thy will be done O Lord," and consequently the question relating to such a work was handed in at our annual conference last spring and freely discussed and decided in favor of such a work, as you who read the conference report are aware of.

And as the Lord gives means, and grace, and to the extent that He is pleased to favor the work, we mean to carry on the work in His fear. And it appears to us that the Lord means to favor the undertaking in this that He has given us an "earnest" by moving upon one sincere soul to give a donation.

We cannot but believe that the Lord is pleased to favor such a work when we consider what He has done for that consecrated servant of His, George Mueller, of Bristol, England. Though his "beginning was small" yet the "latter end" has greatly increased even to the extent of having room and means to care for 2,050 orphan children at one time. Thousands have been cared for since the Home was established in 1834, doubtless Mueller and those who assisted in the work will come forth at the day of recompense with rejoicing, bringing their sheaves with them.

Are we ready to establish and carry on such a work? But methinks I hear some one say: "That is a new thing again," and therefore have some doubts as to the propriety of establishing and carrying on such a work. But is it really a "new thing?" Let us consult God's word and see whether it is a new or one of the "old paths," which we are to seek out, and walk therein. In Isa. 1:17, we read: Learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow.

In Lamentations 4:3, 4, we read: "Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness."

"The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them." O, "how is the gold become dim!" In Matt. 19:14, we read: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Now can any candid enquirer after truth say: This is a new thing? Nay, we must rather acknowledge that it is one of those good works, which God's peculiar people are to be zealous of. But some one will say: "Such a work will cost money." True it will; but what about our fine houses, and "soft clothing," grand furniture, fine carriages, luxuries, tobacco, the "pleasant pictures" and many such like things? But these are not commonly called "vain things" or high things, but rather blessings (?), because they flow into self. O, would we not live a nobler life should we deny ourselves of vain things and take that amount of money and help to make comfortable some of these innocent sufferers? Moreover would it not be making to ourselves friends with the mammon of unrighteousness?

And not only so, but it would "adorn the doctrine of Christ" and cause many thanksgivings to ascend to "Him from whom all blessings flow" from those whose happy lot it might be to be rescued from their pitiful condition.

"This is a day of spoil and we (comparatively) have not wrought any deliverance in the earth!" Why? Because we are too much like Moab who was "at ease from his youth, and...settled on his lees," Jer. 48:11, and not giving the Lord full right-of-way of our bodies, souls, and possessions.

Now in conclusion I would ask: What shall be done? Will we still persist in acting the part of the "Priest and Levite" towards those dear little lambs that need our help and care, and will we still delight to show by our actions that we are to some extent "without natural affection" which is one of the Gentile corruptions recorded in Rom. 1:31; and

also by so doing allow the "sea monster," which was not created in the "Image of God," shame us who were created in Christ Jesus unto good works?

We must all agree that it is a good work when we see the hungry to feed them, and to clothe the naked and above all to bring up such precious jewels in the nurture and admonition of the Lord and break unto them the bread of eternal life.

Orville, Ohio. DAVID GARBER.

THE OLD TESTAMENT ON WAR.

The narratives recorded in the Old Testament of the kings of Israel and Judah are full of illustrations of the pregnant words of Josephus, the great historian of the Jews, who, after referring to many of these narratives, sums up in these words: "To speak in general, we can produce no example wherein our fathers got any success by war, or failed of success when without war they committed themselves to God" (Book v. 414). The following are the chief military incidents recorded in Scripture of the reign of the kings of Judah, copied, so far as practicable, from the Bible narrative.

REHOBOTH, 977 B. C.

During the first three years of his reign he fortified the cities of Judah and Benjamin. Fifteen places are mentioned as "fenced cities." He fortified the strongholds and put captains in them, and store of victuals and of oil and wine (2 Chronicles 11: 11, 12). And in every several city he put shields and spears, and made them exceeding strong. And it came to pass, when Rehoboam had established the kingdom and had strengthened himself, he forsook the law of the Lord and all Israel with him (2. Chronicles 12. 1-4). For this he was punished, for in the fifth year of his reign "Shishak, king of Egypt, came up against Jerusalem, because they had transgressed against the Lord, with 1200 chariots and 60,000 horsemen, and people without number. * * And he took the fenced cities which pertained to Judah and came to Jerusalem." Then came Shemaiah, the prophet, to Rehoboam, and said: "Thus saith the Lord, ye have forsaken Me, and therefore have I also left you in the hand of Shishak;" Then they humbled themselves and confessed, "the Lord is righteous." And when they humbled themselves a mitigation of the punishment was granted by the ever merciful God, and Shishak was forbidden to take Jerusalem, only they were to be tributary to him for a time.

ABIJAH, 960 B. C.

This reign is chiefly noted for a battle between Abijah and Jeroboam, king of Israel, who had sinned so wickedly before God by setting up the calf-worship at Bethel. Although Jeroboam is said to

have had 800,000 men, being mighty men of valor and the king of Judah, only half that number, yet the children of Israel fled before Judah, and God delivered them into their hand. * * The children of Judah prevailed, because they relied upon the Lord their God (2 Chronicles 13:11).

ASA, 958 B. C.

The first ten years of his reign were quiet, that is to say, there was no great war. Whilst on the one hand he took away the altars of the strange gods and the high places and brake down the images and cut down the groves, on the other hand we find him acting on the heathen motto, "In time of peace prepare for war." He built fenced cities in Judah for the land and rest, and he had no war in those years, because the Lord had given him rest. Therefore he said unto Judah, let us build these cities, and make about them wall, and towers, and gates, and bars while the land is yet before us.

* So they built and prospered. And Asa had an army of men to bare targets and spear, out of Judah 500,000, and out of Benjamin that bare shields and bows 280,000; all these were mighty men of valor (2 Chronicles 14:6, 8).

Then Zerah, the Ethiopian, came against him with an host of 1,000,000 (men) and 300 chariots. And Asa cried unto the Lord and said: "Lord, it is nothing with Thee to help, whether with many or with them that have no power. Help us, O Lord our God, for we rest in Thee, and in Thy name we go against this multitude." So the Lord smote the Ethiopians and they fled. "They were destroyed before the Lord and His host."

After this victory Asariah, the prophet, went out to meet Asa with this message: "Hear ye me Asa and all Judah and Benjamin. The Lord is with you while ye be with Him, and if ye seek Him He will be found of you, but if ye forsake Him He will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel and sought Him, He was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation and city of city, for God did vex them with all adversity." * * When Asa heard these words he took courage and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord which was before the porch of the Lord.

* * And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul. * * Also concerning Maachab,

the mother of Asa the king, he removed her from being queen because she had made an idol in a grove; and Asa cut down her idol and stamped it and burnt it at the brook Kidron (2 Chronicles 15:16).

Fifteen years later, forgetful of the deliverance by the hand of the Lord from the Ethiopian host, Asa hired Benhadad, king of Syria, to fight against Israel and thus draw off Baasha, king of Israel, from himself. Although this policy was successful in its tactics, Asa was immediately reproved by Hanani, the seer, in these pregnant words: "Because thou hast relied on the king of Syria and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host with very many chariots and horsemen? Yet because thou didst rely upon the Lord He delivered them into thine hand. For the eyes of the Lord run to and fro through out the whole earth to show Himself strong in the behalf of them whose heart is perfect towards Him. Therein thou hast done foolishly; therefore from henceforth thou shalt have wars" (2 Chronicles 16:7-9).

(To be continued.)

ONE OF THE MANY CALLS FOR HELP.

To the Mennonite Evangelizing Board of America:

I feel impressed to write you a few lines to call your attention to the great need of evangelizing work in Iowa. I have spent fourteen years of my life in Iowa, isolated from the church. Only once in about two years have we had the privilege of listening to a sermon preached by one of our ministers who would stop and preach one or two sermons for us. There are but three members of the Mennonite church here at present. I do not mean to call your attention alone to this neighborhood, but to the work needed in the state of Iowa. There are many places in this state where there are or have been a few members without the privilege of attending the church of their choice. Some have had the firmness to stand up for the true principles of the Gospel, regardless of other "winds of doctrines," while others became discouraged and united with other churches, or have gone back into the beggarly elements of the world. Some with whom I am personally acquainted are standing out of any church relationship because they have not the privilege of attending the church of their choice, while others have said to us that if there were a Mennonite church here that would be their preference, but as there was not they thought they could live Christian

lives in other churches and have gone into other denominations. I am not speaking alone of this neighborhood, but of things that have occurred within this state. The HERALD OF TRUTH reaches twenty-seven counties in this state, which suggests that there are people in all these twenty-seven counties that are more or less in sympathy with the Mennonites; at almost all the places in this state where we have organized churches the preaching is nearly all done in the German language and can not be understood by many people outside of the families of their own congregations.

"Go ye into all the world and preach my gospel to every creature." How can this be done when we preach in a language that the majority can not understand? Some of our people say, let the scattered members move to where there are congregations. Do we not need to build up churches all over this country? Can we do it without going into all the world to preach? There are some places that I know of, where, had the right kind of work been done years ago, we would have flourishing churches to-day; but because of lack of work the material for building these churches has gone to other denominations. The longer we wait the more we lose. These are sad facts, I have watched these things for years and know whereof I speak. We believe the Mennonite church to have the true principles of the gospel of Christ, and it is sad to see people join other churches, who would be worthy helpers in the Mennonite church if they had the opportunity of so doing. I simply present these facts for your consideration, and ask you to "come over and help us."

Yours fraternally,
S. B. WENGER.

SUBMISSION TO GOD.

There is no perfect peace for the soul without perfect submission to the will of God—a full and unconditional giving up of all one's desires into the hand of the all-wise Father. The apostle says, "For me to live is Christ;" and, as we have renounced the world and the flesh, and promised to conform to the will of God, we too ought to feel that for us to live is Christ.

Our constant prayer should be "not my will, but thine be done, O Lord." We ought to feel like Paul: "Lord, what wilt thou have me to do?" But our hearts are so deceitful and the devil is ever on the way seeking to deceive, mislead, and blind us. But if we draw near unto God, and yield ourselves up wholly to Him, trusting not in any merits of our own but solely upon Jesus, then we may hope for light, peace and joy from on high. Many a soul groans through the world, without that peace which passeth

all understanding, because it clings to some pet sin, bad habit, or sinful custom contrary to the will of God. Jesus wants the whole heart. And why should not He who came into this sad world, and endured all manner of contradiction from sinners, and at last suffered death for them,—why should not He claim the whole heart's devotion, love, and service? Therefore, we are taught to forsake every desire and every object that is a hindrance to our love to the Saviour. Have we given our whole heart to Jesus? Are we ready to suffer for His cause, if need be?—Selected by Pearl S. Shelley.

DO RIGHT.

It is vastly easier to do right than wrong. To do right one has the help of God, the Bible, the approval of conscience, the prayers and support of all good people, and no after regrets or sin of which to repent and make right. To do wrong all heaven is opposed and all hell is glad to get the person into trouble that may prove his downfall. It never pays to do a wrong or questionable act. Keep a clear conscience at the cost of everything. It is worth more than the whole world to know we are doing right and have God's approval.

The Prince of Wales once heard an unexpected sermon from a little girl. A nobleman had a little daughter. The Prince, with his usual affability, noticed the child. She said, "Sir, do you know what is whiter than snow?" The Prince, not seeing the drift of her question, smiled as he answered "No." "Well," she said, "a soul washed in the blood of Jesus Christ is whiter than snow?"

SUNDAY SCHOOL LESSONS.

LESSON X.—DECEMBER 8.

DAVID AND GOLIATH.—1 Sam. 17:38—51.

Golden Text.—The battle is the Lord's.—1 Sam. 17:47.

INTRODUCTION.

Time.—Probably about B. C. 1063.

Place.—The valley of Elah, which extended from the Philistine country beyond Gath, south easterly to the hills near Hebron. The exact spot was near Shocoh. It was fourteen or fifteen miles south-west of Jerusalem, and nine or ten from Bethlehem.

SAUL.—David had been anointed as king of Israel, but he had not yet assumed his kingly responsibilities. Saul was still king, and was so acknowledged by the people.

DAVID.—Abiding the Lord's time David remained quiet in his home at Bethlehem till occasion required him to visit the army of Saul, where his brothers served as soldiers. He was at this time probably about twenty years old.

GOLIATH.—This heathen, renowned for his great stature, belonged to the primitive race of the Anakim, of which the Israelites had found a small remnant at the time of the conquest four hundred years before (Num. 32:33; Josh. 14:12). These, driven out by the Israelites, attached themselves to the Philistines. Goliath appears to have been one of a family of giants, all of whom were slain by David and his men (2 Sam. 21:15—22). Goliath's height has been variously estimated at from nine to eleven feet.

THE PHILISTINES.—This fierce and warlike race lived on the fertile plains along the coast of the Mediterranean Sea, to the south-west of the Israelites. They were often made God's instrument for the punishment of the sins of His people. After Saul's disobedience it is said that "there was sore war against the Philistines all the days of Saul" (1 Sam. 14:52).

DAVID'S VICTORY.—David's exploit—like that of Jonathan, chap. 14—was miraculous from beginning to end; it yet had nothing "supernatural" about it.

TYPES.—Take David in this chapter as a type of Christ. Goliath is Satan. No man can overcome him. Jesus came down to the battlefield of earth to fight him, not for Him self, but for His people. But He was "despised and rejected of men." "Is not this the carpenter's son?" Here we have the echo of Eliab's taunts. Yet He conquered; and as David cut off Goliath's head with Goliath's own sword, so Jesus by death destroyed "him that hath the power of death, that is, the devil" (Heb. 2:14).

LESSON TEACHINGS.—(1) Each of us has his own giant to fight, and with only God to help and make victory certain. It may be pride or bad temper, or covetousness, or indolence, or appetite, or some other sin. (2) We ought, like David, to forget self and put God's honor and glory first. (3) Nothing is too great for him who truly believes God. While he is trying to obey he has a right to trust. (4) True boldness and heroism spring from profound convictions of the righteousness of our cause. (5) Not pompous dress parade, but prompt and energetic action, distinguishes the successful warrior.

DAILY READINGS.

M. David and Goliath. 1 Sam. 17:38—44
T. David and Goliath. 1 Sam. 17:45—51
W. The defiance. 1 Sam. 17:1—11
T. David hears the challenge. 1 Sam. 17:17—27
F. David's trust in God. 1 Sam. 17:28—37
S. The deliverer. Psalm 144:1—18
S. The Christian conflict. Eph. 6:10—18

LESSON XI.—DECEMBER 15.

DAVID AND JONATHAN.—1 Sam. 20:32—42.

Golden Text.—There is a friend that sticketh closer than a brother.—Prov. 18:24.

INTRODUCTION.

Time.—B. C. 1062. The story is continued over the space of about one year, beginning at the time that David conquered Goliath.

Place.—Gibeath, 4 miles north of Jerusalem.

PERSONS.—Saul was now about fifty-three years old, having been king probably thirty-three years; some commentators think only thirteen years. David was now twenty-one to twenty-three years old. He had become a captain in the army, with one thousand soldiers under his command, and had married

Saul's daughter. Jonathan the son of Saul was the natural heir to the throne, and was now perhaps 30 to 35 years old.

FRIENDSHIP OF DAVID AND JONATHAN.—The friendship of these two brave young men was one of the most perfect and beautiful ever known. "The soul of Jonathan was knit to the soul of David;" their souls were interwoven together; "and Jonathan loved him as his own soul." David, in his touching lament over his friend slain on Mount Gilboa, exclaims, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women" (1:26).

COVENANT OF FRIENDSHIP.—David and Jonathan made a covenant of friendship together. This covenant was probably sealed when Jonathan, the prince, took off his royal garments, and gave them to David, together with his sword and his "famous bow, which was his special weapon" (2 Sam. 1:22), and his princely girdle. "That an eastern prince should give an ornament or robe from his own person is a mark of favor shown only very rarely. In Esther, Mordecai is to be clothed with the robe which the king useth to wear."—Geikie.

LESSON TEACHINGS.—(1) We may note in the light of this lesson some of the principles which ought to guide in the formation of our friendships. Wealth, social position, and outward advantages should have but little weight, while character is essential. One is better off without a friend who will influence him by word or act to irreverence, unbelief, impurity, or sin (2 Cor. 6:15; 1 Peter 1:22). (2) The duty of faithfulness to friends. He or she who deserts a friend after mutual confidences have been given is in man's sight contemptible, and in God's sight a flagrant sinner. (3) A friendship more faithful, more sympathetic, more precious than any other can be is offered us by the Lord Jesus Christ. Let us secure it first of all. (Matt. 11:28; John 1:15; 15:14; 1 Peter 2:21.) Illustrative Notes.

DAILY READINGS.

M. David and Jonathan. 1 Sam. 20:32—42
T. The friendship begun. 1 Sam. 18:1—5
W. Jonathan's care for David. 1 Sam. 19:1—7
T. David in danger. 1 Sam. 20:1—10
F. The covenant. 1 Sam. 20:11—23
S. Saul's anger against David. 1 Sam. 20:24—31
S. David's lament for Jonathan. 2 Sam. 1:17—27

LESSON XII.—DECEMBER 22.

THE BIRTH OF CHRIST.—Luke 2:8—20.

Golden Text.—Behold, I bring you good tidings of great joy.—Luke 2:10.

INTRODUCTION.

Time.—B. C. 5. The commonly accepted reckoning of the birth of Christ puts the time four years too late.

Place.—Jesus was born at Bethlehem. The shepherds kept their flocks on the plains or meadows near Bethlehem. His birth was at an inn, and He was laid in a manger.

DAILY READINGS.

M. The birth of Christ. Luke 2:8—20
T. Prophecy of Christ. Isa. 9:1—7
W. The Wise Men. Matt. 2:1—10
T. Herod thwarted. Matt. 2:11—18
F. Simon's blessing. Luke 2:25—35
S. The Word. John 1:1—14
S. The gift of love. 1 John 4:7—14

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MENNONITE PUBLISHING CO.,
ELKHART, INDIANA.

The following are a few extracts from "Southern Heroes," which certainly have no uncertain sound. Read the book. "If it is thy duty to inflict this punishment upon me, do it cheerfully; don't get angry about it."—*Solomon Frazier*. "It is the Sabbath and as good a day to die as any."—*Solomon Frazier*. "I am just going to hang you and be done with it and then they will not send

any more of the d—d Quakers here unless they mean to fight."—*Officer over S. Frazier (never done yet, Oct. 3, 1895)*—ED.

"If Macon will not fight put him in the front to stop bullets for those who will."—*He nor any of the many other Christians so placed ever stopped one Yankee bullet*.—[ED.]

"He refused to police the camp or do the least thing that could be tortured or construed into military duty."—(*Southern*) *Brig. Gen. Maney*.

"I think it would have been best if we had all been Quakers, so far as to have averted these calamities that are upon us."—(*Southern*) *Major Sparrow Kinston, N. C., August 17, 1863*.

"No, I suppose the responsibility of this war will not be on you."—(*Southern*) *Gen. Daniel to H. M. Hockett, May 15, 1863*.

(*Col. Kirkland*) to Co. M., 21st N. C. Regiment: "Load! Present, arms! Aim!"

"Pointed to H. M. Hockett's breast. "Father, forgive them, they know not what they do."

Men lowered guns without orders. The order was then given, "Ground, arms!" "All wars are follies; very expensive and very mischievous ones. There never has been, nor ever will be, any such thing as a good war or a bad peace." *Benjamin Franklin*, in 1873.

CONFERENCE.

The Annual S. S. Conference for the Markham District, Ontario, will be held in the Weidman Mennonite meeting house, Friday, Dec. 27th 1895. Friends and S. S. workers are cordially invited to attend. The nearest station is Markham, on the Grand Trunk Ry.

A. B. RAMER.

CORRESPONDENCE.

FROM BELLEVILLE, MIFFLIN CO., PA.—Our communion services were held here on Sunday, November 3d and were well attended. We had present with us on this occasion the ministering brethren David Z. Yoder of Wayne Co., Ohio and David D. Zook of Harvey Co., Kansas, who participated in the services and also partook with us of the bread and wine in remembrance of our Lord's sufferings. A good feeling prevailed and we feel assured that God wrought mightily among us with His spirit. The brethren had been diligently laboring among us in this county for two weeks previously both here and at Allensville and Mattawana, at which latter place they also took part in communion services on Sunday, Oct. 27. During their stay among us they preached nearly every night and also several times in day time, dividing

their time between the three churches in the county. They spoke in English, generally to full houses, and their preaching was greatly appreciated by the people. We feel assured that they were instrumental in doing much good among us and we pray that God's blessing may attend their labors wherever they go.

COR.

FROM MARTINSBURG, BLAIR CO., PA.—Our little congregation was greatly refreshed recently. On Oct. 25th our ministering brethren, Bish. Jonas Blaich, Pre. Samuel Gindlesperger, Christian Blaich and wife, Tobias Lehman and wife, all of Somerset Co. came here. An appointment was made at the Snyder M. H. on Saturday, Oct. 26th, also one for the evening, both of which were fairly well attended. On Sunday, Oct. 27th the suffering and death of our Lord and Saviour Jesus Christ was commemorated. We indeed feel much encouraged and built up in the good cause of Christ. We are indeed glad to see brethren and sisters visit us from abroad. We cordially invite all ministers and brethren to come and visit us, for the harvest truly is great, but the laborers are few. Let us then pray the Lord of the harvest to send more laborers that there may yet be many gathered into the fold. M. A. SNYDER.

BERLIN, ONT., NOV. 18TH, 1895.—The brethren, Amos Mumaw and J. Loucks are at present visiting the congregations in this district. They were with us last Friday at Cressman's meeting house, on which occasion votes were taken for the ordination of a bishop in this district. Three brethren were placed into the lot. Saturday afternoon we met again, when the lot was cast, falling upon Bro. Jonas B. Snyder of Waterloo. The services were very solemn and impressive, and the house was filled to its utmost capacity. Bish. Elias Weaver officiated, assisted by the bishops, Daniel Wismer and Amos Cressman. Bro. Snyder realizes the solemnity of his position, and while he is yet young in years, he is earnest in the work and has the sympathy and prayers of the church that he may be guided by that loving and allwise Divine Power from whence cometh all our help. COR.

OAKLAND MILLS, PA., NOV. 18TH, 1895.—At the close of the proceedings of the Sunday school conference held at the Blough church, Somerset Co., Pa., we find that showers of blessings did not fall on Christians alone, the Spirit of God having moved four persons to accept Christ and cast their lot with God's people. I wish to add that the showers of blessings spoken of did not only fall upon Somerset county, but they followed us into Juniata county and not only here,

but all over this broad land wherein we live. Three of the four that found courage to come out on the Lord's side were young men from our county and I feel safe to say there was never a happier crowd of people came across the Allegheny Mountains than our little band from the eastern part of Pennsylvania. And why should we not have had reasons to rejoice, for there is joy in heaven among the angels over one sinner that repenteth more than over ninety and nine just persons that need no repentance. But the Lord had still more blessings in store for us here in the Lost Creek Valley. Bro. Samuel Hess of Shiremanstown, Pa. stopped with us on his way home from conference and preached the word to us four times at different places, he having gone home but a few days till we were favored by a visit by D. Z. Yoder of Smithville, Ohio. The brother preached four sermons while here, and one more soul became willing to cast his lot with us, and at present Bro. J. K. Brubaker is laboring among us, he came in our midst on the 11th of November and expects to stay two weeks. May God bless his labors among us, for we know many are under deep conviction, but are still putting it off for a more convenient time which may never come. Pray for us, brethren and sisters, that the spirit that is now working in the people here in our Valley may have power, that before this winter is over there may be a large ingathering of souls into the kingdom. J. K. HOOLEV.

HAGERSTOWN, MD., NOV. 18TH, 1895.—On Thursday, Nov. 14, 1895, a deacon was chosen by lot at Stouffer's church. Four brethren were nominated and the lot fell on Bro. Martin Justice. May the Lord give him grace that he may prove faithful in his calling. I. W. EBY.

WISNER, NEB., NOV. 7, 1895.—Bro. Joseph Burcky of Decatur Co., Kan., was with us on the 27th of October and preached to us the precious gospel. We are specially pleased to know that he and his brother, Andrew Burcky, intend to move here soon. May God grant our little congregation prosperity and increase in number and in faith and zeal. JACOB O. OSWALD.

FROM BIRCHTREE, MO.—After a pleasant visit with our friends and relatives in Jasper Co. we proceeded over land to Shannon Co., where we expect to make our home. We started on the morning of Oct. 8th. Bro. Joseph Weaver and wife accompanied us as far as Carthage, the county seat of Jasper Co., and took us through the fine new court house which has just been finished at a cost of \$100,000. We liked the country well in Jasper Co.,

and shall never forget the kindness and Christian love manifested by the dear brethren and sisters there. But the time of parting soon came and we proceeded on our journey, arriving here the 17th. Here I spent all of last summer, my family remaining in Harvey Co., Kansas until I should see how the country suited me, and if we would wish to make our home here. I found two families of our faith here who have settled permanently and are well satisfied and we expect three more families between this and Christmas. At present we have preaching every two weeks and Sunday school every Sunday in a dwelling house. Attendance from 20 to 25. We feel that God is blessing the efforts put forth at this place, and we believe that He is building up His church here and all that man can do or say will not overthrow it. There are plenty of hills and stones here, but there is also an abundance of good arable land, level enough to farm nicely and the last season's crop shows that it is productive. The stones do not seem to hinder crops from growing. We have good evidence that this is a choice country for fruit. Health seems to be very good. The high winds of prairie countries do not molest us, and with plenty of good water and fuel we feel grateful and well satisfied. Very glad too that Dr. Paul's prescription, "Godliness with contentment" can be obtained here as well as at other places. In conclusion I would say to those who think of coming to see this country. Do not expect too much where land is yet so cheap, unimproved for from \$1.25 to \$8.00 per acre, and improved for from \$8.00 to \$30 per acre according to location and buildings. Do not pass judgment too hastily. Consider the advantages as well as the disadvantages, and we will be glad to welcome you and entertain you as best we can. Otherwise it will only be an expense and a disappointment to you and a pulling down and annoyance to the building of the church here.

Yours fraternally,
E. B. SHUPE.

CHAPPELL, NEB., NOV. 5TH, 1895.—It may be that some of the readers would be glad to hear again from the small congregation in this part of the country. Bish. Joseph Schlegel, of Milford, Neb. was with us and preached a number of times. Five souls became willing to confess Christ and seal their covenant with baptism. He also held communion services in which most of the brethren and sisters took part. The joy which we experienced in this privilege will not soon be forgotten and we pray God that our number may continue to grow, and to this end we ask our brethren and sisters everywhere to remember us at the throne of grace that the blessing of God may rest upon us.

COR.

GWINN, MD., NOV. 19TH, 1895.—We, the church of Long Green in Baltimore Co., Md., have had the Lord's blessings poured out upon us by the visit of two of His ministering servants. Bro. Martin Whisler, Hanover, Pa. came on the 9th and gave us three sermons. He returned to his home on the 11th, but the words which he spoke encouraged us to press forward in the good work of Christ. On the 14th Bro. David Z. Yoder, Smithville, Ohio, came here and preached for us six times. On Sunday the 17th communion was observed. His sermons on Abraham, Peter, the prodigal son and feet washing and baptism were given with power. Though there were no converts yet we do not feel that these labors were in vain because they encouraged and strengthened the brethren. Bro. Yoder left here on the morning of the 19th to preach the gospel in Virginia.

JOS. HERTZLER.

FROM THE HOWARD AND MIAMI CO. IND. CONGREGATION.—On the 24th of Oct. 1895, the brethren Levi Miller of Holmes Co., Ohio, and Moses Stutzman of Champaign Co., Ohio, came into our midst and preached to us five very interesting sermons. They preached the word of God in its primitive purity. We feel that God has added His blessing to their kind and truthful words. God bless and keep them, and may the Spirit of the Lord lead many more of His ministers to pay us a visit.

COR.

REPORT

Of Sunday School Conference of Lincoln Co., Ontario.

The first S. S. Conference of the Mennonite congregation of the Niagara District, Ont., was held on the 23d of Sept. in the Moyer church, Clinton, where a large concourse of people gathered to enjoy a season of refreshing, such as we have never before been permitted to enjoy in this vicinity.

Conference opened by devotional exercises conducted by Bro. E. Weber of Berlin, Ont.

The first topic, "How to create an interest among junior pupils" was discussed.

Bro. Ezra Rittenhouse of Clinton, Ont., was the first speaker on the programme. He commented on the advisability of object lessons for primary classes. The class would be more attentive and impression would be made that could not be accomplished otherwise. The next speaker on same topic was Bro. Isidore B. Snyder of Berlin, Ont. He said in order to give this subject justice it would be well to give a short talk on how to kill the interest among scholars. He referred to indifference of teachers and lateness of superintendent. In order to

create interest among scholars, it is necessary to have their minds filled with their work before going to Sunday school. None but a Christian and that an intelligent one should attempt to teach children. The lesson should be short with an interesting bible story. Children love stories. Fulfill every promise, as their confidence must first be won. Bro. Joel Hoover of Rainham, followed with a short talk on the same subject. General discussion followed and many interesting thoughts were presented by the brethren, J. Z. Kolb, Noah Stauffer, M. M. Shantz, J. R. Shantz, Christian Hoover.

The next topic was, "How to create love and unity in our Sabbath school." Bro. Myron A. Gee of Rainham was called on. He said we need all the congregation to work in unity, often do we see members censuring others who are busily engaged in Sunday school work, instead of taking an active part in the Sunday school. Love thinketh no evil, and is not easily puffed up. Let us all use what talent we have without any hesitation, and be filled with that divine nature which is love unfeigned. If love is lacking among the teachers and older ones, the children can not have the full advantage of the teaching. Bro. M. C. Cressman, Berlin, Ont., was next called on for same topic. He gave a very impressive talk on the necessity of Bible study. By carefully reading our Bibles when children, we have principles instilled that influence our lives. The Bible is full of love. We should at all times abhor fault-finding and overcome evil with good. The Sunday school teacher to be successful must be consecrated. God can use none others than consecrated workers in His cause, for without aid from God we cannot accomplish His purposes. Next speaker on same subject was Bro. Cyrus Sumner. He appealed to Sunday school workers to be cheerful, and zealous in the work, and to get the best teachers that can be had. The address was followed by talks from Anson Groh, J. Z. Kolb, Noah Stauffer, A. Snyder and Charles Watson.

The next topic was, "What is there for me to do?" The first speaker on this subject was Bro. James Moyer. The first important thing to do is to learn the disposition of every member of the class and try to bring them to accept Christ. Sunday school workers should be partakers of the divine nature, the Sunday school being a divine institution designed to lead the minds of the young to a knowledge of Christ. Those who lead or assist in the work should be of such a character that the divine impression will be stamped on the children. The Sunday school is a good place to work, and all Christians should be workers. Children have their work as well as parents. None should be satisfied with a limited knowledge. All should go forth and put into practice

what they learn. The next speaker on same topic was Bro. Maynard Werner of Rainham, Ont. We should put forth every effort to bring in new pupils, have our lessons well prepared and try to make our Sunday school interesting and prosperous and to lead the pupils to accept Christ. Bro. I. R. Shantz, Waterloo, was the next speaker on the same topic. He pointed out each one's work and showed two classes of Christians, those actively engaged in the work, and those that are indifferent. We should be at our place at all times and do with our might what we find to do and make a success of the Sunday school. If we gather not we scatter. Set a good example. Encourage the parents to attend the Sunday school. Invite them often. Assist the converted and warn the unconverted. Short talks were given by the brethren J. F. Rittenhouse, Anson Groh, Erwin Hoover, M. M. Shantz and Myron Gee.

The morning session closed by prayer led by Bro. Absalom Snyder.

AFTERNOON SESSION.

Opened at 1:30 with singing, conducted by brethren S. Swartz, I. B. Snyder and M. M. Shantz out of the Gospel Hymns No. 6 followed by introductory remarks by Noah Stauffer. Bro. S. Gehman led in prayer.

The next topic, "Who should make most of the explanation on the lesson, the teacher or the superintendent?" Bro. J. F. Rittenhouse was called on. He said the teacher has more advantages than the superintendent. He knows the condition of his class better and can govern himself according to their ability. Bro. Adam Cressman was next called on for same topic. While there may be difference of opinion as to the best method of imparting knowledge, it is evident that the teacher can make a better impression on class as he understands the qualification of his pupils and can give suitable questions that may be instructive and interesting. Care should be taken to have those of higher mental development in classes by themselves while the junior pupils cannot be expected to be interested beyond their ability. The superintendent should go over the lesson briefly, and make a few practical lessons. Talks followed by Bro. Absalom Snyder, J. Z. Kolb, M. C. Cressman and Christian Hoover and many interesting suggestions were made, much appreciated by all present.

"What are the advantages of the Sunday School Conference?" Bro. Edwin Hoover not being present, Bro. Isaac Reaman, Markham, Ont., was next called on. The Sunday School Conference affords a means for exchanging views; the best method of teaching the word of God could be discussed and many valuable thoughts presented. The Sabbath school, as has well been said, is the

nursery of the church and every effort should be put forth to accomplish the best possible results. Bro. Anson Groh was next called on the same topic. He referred to advantages of Sunday School Conference and to the glorious privilege of exercising charity. We are responsible for the teaching of our children. Christ left the work in the hands of His people, we want to get the best available method for instructing those whom we are responsible for. We want to get teaching that will benefit our young people, both morally and spiritually. Talks were given by Bro. J. Z. Kolb, I. R. Shantz and Noah Stauffer.

"Is the Sabbath school an aggressive power?"

(a) In reforming society, Bro. Irwin Hoover was called on. He pointed out the necessity of reformation on every hand and the effects produced by earnest Sunday school labor. Moral principles are instilled that influence our lives and bring people to accept Christ.

(b) In opposing sin. This subject was discussed by Bro. J. Z. Kolb, Waterloo, Ont. The Sunday school is an institution designed to teach the word of God. God's word is in opposition to sin. He showed the difference between wisdom and knowledge. Wisdom will not indulge in sin; all teaching that does not comply with God's word is sin. We should teach by example as well as by precept.

(c) In saving souls. Bro. Christian Fretz was called on. He drew a distinction between the Sunday school filled with the true love and those conducted in an indifferent manner. The power of the Sunday school was also discussed.

After talks followed by the brethren Noah Stauffer, Absalom Snyder, I. B. Snyder and Christian Hoover. The inconsistency of Christians using strong drinks and frequenting hotels, the habit of using tobacco and the presence of spitoons behind some pulpits was discussed to its full extent. After singing, the closing prayer was led by Bro. Noah Stauffer.

EVENING SESSION.

After a short time had been devoted to singing, Conference opened by prayer led by Bro. Moses Hoover of Rainham. The subject for discussion being, "Why am I a Mennonite?"

Bro. Samuel Hener was called to take the place of Bro. D. H. Bender who was absent. He dwelt on the inconsistency of war, and the spirit of revenge manifested by many professing Christians. He was followed by Bro. Noah Stauffer. He said the name Mennonite was derived from man but our confession dated back to the time of our Lord. He cautioned against excessive dress and many follies that are practiced in our day. Bro. Solomon Gehman was next called on. He gave a very impressive talk

on the consistency of nonresistance and the influence that our lives should have on the young people. We should put forth every effort to teach the principles we adhere to, and persuade young people to accept Christ. Many people that are Mennonites at heart are members of some other church on account of the discouraging condition of the church a few years ago. Talks followed by the brethren Absalom Snyder, Bro. Weaver, Anson Groh, Christian Hoover, J. Z. Kolb, and Jacob Hipple. Bro. Noah Stauffer offered the closing prayer.

All these subjects were interspersed with singing. This first Sunday School Conference here proved to be a grand success, and all went away feeling that they had enjoyed a season of spiritual refreshing.

THE SECRETARY.

REPORT

of the Aid Committee of the Mennonite Church, of Roseland, Adams Co., Neb.

RECEIPTS.

1895.			
Jan. 17.	From church at Morrison, Ill.	\$	30 00
" 29.	" " " " " " " " " "	"	31 00
Mar. 1.	" " " " " " " " " "	"	50 00
" 6.	" " " " " " " " " "	"	15 00
" 7.	" " " " " " " " " "	"	41 55
" 8.	" " " " " " " " " "	"	50 00
" 9.	" " " " " " " " " "	"	50 00
" 11.	" " " " " " " " " "	"	173 00
" 11.	" " " " " " " " " "	"	55 00
" 11.	" " " " " " " " " "	"	5 00
" 11.	" " " " " " " " " "	"	75 00
" 14.	" " " " " " " " " "	"	5 00
" 14.	" " " " " " " " " "	"	26 00
" 14.	" " " " " " " " " "	"	18 00
" 14.	" " " " " " " " " "	"	50 00
" 16.	" " " " " " " " " "	"	16 00
" 16.	" " " " " " " " " "	"	10 00
" 16.	" " " " " " " " " "	"	5 00
" 16.	" " " " " " " " " "	"	30 38
" 16.	" " " " " " " " " "	"	10 00
" 21.	" " " " " " " " " "	"	5 00
" 22.	" " " " " " " " " "	"	91 90
" 22.	" " " " " " " " " "	"	30 40
" 22.	" " " " " " " " " "	"	27 20
" 22.	" " " " " " " " " "	"	50 00
" 22.	" " " " " " " " " "	"	53 50
" 22.	" " " " " " " " " "	"	5 25
" 22.	" " " " " " " " " "	"	59 75

Mch 23.	From Elkhart, Ind., by J. F. Funk.	20 00	Seed Oats 478 bushels, 168.35
" 23.	" Church at Morrison, Ills., by H. Nice.	40 00	Wheat 31 1/4 bushels, 13.40
" 23.	" Menonite Pub. Co., Elkhart, Ind.	5 00	Ground feed, 2.55
" 25.	" Strasburg church Pa., by Amos Herr.	35 00	Meat and Lard, 10.40
" 25.	" J. L. Rauck, Strasburg, Pa.	10 00	Potatoes 49 bushels for seed, 46.40
" 25.	" Erb, Hershey, Kaufman, Brisman & Lantz churches by David Hershey, Mannheim, Pa.	40 00	Groceries and Dry Goods, 37.78
" 25.	" Weaverland church Dist., by S. H. Musselman, Blue Ball, Pa.	65 65	Money sent to Osborne Co. Kansas church, 150.85
" 25.	" Hershey's church, Isaac Eby, Gap, Pa.	54 15	Money sent to Lawn Ridge, Kansas, 10.10
" 25.	" Isaac Eby, Kinzers, Pa.	5 00	" " Gibbon, Neb., 10.08
" 25.	" J. K. Nissley, Pres., Aid Com., Florin, Pa.	290 00	" " Halger, Neb., 20.12
" 29.	" Benjamin Lehman, Milton Grove, Pa.	42 50	Money distributed in this vicinity, 105.05
" 29.	" Deep Run & Doylestown churches J. L. Gross, Fountainville, Pa.	84 00	Money on hand, 5.01
" 29.	" H. G. Good, Bowmansville, Pa.	33 25	Total \$2,621.33
" 29.	" Hereford church, Barto, Pa., R. S. Eschbach.	38 50	
" 29.	" Souderton, Pa., by John Walter.	11 00	
" 29.	" Jacob C. Godshall, Kulpesville, Pa.	54 75	
" 29.	" Whitmer church, by Paul Detwiler, Wrightsville, Pa.	3 00	
" 29.	" Henry Baltzer, Bingham Lake, Minn.	24 00	
" 29.	" Salford church H.M. Clemmer, Harleyville, Pa.	71 75	
" 30.	" Mt. Joy, Pa., by Jacob N. Brubacher.	20 00	
" 30.	" Groffdale and Metzler churches, by M. W. Nolt, Bareville, Pa.	3 00	
Apr. 2.	" C. Summy, Inman, Kans. Three churches in Franklin Co., Pa., by John Landis, Chambersburg, Pa.	138 70	
" 3.	" Frank M. Herr, Lampeter, Pa.	5 00	
" 8.	" Skippack church, by Jacob B. Mensch.	42 25	
" 9.	" S. B. Sauder, Millersville, Pa.	2 00	
" 10.	" Kreybills church, Henry S. Nissley, Marietta, Pa.	25 00	
" 12.	" Jacob N. Brubacher, Mt. Joy, Pa.	42 65	
" 12.	" Millersville and Rohrerstown churches, Pa., A. B. Eshleman.	48 75	
" 12.	" Conestoga church by Samuel Shenk.	41 00	
" 12.	" Masonville & Habeckers churches, Reuben Kaufman and Jacob R. Myers.	46 50	
" 12.	" Reading Road church, by David Lehman.	25 00	
" 12.	" Hammer Creek and Hess churches, by Ephraim N. Eby, Litz, Pa.	106 00	
" 12.	" Indiantown church, by Jonas W. Bucher, Clay, Pa.	33 00	
" 20.	" Peter Haun, Culloom, Ills.	16 00	
July 1.	" J. F. Funk, Elkhart, Ind.	10 00	
	Total	\$2,621.33	
DISBURSEMENTS.			
	Corn 2,814 bushels,	\$1,322.20	
	Seed Corn 141 bushels,	101.09	
	Hay 6 1/4 tons,	528.40	
	Flour 5,350 lbs.,	77.85	
	Corn meal 925 lbs.,	11.70	

CONSECRATION.

"Take my life and let it be Consecrated, Lord, to Thee."

Were our subject of less importance, it might, long ere this time, have become exhausted and old. We need, however, not fear that, since to the Christian the subject of consecration is ever new. His entire life is or should be a striving for more complete consecration, entire conformity to the will of God, and a setting apart for His service.

"Ye are not your own," says Paul, "ye are bought with a price, therefore glorify God in your body and in your spirit which are God's."

Many hundred years ago, God commanded Moses that Aaron and his sons should be set apart and sanctified for the priesthood, and ever since that time He has required that the people who work and live for Him should be a holy people, separated from the world and consecrated to His service. We are the Lord's not only by creation and preservation, but by redemption and adoption as well. "In Him we live, move and have our being."

What sweeter rest, what life more blessed than that of living for Him and in Him, moment by moment as the days roll on! We need scarce urge the necessity of Christians being consecrated; for the very name Christian signifies Christ like. Let then our plea be for a deeper, truer, more practical setting apart of ourselves, and all that we are and have for the service of God.

H. W. Smith says, "When we consecrate ourselves to God, we take His word that He accepts us; we are then His, there is nothing for us to do but to yield entirely to His will."

Let us notice for a little while Paul, that noble example of devoted service for the Lord; he says, "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Christians, then, are expected to live such true, devoted lives

that the world can see in them the reflection of the Lord Himself.

Paul's life, we believe, was such, or he could not have left us the noble example of love, zeal and devotion that he did. See him, so soon after his conversion, testify boldly for the Savior whose followers he so recently persecuted, notice his zeal to impart the new light he has received unto others, braving prison, shipwreck, hostility of former friends, and threatened death all for his Redeemer's cause. Cheerful in tribulation, calm and resigned in danger, glad seemingly to be accounted worthy of suffering for so great a cause; for we hear the walls of the gloomy prison ring, while amid the darkness Paul's voice rings out in praises to his God. Oh for more such soldiers in King Immanuel's army, oh for more such cheerful devotion to duty, and songs of praise when our path seems dark.

"Sweet to lie passive in His hand And know no will but His."

Can the "love that gave Jesus to die" Ever be repaid by a cold, careless, spasmodic living for Him?

And yet, so often these poor human natures of ours forget themselves so far that their service for the Master is only a vague, unsatisfactory life, under the jurisdiction of some visible church, whose tenets and rules are to them more real than the commandments which come from God direct through His word.

True consecration will and must manifest itself in outward appearance, but no truly consecrated Christian will ever be satisfied with only an outward form of the Christian life.

"Take my heart, it is Thine own, It shall be Thy royal throne."

"Take my love, my Lord, I pour At Thy feet its treasure store."

"Take myself and I will be Ever, only, all for Thee."

Prayer and communion with God are the great means by which we attain to this blessed life. Prayer brings about us the atmosphere of heaven, it lifts the soul from earth into the very presence of God, and fits us for the revealing of God's will to us, and through that for the work which He gives us to do.

Would that all Sunday school workers realized the worth of prayer. A certain minister once said that if he had twelve hours of time in which to prepare a sermon, he would want to spend ten hours in prayer and the remaining two in studying, might not a similar rule work wonders in our Sunday schools? Skill and training are necessary in successful Sunday school work, but if we depend on skill instead of the power from on high, the failure will be much greater than when we have the power of God, although we may lack the skill. The power is ours if we fulfill the conditions and work in His name. Think then of the responsibility of coming before a class or school, while lips, consecrated to the Lord, form excuses for a neglected

lesson, by pleading that earthly cares have kept us from our duty. Is it not more important with what and how we serve young hearts, than when our gardens are planted?

"Take my intellect and use Every power as Thou dost choose."

Why could not the hours of daily toil be cheered by one thought, gleaned from the Sunday school lesson in the morning? Would not a chat about the Sunday school lesson be more helpful than the neighborhood gossip we sometimes indulge in?

Consecrated hearts and minds are in His service as naturally and gladly as a bee among flowers. May the God-life shine forth in our every action. "We are His," let every step along life's journey remind us as well as others of the glad reality.

Some one has said, "If all Christians were what they should be, the world would have been evangelized long ago." If each one does his part now, the day when "all men shall hear the Gospel" can not be far distant.

Live nearer to God, be so deeply consecrated to Him that you can hear His gentlest call to duty. Tell Him all about your every day trials and cares, claim His promises, live for Him, and the influence of your consecration will go out in your home, your Sunday school, your church, your neighborhood, and go on across the sea of time until you nor any other human being can trace the glad results.

What a boon to His children does God give, when He grants to them the privilege of being consecrated entirely to Him. Then His slightest call is a glad signal for duty. Then our Sunday school superintendent will gladly take up his work because he knows God will work through him. Then our teachers will rejoice in taking up their task, for it is the Lord's work, and few classes will need to be supplied with substitute teachers, or go hungering for the love, sympathy and prayers of their teachers. Then the poor and wayward scholars will be tenderly led and helped. Then the lost ones will be gathered in, and the city's waifs taught the story of the cross. Then the perishing millions across the waters will share with us the good tidings of the Savior's love; and instead of singing "Jesus would save but there's no one to tell them," we will all unite in one grand chorus "Jesus saves" for men's hearts will be tender, means will be consecrated to Him, and consecrated Christians will gladly take up the work, and carry the blessed Gospel to "the uttermost parts of the earth."

Like Paul they may say, "Neither count I my life dear," and our bodies must be "living sacrifices" willing to do and bear whatever God may require of us. If need be that these bodies fall in the midst, our life is "hid with Christ in

God" and if our bodies are needed among the buried foundation stones, of the wonderful temple of God, may He help us to rejoice in the life and work, wherever and whatever it may be.

"Take myself, and I will be Ever, only, all for Thee."

FRANCE IN 1794: AMERICA IN 1894.

During the Reign of Terror in France, in the closing years of last century, "Guillotines became children's toys, with which they operated on birds, mice and insects. As late as 1801 the Arras Authorities had to order the seizure and destruction of these toys, as suggesting ideas of death which might render children ferocious and sanguinary." Children were imbued with the tragical spirit of the times. Thousands of human beings were executed by means of the guillotine. Sometimes as many as eighty were conveyed in the same vehicle to the place of death. Some authorities saw, even in those dark days of France, that, to insure their future peace and safety, the children must not be allowed to play with murderous toys, and they ordered their destruction.

SWORDS AND GUNS AMERICA'S TOYS IN 1894.—Since the Civil War in the United States, military toys have vastly increased in number and attractiveness. Parents and friends procure them for the children and teach them how to use them. Those trained to the use of deadly weapons in childhood, often in after life add their quota to the largely increasing lists of annual homicides.

The record of crime, murder and suicide, as reported by the daily press in these closing years of the nineteenth century, is truly appalling. Yet from the authorities in government there comes no order for the destruction of military toys, or the suppression of a military spirit. On the contrary, MINISTERS OF THE GOSPEL AND STATESMEN FAVOR MILITARY INSTRUCTION.

Never, in the history of the United States, in time of peace, has there been such encouragement given to military instruction in religious and social life as at the present time. Boys' Brigades and "Military Church Companies" are organized in Sabbath Schools, Christian Endeavor, and other young people's societies. "Companies are enrolled from nearly all denominations," except those denominations that have ever protested against all war.

The growth of the Brigade has been very rapid. Fourteen companies are enrolled from Philadelphia, the "City of Brotherly Love." These are organized into a battalion, of which a professed minister of the Gospel is president. Some ministers claim that the adoption of

the Brigade is *not* to cultivate a military spirit, but "only as a side attraction—a means to a more valuable end." One writer says, "The spirit of war is not in the Brigade at all. . . . The methods are military and strictly so, but the ends to be reached are in the sweet fields of the peace of Christ." It is inconsistent to claim that the drill, with the gay uniform, sword and gun—"a gun that shoots," too—and other attractions, without the slightest view of the horrors of war, will fail to cultivate a military spirit. An advocate of the drill said that "nothing pleases a boy more than soldiering, and the Brigade idea includes competitive drills with other companies, *parades, summer camps, etc.*" In reference to this question, Theodore L. Cuyler, of Brooklyn, remarked, "It is pitiable to see the carnal weapons of *bulchery* in the hands of Christian youth."

Deny or evade the fact, it is nevertheless true—ministers of the Gospel and Christian teachers are *instructing* members of the church in the art of carnal warfare. Christ said, "They that take the sword shall perish with the sword." The history of the world has proved this to be true. One nation has conquered another in war, afterward to perish in like manner.

The "whole armor of God" which St. Paul so wisely describes, is a spiritual armor, and those who drill with carnal weapons to illustrate Paul's meaning or symbolisms, do violence to the Gospel.

SCHOOLS AND COLLEGES.—Common schools and colleges have formed Brigades, and others are being formed, according to recommendations of the Grand Army, which, if fully adhered to, will put our country under a system of "compulsory military education."

Ex-President Harrison voiced the sentiment of statesmen and army officers who favor military instruction in schools, when he said, "Nothing will so much aid to enlarge our State militia and to give it efficiency and character as the plan proposed. The military taste and training acquired in the school will carry our *best young men* into the military organizations, and make those organizations reliable conservators of public order and ready and competent defenders of the national honor."

The early Christian Church understood Christ's Gospel of Peace. Then a Christian could not fight and be consistent with his profession. The truth of this is attested by the *enemies* of the church of that day. And through the centuries since, there have been learned and devout Christians who, by example and precept, have protested against the barbarity of war.—*Tract by H. W. Blackburn.*

THE simplicity of the cross is what too many stumble at.

BARNABAS' EQUIPMENT FOR SOUL-SAVING.

Whenever the Bible lets us into the secret of a man's success in winning souls, it invariably speaks of his moral and spiritual attainments, and not of his mental status. But we are not to infer from this that such a man had no mental qualifications. Mental power and human acquirements are not to be despised; but they are not, in themselves, the forces that produce the results that attended the labors of Barnabas. God does not call men into the ministry without some natural talents calculated to give efficiency in that work, undeveloped though they may be. Nor does He call men utterly destitute of spiritual aspirations and spiritual power.

The first element as a factor in Barnabas' success in soul-saving was his unblemished moral character. The record says, "He was a good man." Quite an important matter with which to begin. Not a man of merely good morals, in the common acceptance of the words; but good in a higher sense. He was a saved man. There are some preachers who are talented, educated and eloquent, but graceless. They often succeed in getting people to join some church organization, without getting them into the kingdom of grace.

The second thing mentioned about Barnabas is that he was "full of the Holy Ghost." That is a step beyond being merely a good man, and yet these two qualifications have a very close connection. They must be possessed by every one, preacher, or layman, who would be truly successful in leading souls to Christ. It was because many in the laity, in the primitive Church, had the fullness of the Spirit, that such marvelous success attended their labors. In this let us see our privilege and need, O men and women of God, whether in the regular ministerial ranks or not.

The third qualification that Barnabas had was his high degree of faith. It is stated that he was "full of faith"—a strong, unwavering faith. Not trusting God to day and doubting Him to-morrow. His faith did not rest in outward favorable circumstances, but in the promises of God. His faith was of the kind that turned seeming defeat into glorious victory. True faith always does that. No one has a right to expect that souls will be really saved who has not true faith and the Holy Spirit.

As a result of Barnabas' equipment it is said, "Much people was added unto the Lord." They were not simply added to the church in a formal way. Nor were they merely converts to Barnabas. But they were made new creatures in Christ Jesus. Divine equipment in the preacher brought about a divine experience in the soul.

Beloved workers for God, let us never be guilty of even thinking that anything can be substituted for the fullness of the Holy Spirit. And one thus filled will also have a corresponding faith. What consummate folly to depend on glittering or popular human agencies, as many seem to do, in order to have true success. God's plans for saving souls can never be improved upon. Any attempt at this is not only the greatest nonsense, but it is heinous sin.

Oh, is not the equipment which Barnabas and his co-laborers had the "missing link" in the chain of agencies in many a church and in many a man's ministry? Oh, may the words of Jesus come to us with greater force than ever, "Ye shall receive power, after that the Holy Ghost is come upon you."—*Ev. Mess.*

FOLLOWING JESUS.

In his excellent little book, "Follow Jesus," Dr. Newman Hall, in speaking of following Jesus even in enduring injuries says:

"We are constantly liable to ill-treatment. Much we bring on ourselves; much may be undeserved. Our property may be taken from us, our character slandered, our peace disturbed. We are apt to retaliate, not only when great wrong is done us, but in the trifling events of daily life. A hasty word, even a look is enough to rouse some people's wrath. The angry speech, the haughty glance, are at once returned. We are prone to be soon angry, to think the worst of our enemies, and to be slow to forgive. Totally different was the conduct of Jesus. Throughout His life He 'was despised and was rejected of men,' yet He still went about doing good. He provoked no one, yet was the constant victim of hatred and insult. He persevered in His efforts to save those who persevered in endeavors to injure and slay Him. And on the cross He prayed for His murderers, saying, 'Father, forgive them, for they know not what they do.' His conduct in this respect is distinctly held up for our imitation. 'If, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow His steps; who, when He was reviled, reviled not again; when He suffered, He threatened not.' (1 Peter 2:18-25). This spirit He inculcates on all His followers. 'Blessed are the meek.' Blessed are the peacemakers. 'Love your enemies, do good to them that hate you, and pray for them who despitefully use you and persecute you.' 'Dearly beloved, avenge not yourselves. If thine enemy hunger, feed him; if he thirst, give him drink.'

"It is taken for granted that a follower of Jesus must not do injury to others; must not deceive, defraud, overreach, provoke, or slander them. But how often we forget that we are to imitate Him in *enduring* injury. When a Christian gives way to a hasty or unforgiving spirit, when he is made angry by a trifle, and cannot put up with the least affront; when he is prompt to revenge and slow to forgive a fault, how greatly must the spirit of Jesus be grieved, his own soul be injured, and observers be repelled rather than attracted by a religion so sadly misrepresented.

"Meek and gentle Jesus, help me, imitating Thine example, not only to abstain from whatever would be injurious to others, but to be patient under wrong-doing, to be willing rather to suffer than commit unkindness; to be slow to wrath; to render good for evil; to be prompt to forgive; and thus to prove to all men that I do indeed follow Thee.

"Matt. 5; Rom. 8:17-21; 1 Cor. 13; Gal. 5:14-26; Eph. 4:31, 32; Col. 3:12-14."

OBITUARY.

TWO LITTLE ANGEL BOYS.

SWARTZENDRUBER.—On Sept. 18th 1895, near Amish, Johnson Co., Iowa, of cholera infantum, Harry, son of John A. and Katie A. Swartzendruber, aged 1 month, 1 week and 5 days. And on Nov. 4th 1895, at same home, of consumption, Ura, aged 1 year, 11 months and 2 days. Both were buried in the Upper Amish cemetery. Text, Matt. 18:2-6. They leave parents and many relatives and friends to mourn their early departure.

"The little beds are empty now,
The clothes laid by,
We are not dead but sleeping,
Awaiting a crown on high.

So farewell, dear, dear mamma,
You nursed and watched us well;
But Jesus took your darlings,
So mamma dear, farewell.

And farewell, dear, dear papa,
You to your bosom pressed
Your angel boys, Harry and Ura,
Who now are gone to rest.

Married.

ZEAMER—KILLHEFFER.—On the 7th of October 1895, by Benjamin Hertzler, Charles K. Zeamer to Annie K. Killheffer, both of Millersville, Lancaster Co., Pa.

ESHLEMAN—EBY.—On the 31st of October 1895, by Bish. Isaac Eby, Abraham Eshleman to Mary Eby, both of Salisbury Twp., Lancaster Co., Pa.

SAUDER—ERR.—On the 7th of November 1895, by Bish. Isaac Eby, Harry E. Sauder to Mary C. Err, both of Goodville, Lancaster Co., Pa.

THUT—NEUENSCHWANDER.—On the 17th of November 1895, at the Zion Mennonite church, by John Moser, Bro. Noah Thut to sister Emma Neuenschwander, both of Bluffton, Ohio.

DIED.

HAUDER.—Emma E., daughter of Valentine and Magdalena Unsicker, was born Nov. 30th 1867, near Gridley, McLean Co., Illinois. Her parents moved to Milford, Seward Co., Nebraska in March 1874, where she resided with her parents until she was united in the bonds of holy matrimony with Peter W. Hauder on September 24th 1885. To this union were born 4 children, 2 of whom preceded their mother to their eternal rest in their infancy. The deceased was baptized in the Amish Mennonite faith in her youth, and on her arrival in this vicinity from Nebraska she united with the Mennonite church at Callom, Illinois. The deceased leaves a husband, 2 children, a mother, 4 sisters and 3 brothers, besides a large number of relatives and friends to mourn their loss.

ZOOK.—On the 11th of October, 1895, near Allensville, Milfill Co., Pa., of dropsy, after several months of patient suffering, Lydia, wife of Bish. David J. Zook, aged 71 years, 6 months and 23 days. She was from early life a consistent member of the Amish Mennonite church and died with a firm hope in a joyful resurrection. Funeral services on Monday, Oct. 14, by Bishops Michael Yoder and A. D. Zook.

ZOOK.—On the 18th of October, 1895, near Allensville, Milfill Co., Pa., after an illness of three weeks, from paralysis of the bowels, Bish. David J. Zook, aged 72 years, 7 months and 26 days. He was lying very sick when his wife died, and hoped and wished to die with her who had been his faithful companion from early life, but his life was spared for nearly a week longer, when he too died with an assured hope of eternal life. He was for many years a minister, and during his later life a bishop in the Amish Mennonite church. He attended with fidelity to the duties of his calling up to the time of his late sickness. He lived for a number of years in Harvey Co., Kans. and was widely known throughout the brotherhood. He leaves seven daughters, all married, and one son, David D. Zook, a zealous young minister, who resides in Harvey Co., Kansas. The funeral on the 20th was attended by a very large number of people. Services by Michael Yoder, A. D. Zook, and David Z. Yoder, of Wayne Co., Ohio.

HENDRICKS.—September 21st, 1895, at Rockton, Lottie Vene, daughter of Daniel and Clara Hendricks, aged 4 years, 10 months, 21 days.

Death has borne from us our Lottie,
We have taken our last farewell;
From our loved and loving darling;
Why it was we cannot tell.

God saw fit to call her higher
From this world of toil and care,
To her home beyond the river,
And we hope to meet her there.

SHERK.—On the 7th of November, 1895, in Bridgeport, Waterloo Co., Ont., Magdalena Martin, beloved wife of Peter Sherk, aged 50 years, 8 months, 5 days. Buried on the 10th at Eby's at H. Funeral services by Joseph Gingrich and Paul Martin. She leaves a sorrowing husband and, large family and many relatives and friends to mourn their loss.

TROYER.—Of throat and lung troubles, in Cass Co., Mo., Nov. 17, 1895, at 2 o'clock A. M. and buried at 3 o'clock P. M., Ella E., daughter of Jacob M. and Mattie Troyer, aged 3 years, 8 months and 21 days. Funeral services by John Hartzler in German, and by Levi Miller from 2 Kings 4:26. "It is well with thee," &c.

KING.—In Cass Co., Mo., Oct. 8th, 1895, of throat and lung troubles, Amelia, daughter of Aaron and Elizabeth King, aged 3 years, 7 months and 29 days. The fourth and only remaining one is similarly affected, but hopes are entertained of his recovery. Funeral services by P. Zimmerman.

"How blest are those dear ones, bereft
Of all that can burden their minds,
How easy the souls that have left
Those wearisome bodies behind.

Those languishing heads are at rest,
Their aching and weepings are o'er;
Those quiet, immovable breasts
Are healed by affliction no more.

Of evil incapable now,
Of sin and all trials set free;
No longer in misery now,
No longer such mortals as we."

MARTIN.—On Nov. 8th, 1895, near Terre Hill, Lancaster Co., Pa., of scarlet fever, Benjamin, son of Henry and Elizabeth Martin, aged 7 years, 5 months and 10 days. Funeral services were held at Weaverland on the 11th, conducted by John M. Zimmerman and Benj. Horting, from 1 Samuel 2:6.

"How happy are these little ones,
Which Jesus Christ has blest,
Come let us praise Him with our songs
For taking them to rest." J. W. W.

GEARHART.—On the 6th of Oct. 1895, in Kokomo, Ind., of diphtheria, Mary Ann, daughter of Michael J. and Anna Gearhart, aged 12 years, 6 months and 28 days. Buried on the 7th in the Mast graveyard. Funeral services on the 17th of Nov. in the A. M. meeting house by B. A. Mast in German, from John 5:24-29, and J. S. Horner in English from 1 Chron. 29:15. A large number of people, relatives and friends, gathered to sympathize with the dear bereaved parents. May God inspire their hearts with the love of Jesus Christ, so that they may prepare to meet their God in due season. Oh that they may be reborn and ready that they can meet their beloved Mary in heaven, singing the songs of glory.

ZOOK.—Leah Zook was born in Milfill Co., Pa., March 19th 1823, and died November 7th 1895, aged 72 years, 7 months and 18 days. She was united in marriage to Jacob Zook in 1843 who died January 9th 1880. She lived in matrimony 40 years and was a widow 15 years, 9 months and 28 days.

OSWALD.—On the 14th of Oct. 1895, in Sarnesville, Tuscarawas Co., Ohio, Magdalena Oswald, maiden name Oesch, aged 87 years, 3 months and 2 days. She leaves 8 children; 2 children and her husband preceded her. Buried in Holmes Co., on the 17th. Funeral services by David Beachy and John Miller from Rev. 7:13-17.

LONGENECKER.—October 19th 1895, near Basler's meeting house, Lancaster Co., Pa., sister Anna N., wife of Bro. Levi Longenecker, aged 44 years, 6 months, 26 days. Funeral on the 22d, Text, John 12:26. Buried at Basler's meeting house. A sorrowing husband and the sons and a large circle of relatives and friends mourn her departure. An immense congregation assembled to pay a tribute of respect to her memory.

WHITER.—October 28th 1895, in Lancaster City, Pa., Mrs. Ann White, widow, aged 83 years, 21 days. Funeral on the 30th. Text, Heb. 9:27, 28. Buried in the Lancaster cemetery. An only daughter survives.

RESSLER.—In Union Twp., Elkhart Co., Indiana, on the 14th of November, Naomi, infant daughter and only child of David and Lydia Ressler, aged 16 days. Buried at Vellowreck, where services were conducted by M. Ramey and C. Shamm. Text, Mark 10:14. "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

"A bud the gardener gave us,
A pure and lovely child;
He gave it to our keeping,
To cherish undefiled.

But just as it was opening
To the glory of the day,
Down came the heavenly gardener
And took our bud away.

NISSLEY.—November 4th 1895, near Bender's Mill, Lancaster Co., Pa., Mary E., daughter of Bro. and sister John S. Nissley, aged 15 years, 2 months, 13 days. Funeral on the 7th. Text, Acts 17:30, 31. Buried at Landisville meeting house. May the good Lord sanctify the affliction to the bereft family.

STUCKEY.—On Pretty Prairie, Lagrange Co., Ind., of hemorrhage of the bowels, Christian Stuckey, aged 69 years, 11 months and 1 day. Bro. Stuckey's parents died when he was quite young, thus as an orphan child he came with his grandmother to Putnam Co., Ohio. When a young man he came to Elkhart Co., Ind. In 1852 he was married to Sarah Schrock. In 1856 they moved to Lagrange Co., where they lived till his death. He was a faithful member of the Amish Mennonite church and passed away quietly to awake in a blessed eternity. Funeral services by D. J. Johns and Peter Long.

SMELTZER.—On the 2d of November, 1895, near Wakarusa, Elkhart Co., Ind., of diabetes, Bro. Henry Smeltzer, aged 69 years, 11 months and 10 days. He was born in Manor township, Lancaster Co., Pa., November 12th, 1825. His parents moved to Richland county, Ohio when he was only 6 months old, and in 1849 they removed from there to Ind. He was married to Elizabeth Yoder in 1851 and settled on the farm where he remained to the time of his death. He leaves a sorrowing companion, 9 children and 32 grandchildren to mourn the loss of a devoted husband and father. He lived a devoted Christian life for 43 years, and died in the blessed assurance of the life prepared for the children of God. He suffered much during the last months of his life, and often said his only hope was in Jesus. He was much concerned for the spiritual welfare of his children. Funeral services were held at the Olive church by J. F. Funk and A. Mumaw from Revelations 2:10. "Be thou faithful unto death, and I will give thee a crown of life."

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Organ of 14 Mennonite and Amish Conferences in the U. S. and Canada.

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Semi-Monthly. ELKHART, IND., DECEMBER 15, 1895. Vol. XXXII. No. 24.

JOHN F. PUNK, EDITOR.
J. S. COFFMAN,
A. B. KOLB, } ASST. EDITORS.

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EDITORIAL NOTES.

CHRISTMAS TIME.

It should be a happy time.

A HAPPY CHRISTMAS to all our readers.

HAPPINESS is one of the peculiarities of Christianity.

ALL the world celebrates Christmas; the Christian only can celebrate it in the true sense.

PEACE on earth can come only when good-will reigns among men. War must cease if Christ would reign.

PRE. MARTIN HOOVER, minister in the "Wisler" branch of the Mennonite denomination, died at his home south of Elkhart on the morning of Nov. 26th. His remains were laid to rest on the 28th and were followed to the grave by a large congregation who deeply mourn the loss of their pastor.

BRO. S. F. COFFMAN has gone to Canada to spend the winter with the congregations at Jordan and Cayuga. His address will be Jordan, Lincoln Co., Ont.

THE PUBLISHERS of the HERALD will be pleased to have all the old subscribers renew promptly, and with their renewals send in the names of at least one or two new subscribers.

LET us remember the 25th of December is Christmas day for poor people as much as for the millionaire. A useful gift to the poor given in the name of Jesus is a sure blessing to the giver.

OUR congregation at Markham, Ont., extend a special invitation to our Sunday school workers and friends at large to attend their Sunday school conference at the Weidman M. H. near Markham, on the 27th of this month.

BISH. S. C. MILLER of Monitor, McPherson Co., Kansas, accompanied by his wife, will start in a few days for Roseland, Louisiana, where Bro. Jonas Nice has charge of a congregation. They will spend the winter there. Jacob Pletcher and family of Nebraska are also on their way there at present.

It may be of interest to our readers to know that December 1895 has two full moons, the first on Dec. 2d, the second on Dec. 31st. The same thing has not occurred since the year in which our Lord was born, and on this account some superstitious people are looking for the second coming of Christ this month. We know not the time when this shall occur, nor do we need to know. What we do need, is to be ready when He does come.

ON his visit to Manson, Iowa, to perform a marriage ceremony, Bish. Joseph Buercky of Tiskilwa, Ill., preached for our little congregation there, greatly to their encouragement. There is still no resident minister there, and they greatly appreciate visits from ministers. Bro. Buercky states that he believes a resident minister could soon build up a prosperous congregation there.

WITH this number of the HERALD we close another year's work. By the grace of God we have been spared and blessed with reasonable prosperity. Many near and dear friends have by their kind words of encouragement and suggestions, as well as their contributions to the columns of the HERALD, helped the work along, and to all such we express our warmest thanks. God bless you for all your kind assistance. And as we are about to enter upon a new year of labor we feel that we need the help of a kind heavenly Father to guide and direct us in all the varied duties that fall to our lot, and we ask our readers to remember us at a throne of grace, so that our labors may be abundantly blessed of God, and that He may use the HERALD as an instrument for the upbuilding of Zion. We will also state that the next number of the HERALD will appear in enlarged form.

PENSIONS.—There has been a question whether it was right and consistent with the teachings of our faith for a brother, who served as a soldier, to take a pension. On this question the following resolution was passed at the conference held Oct. 3d 1895 at the Roseland Mennonite M. House in Adams Co., Neb.

Ques. 3. Is it right for a brother to receive pension for past services in the war?

Resolved, That it is right to receive pension.

Remarks. Soldiers do receive a home from the government (160 acres of land), and if such a soldier would become a brother in the faith, we would not ask him to give up his home. The U. S. Government of her own accord has obligated herself to give pension; and if a pensioned soldier accepts the faith, we have as little right to deprive him of his pension as we would have to prevent the other from keeping his home.

BRO. PETER JANSEN of Jansen, Neb., in a recent letter describes a most touching episode which occurred in a railway wreck on the Rock Island Ry. some time ago, and which shows that a truly noble heart may be hidden under a railway man's blouse as well as anywhere. Bro. Jansen states that he was personally acquainted with the parties directly interested. The occurrence spoken of is as follows:

A cattle train, in passing over a curve, left the track. The locomotive and a number of cars were piled in a heap beside the track, with the fireman and a brakeman lying close together under the debris and both pinned fast by timbers, the fireman lying with his face directly under a steam-pipe from which the hot steam was issuing and rapidly scalding him. The brakeman, mortally injured, but able to use his one arm and hand at once placed it at the end of the pipe to shield his companion from a horrible death. In this position he remained with a heroic fortitude rarely witnessed for a long time, until outside help was able to remove the timbers and free them both. When they were taken out the poor brakeman's hand and arm were literally cooked, so that the flesh fell off, and he died after a few hours of mortal agony, but happy with the consciousness of having saved a friend from death. Aside from some severe bruises the fireman escaped unhurt, but a friend had perhaps sacrificed his life for another's sake. Words cannot express the gratitude which this fireman must naturally feel toward his self-sacrificing friend, and yet we have a friend who has died for His enemies, and has borne upon His own body the sins of a world that the world might be saved from certain death. Do we show any gratitude, and if so, how or in what measure do we show it? When we once realize the greatness of Christ's sacrifice

and love for us, our service for Him will not be a burdensome duty, but a grateful pleasure, and nothing will be too much that is in our power to do.

THE BIRTH OF JESUS.

Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Luke 2:11.

Dionysius Exiguus made a mistake of four years in calculating the date of the birth of Jesus and our chronology has perpetuated his error. But there is no mistake in the chronology of heaven: Jesus was not born before the time. If the world was not ripe for His coming it was ripe than it had ever been or was likely ever to be again. The Jews had learned all that they were willing to learn about the Kingdom of God and were beginning to forget their lessons. The Roman roads, built for the messengers of war, had opened up a way throughout the world for the messengers of peace. The Greek language, the most perfect vehicle for spiritual truth, had gone everywhere and prepared a highway for the gospel. The scattered Jews had made known the prophecies concerning the Messiah in the uttermost parts of the earth. Zoroaster had predicted His coming and the appearance of His star in the east. Virgil had sung of the child who was to come from heaven to restore the golden age and take away sin. The clash of arms had ceased and men had time to think. It was a time of great intellectual activity—the time of Ovid and Livy and Seneca and Strabo. Horace and Virgil had just passed off the stage. The world was hungry and restless and on the tiptoe of expectation. More than all, it was the time which God had chosen.

"And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be enrolled." It had been prophesied that the Messiah would be born in Bethlehem; it was fitting that the heir of David's kingdom should be born in "the city of David." But the time was almost at hand and the prospective mother was in far away Galilee. Human probabilities were against the fulfillment of the prophecy. Everything pointed to Nazareth. Doubtless Mary had no other thought, nor did Joseph; Cæsar Augustus who had a hand in the matter had no thought about it at all.

Joseph went to Bethlehem, not to fulfill a prophecy, not to make a scene, not to write history, but simply to fulfill his duties as a citizen. He was not too good a man to be a good citizen; he was obedient to the ruling powers, and it was in the performance of a hard, unpleasant, unpoetic duty that he was instrumental in bringing to pass the Word of God. Not the things we think important, but

the little things, the dull, every-day things, the humdrum, disagreeable duties of life are the things for which God finds use. Our grand pageants, our celebrations, our flying of colors, our beatings of drums and booming of guns do not attract such attention in heaven as does the quiet journey of a lone pilgrim on the hot, dusty, rugged road of duty.

"And she brought forth her firstborn son." She was far away from home, out of reach of tender hands and loving attentions. And because there was no wardrobe for the little stranger she wrapped Him in strips of cloth and laid Him in a manger "because there was no room for them in the inn." No room! These words pierce like poniards. Not because there was no room for Him in Bethlehem nineteen hundred years ago, but because there is so little room for Him here and now. The trouble with the world is, it has no room for Jesus. Our homes are so crowded with idols that no place can be found for an altar to the true God. Our counting rooms are so crowded with cares that Christ cannot enter. In society there is no room even for the mention of His name—try it and see. In politics there is hardly room for those who profess His name.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." No doubt they were just and devout men, who, like Simeon, waited for the consolation of Israel. And they were poor. It was fitting that the glad news should be given first to the poor. The gospel that reaches down to the humble is great enough to reach up to the great. Not that they were privileged merely because they were poor—when God weighs a man He does not weigh his pocketbook.

And they were at their post. They were not waiting for something to turn up. They were not waiting for an opportunity to do something great. They were not asleep while on duty. They were not engaged in anything which the world would regard as important or pious. They were not trying to attract attention. They were not on dress parade. They were simply doing their duty and therefore they were in a position to receive a blessing. If they had not been at their post they would not have been honored by a visit from angels. The reason why so many of us get so few blessings is because we are so often away from our post—the place blessings are used to come.

But although they were in a position to receive angels they were not equal to the occasion. "They were sore afraid." When heaven comes down to earth few are found heavenly minded enough to feel at home. The glimpse of the eternal world is a little more than most of us can endure—much as we may want such a glimpse. It is not the sight of angels

that terrifies us, but the sight of our own sinful hearts in the light that the angels bring. God is very merciful in giving to so many of His trembling saints days and nights of suffering by which their eyes and hearts may become used to the light.

It was just like an angel to say, "Fear not." Rather, it was like God. All heaven is interested in reassuring trembling men. The Bible is full of "Fear nots." And heavenly reassurance reassures. We may sometimes try in vain to compose a frightened child but when God says "Peace," even the winds and the seas obey Him. The shepherds were not in a condition to hear news so long as they were terrified; they would not have heard a note of the angel's song. Trembling saints here below lose half the glimpses of heaven and nearly all its music.

If disinterested angels felt that it was good news and rejoiced to tell it what must it have been to those to whom the tidings came! True it was for "all people," but that did not make it a whit less precious. God's gifts are never lessened by division,—rather, by sharing. There is more comfort in knowing that God's gift is for many than there could be in knowing that it is for a few even if we have some reason to feel that we are among the few. Mr. Spurgeon once said that he was glad the Bible did not mention him by name because there might be more than one C. H. Spurgeon; he preferred to be included in the "Whosoever wills."

It was peculiarly appropriate in giving the message to the world that heaven should show its heart in the matter, and so an angelic choir followed with a song of joy and praise. It is a song worth singing—and studying. It is not a sentimental ditty: it is a whole volume of theology. It teaches us that God's glory is the first thing; that in the coming of Christ, God's name is glorified; that He comes to manifest God's good will toward men; that He comes to bring peace, for He will make peace between God and man, and when man is at peace with God he will be at peace with his own heart and with all men.

No sooner did the shepherds hear of Christ than they set about to find Him. Here is a text for waiting sinners: "Let us now go." They were not scholars, or they would have first gone to Jerusalem to search the records. They were not critics or they would have stopped to investigate the composite character of the song of the angels. They were not astronomers or they would have looked for a star. They did not have an eye to business or they would have waited until the pasturing season was over. They were not Pharisees or they would have called a council to decide on a platform. They were not looking for salvation through society or they would have postponed

their visit until they had arrayed themselves in better apparel. They were not indifferent or they would have put it off until to-morrow. They were not unbelievers or they would not have gone at all. They were plain, simple-minded honest men who wanted a Saviour and who could take God at His word, and who had nothing to do but go on the strength of that word. When a man says he wants to find Christ and refuses to move out of his tracks nobody misunderstands him.

And they came with haste—the King's business requires haste—and found it even as the angel had said. And then it was their turn to praise. It is ever thus. No man ever went to Christ who did not go out into the world glorifying and praising God and spreading abroad that which he had heard and seen.—*ScL.*

JESUS TOO GOOD TO GIVE UP.

The following touching incident of child martyrdom is given by Eileen Douglas in "All the World." We give it in an abridged form.

Mattie was the child of drunken parents. She lived in the slums of a large city. By chance one night she strayed into a meeting. Christ was presented so lovingly and clearly that her hungry young heart was anxious to receive Him. When the invitation was given she wanted to go, but fearing that it did not mean her, she slyly slipped up to the leader and asked, "Does it mean me?"

When she was assured that it did, and told just what to do, she dropped upon her knees, and with closed eyes and folded hands said, "Oh, Jesus, I've come!"

She tripped lightly home in her new-found joy. Arriving there, she poured out her story, imagining in her innocence that her drunken parents had never heard of Jesus, who would do so much for them, and only needed to be told and they would come, too.

Instead of that she was cursed and whipped, and forbidden ever attending the meeting again.

The peace of God kept her through it all, saying quietly to herself, "He's too good to give up."

She went again, and this time was punished more severely than before. But nothing could quench the love in Mattie's heart,—neither persecution, nor starvation, nor cold. For one hour with Jesus she would brave anything; so next night saw her in her accustomed place.

Returning home she rushed up to her father; "I could not help it; I had to go! Jesus is far too good to give up."

Giving her a furious kick in the side, from which she soon died, and muttering, "I told ye I'd kill ye," the murderer left

her bleeding on the floor. During her dying hours she suffered much, and yet, in the midst of it all, she said that she was "so happy."

She pleaded earnestly for her mother's soul; and when at last the conflict was ended, and years of sin and shame had been swept away by the blood current, Mattie's power of speech failed her, and she could only lie and lock with unutterable affection into her mother's face.

A little while before she passed away, she called for her mother to bring her dress and scissors. Then she asked for the patch that was stained with her life-blood to be cut out.

She looked at it, smiled, and then handing it back, said, "Give—give—it to him." Then she gasped and seemed to sink almost away. Then gathering up all her remaining strength, she added, "And—say—it—was—because—I—loved—Him—so. He—was—too—good—to—give—up."

Then her head fell back, and her soul took its flight to be forever with the triumphant martyrs, who, having come up out of great tribulation, "have washed their robes, and made them white in the blood of the Lamb."—*Revival Kindlings.*

A VISIT IN TENNESSEE.

Having seen in the HERALD of Aug. 15th, 1895 that there is a large tract of land in Dixon Co., Tenn. intended for a Mennonite Colony, I, in company with Pre. J. Christophel, started from Nappanee, Ind. on the 11th of September for Dixon, Tennessee, where we were hospitably received at the house of Bro. Michael Slonaker. The following day, after visiting in Dixon, we visited several brethren at Tennessee City. Next day we went on a prospecting tour of the tract of land in question. We here met with Bro. Garber of Kansas and a young man from Maryland, named Henry Culp, also two young men from Wayne Co., Ohio. We enjoyed our visit very much.

Regarding the climate, etc., I was so well pleased that I intend, if the Lord will, to make Tennessee my future home. The land along the creeks and runs is mostly rather hilly, otherwise it is generally rolling. The timber consists mostly of oak with some hickory, chestnut and walnut. Land is quite cheap. I saw some for sale at \$3 per acre and from this all the way up to \$8 per acre.

I hope our people in Tennessee will be often visited by our ministering brethren. I feel thankful for the Christian courtesies extended to me on my short sojourn in the sunny South.

JOSIAH KOHL.

GOLD unpolished is far more valuable than the brightest brass.

For the Herald of Truth.

WHILE SHEPHERDS WATCHED.

'Twas a beautiful night on Judah's plains,
All nature was calm and still,
When the Lord sent His messengers down to
this earth,
With tidings of peace and good-will.
The shepherds were watching their peaceful
flocks.
While seated upon the ground,
When lo! they beheld a dazzling sight,
For the glory of God shone around.
When the shepherds looked they were sore
afraid,
But the angel said, "Fear not, behold
I bring you good tidings of peace and joy,"
Of a Savior by prophets foretold.
How we all love to hear that old story once
more
Of the birth of the Savior of men!
Of the love that He shows toward the sinful
and lost,
Oh tell it again and again.
But suppose that the shepherds had all been
asleep,
When the angels from heaven came down,
Who then would have told the glad tidings
of joy,
Of the song that made heaven resound?
Suppose that instead of watching their flocks
They had feasted in revelries deep—
Would the people of Judah have heard the
good news
If the shepherds had all been asleep?
Ye "shepherds of Israel!" keep wide awake
That God in His mercy may keep—
For He will not reveal His most wonderful
things
To the shepherds who fall asleep.
C. K. HOSTETLER.

For the Herald of Truth.

THE S. S. AS AN AGGRESSIVE POWER IN OPPOSING SIN.

Aggression means to make the first attack. For any body or organization to be continually acting on the defensive would at once brand it with weakness. The army which is forever on the retreat will never conquer. The individual who apologizes for everything he does or says exhibits weakness. The Christian who does not take a decided stand for Christ in the face of the world, the flesh and the devil becomes bait for the tempter.

The church that would win souls must reach out after them. But Christ's mission was not only to seek and save that which was lost, but also to destroy the works of the devil.

The Sunday school, in order to effectively oppose sin, must help to carry out that mission. The doctrine of non-resistance can be carried too far. When we see the devil setting traps to catch our youth and making golden calves and all manner of idols and setting them up right at our church doors, we need to buckle on our armor and in the name of the Lord of Hosts, go out and fight. When Saul and the men of Israel were encamped in the valley of Elah, they

could see the hosts of the Philistines in the distance on the edge of the valley, but what dismayed them more than all else was the challenge of Goliath the Philistine champion who defied the armies of Israel and for forty days kept them trembling in their tents. What Israel needed then was a "David," and God sent him. What was it that put the thought into the heart of Jesse to send the "shepherd boy" down to the camp of Israel with bread and cheese and parched corn? It was not the food that they needed, as much as they needed David. But notice how they tried to discourage him. Eliab, his oldest brother, got angry and said, "What do you want here? I know thy pride, and the naughtiness of thine heart. Your business is tending sheep, and here you left them in the wilderness and came down here to see the battle. But David said: 'Is there not a cause?' Not only his brothers but all Israel, and even King Saul tried to dissuade him from his purpose, but to no avail. David said, 'Let no man's heart fail...thy servant will go out and fight the Philistine.' David had got acquainted with God, and on Him he depended for deliverance out of the hand of the Philistine. You know the rest—how he approached the giant in the name of the Lord of Hosts, how he smote him in the forehead with a pebble, and cut off his head with his own sword, was there any non-resistance about that? But Paul says, 'We wrestle not with flesh and blood.'

The armies of sin and the hosts of Satan are encamped in the same valley with us; the giants of sin and unbelief are every day defying and mocking the church of the living God. If we could picture the two camps and see the awful responsibility resting on us, it seems to me the most appropriate sign we could hang on our tent would be—

WANTED—A DAVID.

If we examine ourselves we find that our armor is rusty and our swords need grinding. Let some of our most valiant warriors gird on the armor of God and go out and meet such "Goliaths" like the liquor traffic, Sunday railroad, baseball, racing, excursions and numberless other means of Sabbath desecration, to say nothing of the giants who infest the dens of vice in our large cities. If the church cannot find a Saul who can be coaxed out of his tent and bribed to grapple with some of these monsters, why not let the Sunday school send out a David armed with pebbles of eternal truth? Indeed the Sunday school is effectively sending out "Davids" to fight sin in just that measure that it inculcates true gospel principles into the hearts of young men and women.

If our boys and girls grow up in an atmosphere of Christian piety, if their thoughts are directed by godly masters

—thinkers in the church, in the home and in the Sunday school, then their lives will become a most formidable bulwark for the defense of truth; but when they take the lives of older men and women around them as models, and when they hear us thinking out loud in our conversation about everything else but salvation, the standard of their Christianity does not reach as high as we picture it to them when we teach their class in the Sunday school.

When we speak about opposing sin in high places, in politics, in our city and national government, it makes us feel as if we ought to reign, rule and run the whole world. But we feel safe to say that that is not Christ's way. He says, "My kingdom is not of this world." If we look around us we can see that this old world is burning up. The lusts, vanities and frivolities are passing away. The lives of all humanity are ebbing away, and finally the "elements shall melt in fervent heat." We can never hope to put out the fire. The most we can hope to do is to run souls out who are slowly being consumed. If you have a barn full of live stock burning up you know the only way to save the lives of those animals is to run them out! We must use the same measures with the souls of our fellow mortals, run them out of the world—into Christ. There is no safety on this side of Him. He is "all and in all," and is alone the most formidable opponent to sin that the world has ever seen, and we become opponents to sin only to the extent that we take Him for our example.

We notice also that man-made societies, lodges, etc. are not taking a stand against sin in any sense of the word. They will never reform politics as long as the devil is running the wheels of the political parties, and as long as they are the mainspring that furnishes the motive power for the rest of the machinery. They do not make a specialty of rescuing souls from the snares of the world, but much more are they assisting unsuspecting mortals to become entangled to such an extent that they will ultimately perish with the world. The same can be said of man-made religion. It is to the true Christian what Saul's armor was to David—he can't use it. It takes something more than a sentimental religion to stand against sin. Some of God's most effective servants were the lowly of heart. Witness David, the shepherd boy, keeping his flocks in the mountains, not looking for work that will make him prominent, but God draws near to him and calls him down to the valley of Elah to save Israel.

So God to-day calls those who are of a lowly and contrite heart, rather than those who are filled with the wisdom of this world. Our relation to Christ must be like a sponge when it is in the water,

each is in the other. So we in Christ and He in us, our hold on Him and His hold on us, our life in Him through His life for us, His Spirit bearing witness to our spirit a constant companion, a daily communion and yet a life that is hidden to the world, with Christ, in God. Such must be the life of a soldier of the cross, with the weapons mentioned in Ephesians: "The girdle of truth, the breastplate of righteousness, the sword of the Spirit, and the helmet of salvation," a knowledge in his own soul of the saving power of the Gospel applied to his own life. It is only when we are experiencing the power of God's salvation that we can declare it to others, with a freedom and a power that no one can gainsay. And it is only when men see the salvation of God exemplified in our own life and character, that they will be prepared to accept it as the Word of the living God. And as to day the educated world uses literature as a means of intellectual culture, so also must we use the literature of God's Word in the culture of our souls, not forgetting the daily use of the weapon of all prayer.

If the Sunday school can teach such things as these to the rising generation, if it can fix them as principles of their characters, then we can rest assured that they can face the worst enemies ever sent out from the bottomless pit, and that their lives will be one unbroken series of victories, through Him who loved us and gave Himself for us.

Elkhart, Ind.

C. K. HOSTETLER.

A. H. SAYCE ON THE "HIGHER CRITICS."

The Literary Digest, of October 26th, 1895, contains the following important article.

The change of attitude by Prof. A. H. Sayce toward Old Testament criticism, as opposed to the position he held some fifteen years ago, having been spoken of in the Contemporary Review, by Canon Cheyne, as a matter of "surprise," Professor Sayce, writing for the October number of that periodical, states and defends his present views. He admits that he has changed his attitude toward "criticism." Believing in "a sober and reverent examination of ancient documents and ancient history, based upon recognized scientific principles," he rejects "criticism which sets out with preconceived ideas and assumptions, which treats imperfect evidence as if it were perfect, or which builds conclusions upon theories which have yet to be proved." In admitting that he has of late years changed his attitude toward "higher criticism," Professor Sayce says that it is

only of late years that he has begun to realize its true character, its tendencies, and its results. "We have all committed follies in our youth," he adds, "and one of the few compensations which old age is supposed to bring us is that of growing out of them." He asserts that fifteen years ago there was something to be said on behalf of the "new teaching" which can not be said for it any longer; that on the one hand the "higher criticism" of the Old Testament had not yet arrived at its present pitch of extravagance or shown so clearly the goal toward which it tends, and on the other hand Oriental archaeology was still struggling for recognition, and the most important and crushing of the replies which it is now making to the dogmas of the "higher critics" were still waiting to be discovered. He says that the "critical" method is essentially vicious, and that archaeological discovery is proving that it is so; that early Hebrew literature and history no longer stand alone, and it is every day becoming clearer that the verdict passed upon them by the "critic" is not justified in fact; that archaeological research has at last enabled us to test the historical statements of the Pentateuch, and to compare the documents contained in it with those of other Oriental nations in the Mosaic age, and that the result is unfavorable to the "new teaching." After a review of the counterproofs presented by archaeology, he affirms that the "higher criticism" was triumphant only so long as the scientific instrument of comparison could not be employed against it. He believes that the Pentateuch is substantially the work of Moses. Against the counter evidence of archaeology, he asks, What has the "higher criticism" to bring forward? And answers: "Merely linguistic arguments.... I have been a student of language and languages all my life, and the study has made me very skeptical as to the historical and literary conclusions that can be drawn from linguistic testimony alone." We now quote Professor Sayce's conclusion:

"But even if the archaeological and linguistic evidence should be held to neutralize one another, there is one tremendous fact to which the 'higher critics' in this country resolutely close their eyes, but which ought to be more than sufficient to weigh down all the lists of words and idioms that were ever marshaled together. Against the evidence of the lists is the evidence of the doctrine and tradition of the Christian Church throughout the eighteen centuries of its existence. And those of us who believe that, in accordance with the promise of its Divine Founder, the Spirit of God has been in the Church, guiding it into 'all truth,' find it impossible to believe at the same time that our new teachers can be right. The same method and arguments which have made of the Pentateuch a later and

untrustworthy compilation, whose Divine origin and character are discernable only to the critics themselves, would, if applied to the Gospels, end in the same results. In this country, it is true, our critical friends have hitherto kept their faces steadily averted from the New Testament, but the Protestant critics of the continent have been less timid or prudent, and the way along which they should walk has long ago been pointed out to them by the Tubingen school. And even if we confine ourselves to the Pentateuch, the consequences of the 'critical' position are serious enough. It is not only that the conception of the Mosaic law which lies at the back of our own religion, which was assumed by our Lord and His apostles, and which has been held ever since by the Christian Church, is swallowed up in chaotic darkness; we are forced to assign the origin of the belief in the Divine message and supernatural authority of the law to successful fraud. I know we are told that what would be fraud in modern Europe was not fraud in ancient Israel, and that with an improvement in manners and education has come an improvement in morals. But the question is not about ancient Israel and its ideas of morality, but about the immutable God, under whose inspiration, if we are to follow the teaching of Christ and Christianity, the law was given to Israel. The 'higher critics' never seem to me to realize that their conclusions are opposed to the great practical fact of the existence of traditional Christianity, and that against this fact they have nothing to set except the linguistic speculations of a few individual scholars. It is not Athanasius against the world, but Nestorius against the Church. On the one side we have a body of doctrine, which has been the support in life and the refuge in death of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarians who destroyed it, and which has brought a message of peace and good-will to suffering humanity. On the other side there is a handful of critics, with their lists of words and polychromatic Bibles. And yet the 'higher criticism' has never saved any souls or healed any bodies."

This command and word Christ commanded all true messengers and preachers to observe, as He spoke: "Preach the Gospel!" Christ does not say, Preach the doctrines and commands of men, or of councils, or customs, or glossy ordinances and opinions of the learned, but He says, "Preach the Gospel!" and "teach them to observe all things whatsoever I have commanded you."—Menno Simons.

BIRTHDAY GREETING.

Our kindest greetings, dear neighbor and friend.
On your eighty-eighth natal year we send; And I thank you for the length of years Which, on the record of life, for you appears.
David says seventy years is man's allotted time: Now, already more than ten are added unto time.
With all the faculties of mind, you still possess.
Truly a kind providence has you richly blessed.
In looking backward over your long and varied life,
You have known of its joys, its troubles, and strife,
You have shared of its sorrows along with its bliss,
That attend us all in our journey through this.
You heeded the still, small voice in your youth,
Which led you to the knowledge of godly truth;
And you feel a comfort in your declining years,
That He will sustain you as the ending journey nears.
The companion who loved you has gone before,
Where you hope to meet him on that blissful shore.
Where's no more parting, no severing of tender ties,
For God, Himself, shall wipe the tears from weeping eyes.
Be valiant and faithful, dear neighbor and friend,
The crown is for those who endure to the end.
Lean on the arm of Him who is mighty to save,
Who gives us the victory o'er death and the grave.

—Selected by B. B. S.

For the Herald of Truth.

FORMALITY VS TRUE RELIGION.

To portray all the evil consequences resulting from the evil of substituting formality for true religion, is not within the scope of an article like this, had we the ability to do so.

We will leave that for abler minds. We sometimes wonder why it is that people in all ages have so easily fallen a prey to dead formalism. The very things that God gave His people as a blessed means of grace, became an abomination to Him because their hearts were far from Him. They lacked that vital principle of religion in the soul that would enable them to worship God "in spirit and in truth."

Although the religion of the Jews consisted in greater part of forms and ceremonies, yet in the administration of these God required a pure motive; then as now God looked upon the heart. After the inauguration of the Christian church, the true believer was persecuted to the death for living a life of faith against formality, and to this day that spirit is not totally extinct in the church.

The great reformers of the 16th century opened the way for the church to rid herself of formalism, but she failed to go on

in the work and form again got the pre-eminence, at least in some of the countries of Europe; for we find that George Fox, a century later, became so disgusted with the church at that time on account of its lack of spiritual life, that he rejected all outward ordinances even baptism and the sacraments. These he considered as shadows and unnecessary now as the substance had been attained. Here we find the opposite extreme caused however by formality—devoid of spiritual life. New societies have sprung into existence under nearly similar circumstances in this country, a century or more ago. The nature of the new birth not being understood by many of the religious leaders of that day, experimental religion was looked at as fanaticism and dealt with accordingly.

We do not mention this as finding fault with the people of that day. They were not blessed with the advantages of obtaining means to educate themselves as we have so that they were in a degree excusable. I mention these facts however to show what evil has been done in the religious world from a lack of that knowledge in the soul, which alone can make us "wise unto salvation."

The effects of a formal religion are felt to-day, and there are those to-day that are yoked down as it were with the yoke that formalism has been so successful in laying on the necks of its adherents. Are not some of the most blessed means of grace that God has given His people for their use, rejected because the formalist has used them as a mere show, a form of godliness without power, and therefore have received the just condemnation of God? Must we then lay by a part of the armor of God because some one has abused the right use of it? We do not stop eating bread or meat to nourish our natural bodies because some one says we better not eat it, or else eat something else; we know what this natural body needs, and should be acquainted with all the needs of the spiritual also. It seems however that the wants of the spiritual are so easily supplied at the present time.

Fasting is one of the means spoken of. We need but open our bibles and look up the references on this subject and we find how great calamities were averted by its observance. In the case of wicked Ahab, God mitigated the sentence pronounced upon him because he fasted in sack cloth and ashes. Why did Christ make this remark after casting out the devil that His disciples were unable to, "This kind goeth not out but by fasting and prayer." Does not this language prove conclusively that fasting accompanied by prayer will bring from God a greater degree of divine favor than prayer alone? We might ask, "What is fasting for? Is it not intended for the purpose of bringing the body under subjugation

to the will? The Savior having kept His body under control by the power of the will for the space of forty days, finds it an easy matter to resist the temptations of Satan. Does it not seem reasonable that if the body was brought under in this manner by the action of the will, there would be less trouble in controlling the appetites? The man that has the power over the body to withstand the cravings of the natural appetite for the wants of the body, would have an easy victory over such unnatural appetites as strong drink and tobacco.

We might mention other means that have been brought into disfavor by the formalist. Giving testimony to the goodness of God is by many considered as only boasting. Meetings for prayer and exhortation have been rejected along with the others for the same reason, but we should not forget that these are all means given us by One who knows the wants of His children, and the right observance of them will bring His blessing upon us as surely as that the rain and dew from heaven cause the earth to bring forth her fruits in their season.

As we tried to show, the church of Christ is to-day laboring under disadvantages by reason of unenlightened leaders who through some cause or other in bygone days failed to make right use of the lawful means of grace. "Offenses must needs come, but woe to him through whom they come."
Weilersville, Ohio A. K. KURTZ.

The editor of the *Christian Advocate*, in reply to the question whether he thought that Judas, who betrayed our Lord, was saved, judiciously remarks: "It is too late in the day to worry about the fate of Judas. People should give their attention chiefly to their own fate, and give all diligence to make their calling and election sure."

When ungodly men can find but one who, though now disowned, was before united with the people of God, but who has now fallen into some vice, they judge and sentence all the godly by this one. "Behold!" they say, "what manner of people they are!" They seek nothing so much as to find cause of censure; therefore they look upon Judas, but not upon Peter, Andrew and John.—*M. Simons.*

The Gospel, the word, preached unmingled, in the power of the Spirit, is the only right, true seed from which are born the truly believing and obedient children of God. Therefore may nothing else be preached in Christ's kingdom and house, the church, except her King and Husband's own commands and words, to which alone she and all her servants must conform.—*Menno Simons.*

SUNDAY SCHOOL LESSONS.

LESSON XIII.—DECEMBER 29.

REVIEW.

GOLDEN TEXT.—Thy kingdom come.—Matt. 6:10.

TIME.—This quarter's lessons extends over about four hundred years, from B. C. 1443, the beginning of the period of the judges, to 1055, the close of the reign of Saul.

PLACE.—The incidents of this quarter's lessons occurred at various places in the country of Palestine, mostly in the vicinity of Jerusalem and Shiloh.

DAILY READINGS.

M. Triumph of Gideon. Judg. 7:13-23
T. Ruth's choice. Ruth 1:14-22
W. The birth of Christ. Luke 2:3-39
T. The child Samuel. 1 Sam. 3:1-13
F. Saul chosen king. 1 Sam. 10:17-27
S. David anointed king. 1 Sam. 16:1-13
S. David and Goliath. 1 Sam. 17:38-51

READING LESSON.—Matt. 6:1-15 or Heb. 11:24-40.

Review of Titles, Golden Texts, Etc.

LESSON.	TITLE.	GOLDEN TEXT.
I.	T. of the J.	The Lord raised up judges
II.	The T. of G.	Though a host should encamp
III.	R. C.	Thy people shall be my people
IV.	The C. S.	Speak, Lord, for thy servant
V.	S. the J.	Hitherto hath the Lord
VI.	S. C. K.	The Lord reigneth; let the
VII.	S. R.	To obey is better than
VIII.	The W. of I.	Woe unto them that rise
IX.	D. A. K.	Man looketh on the outward
X.	D. and G.	The battle is the Lord's
XI.	D. and J.	There is a friend that sticketh
XII.	The B. of C.	Behold, I bring you good

TIME.	PLACE.	PRACTICAL LESSON
B. C. 1426	Bochim.	God is ever ready to bring deliverance.
B. C. 1222	Jezebel.	God gives courage to the worthy and faithful.
B. C. 1222—1182	Moab Bethlechem.	God confers favor on the truly worthy.
B. C. 1134	Shiloh.	God's house must be a holy place.
B. C. 1085	Mizpeh.	God giveth victory to those who call on Him.
B. C. 1075	Mizpeh.	God prepares us for the work to which he calls us
B. C. 1065	Gilgal.	God will finally reject the disobedient.
B. C. 759	Jerusalem.	We are safe in not touching intoxicants.
B. C. 1065	Bethlechem.	God chooses according to real worth.
B. C. 1063	Elah.	The faithful act and God gives the victory.
B. C. 1062	Gibeath.	True friends are purely unselfish.
B. C. 5.	Bethlechem.	Christ is as real to us as to the shepherds.

NOTE.—Let the Titles, Golden Texts, etc., as presented in the table, be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

THE PEOPLE OF GOD.

What does God's kingdom demand from its subjects? We find one answer to this question in each lesson.

I. Lesson I. shows that God's kingdom requires fidelity. Israel was honored with a great opportunity, but the people were expected to be true to God in the land which their God had given them.

II. From the second lesson we find that courage is demanded of God's people. Gideon's three hundred were heroes, but such should God's followers be.

III. Decision is shown in the conduct of Ruth, who chose a home and friends among the people of God.

IV. Purity is the teaching of the lesson on "The Child Samuel." Because of sin Eli's house was set aside; because of his single-hearted purity Samuel was chosen as a prophet.

V. Repentance is a requisite when the people of God have fallen under the domination of the world, such repentance as was shown at the time of Samuel's accession to the judgeship.

VI. Humility was manifested by Saul when he was chosen king; and in his humility he was exalted to power. Had he kept humble he might have kept his throne.

VII. Obedience was required of Saul as king, and because of disobedience he was rejected.

VIII. Temperance is the requirement of Lesson VIII, not only in the special meaning of abstinence from strong drink, but also that of self-control and purity of life.

IX. Spirituality was shown by the prophet in the choice of David; and David's own spiritual endowment prepared him for the kingdom.

X. Faith gave David the victory over Goliath, not less than his skill and forethought; and faith will ever make God's people triumphant over their enemies.

XI. Fellowship is shown in the relation of David and Jonathan; and we may have a fellowship as intimate with "the friend that sticketh closer than a brother."

XII. Peace was proclaimed by the angels, and comes to the world through the kingdom of Christ.—*J. L. Hurlbut.*

REVIEW BY PERSONS.

Most of the history of this period is connected with leading persons, whose history will furnish one view of the history of the times. Let the scholars tell what part each of the following persons had in the progress of events.

Gideon.	Samuel.
Samson.	Saul.
Ruth.	David.
Eli.	Jonathan.
Eli's sons.	Goliath.

REVIEW BY EVENTS.

This review covers the same ground from a different standpoint. Show what each event had to do with the unfolding, through the divine Providence, of the kingdom of God in the Israelitish nation.

Period of the judges.
Gideon's victory.
Call of Samuel.
Saul and his possibilities.

David chosen.
Saul rejected.
Victory over Goliath.
Friendship with Jonathan.

LESSON I.—JANUARY 5.

THE FORERUNNER OF CHRIST.—Luke 1:5-17.

GOLDEN TEXT.—Thou shalt go before the face of the Lord to prepare his ways.—Luke 1:76.

INTRODUCTION.

TIME.—The announcement to Zacharias is placed at October B. C. 6, and the birth of John at June B. C. 5. The youth and training of John was from the latter date to A. D. 26. This occurred about four hundred years after Malachi, the "last of the prophets," had promised that Elijah should appear to usher in the Messiah. John was that second Elijah.

PLACE.—The announcement was made to Zacharias in the temple in Jerusalem. John was born in a city of Judah in the "hill country." The exact place is uncertain.

JERUSALEM.—The Jewish metropolis was at this time a great and beautiful city. Its population is estimated by *Mitman* at more than 2,500,000. But we can put no certain dependence in estimates.

THE GOSPEL.—This is given to the world through the four Evangelists. Matthew, writing apparently for the Jews, presents the genealogies of Jesus, showing His place by birth in the Jewish family. Mark, apparently writing in the interest of the Romans or the Gentiles in general, "plunges straight into his story." Luke also presents the genealogies, but dedicates his writings to the "most excellent Theophilus," doubtless a Greek. John, writing for the believers, gives a prologue on the incarnation of the Word.

RULERS.—Augustus Caesar was emperor of Rome. Herod the Great was king of Judea, but his kingdom was a province of the Roman empire, which at this time held sway over 120 millions of people, nearly the whole known world; but the half of these were slaves.

DAILY READINGS.

M. (Dec. 30). The forerunner of Christ. Luke 1:5-17.
T. A wonderful infancy. Luke 1:29-45
W. Prophecy of greatness. Luke 1:67-80
Th. Service of the altar. Ex. 30:1-10
F. The Lord's messenger. Mal. 3:1-6
S. Promise of Elijah. Mal. 4
S. Christ's testimony of John. Matt. 11:7-14

If the church of Christ brings forth children from the doctrine of man, and not from God's word, she is not faithful unto Christ, and her children are not of His seed.—*Menno Simons.*

To be born again calls for a *mulation of the whole man*; the change which it introduces in our practice must grow out of a new motive; not merely out of an amended principle, but a new principle; not an improvement in some particulars only, but a general determining change.

HERALD OF TRUTH.

December 15, 1895.

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 Both papers to one address, \$1.50 per year.

ANNOUNCEMENT.—Owing to some changes that will be made in our publications, the WORDS OF CHEER, hitherto an illustrated monthly for children, will be changed to an illustrated weekly paper for the Sunday school and home. It will be a four page paper, four columns to the page. The price of single subscriptions of course has to be raised, as there will be more than three times the amount of reading matter in a year in the enlarged paper.

Following are the prices:

Single copy per year	50 cts.
" " 6 mos.	25 "
2 to 10 copies per year each	42 "
" " 10 " 6 mos.	21 "
" " 50 " per year	36 "
50 copies and over per year each	30 "
" " 6 mos.	15 "

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invaluable aid to all who will read it and live in accordance with its teachings. As a Medical Work, it would cost not less than \$2.50 or \$3.00. We offer this book for the low price of \$1.25 by mail prepaid. Or we will send the book free to any one who will send us five subscribers to the HERALD OF TRUTH, or 10 subscribers to the WORDS OF CHEER or JUGENDFREUND.

THE ANNIVERSARY OF THE STANDARD DICTIONARY.—The Funk and Wagnalls Company celebrated on November 27th, the first anniversary of the completion of their "Standard Dictionary," by putting to press the 90th thousand of this great work. This is a very large number of dictionaries to print in a single year. The publishers' mathematician has figured out that, if these 90,000 sets were piled flat one upon another, they would reach nearly seven miles in height; and the printed pages, if laid end to end, would extend over 40,000 miles, one and three-fifths times around the globe!

But the most significant of the triumphs of the first year of this remarkable dictionary, and the most gratifying to Americans, is the wonderful reception given the work by the most exacting of the linguistic critics in England. It is something extraordinary for an American work of this kind to elicit words of such enthusiastic praise as those uttered by such scholars of the Oxford University as Professor Sayce and Max Muller, and well known scholars of other English universities, and from such journalistic critics as those of the *London Standard*, *Saturday Review*, *Notes and Queries*, *Nature*, *London Times*, *Westminster Review*, *Athenæum*, *Mark Lane Express*, *Scotsman*, *Liverpool Post*, *St. James's Budget*. The latter closes his critical review with the following superlative indorsement:

"To say that it is perfect in form and scope is not extravagance of praise, and to say that it is the most valuable dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America, as it is the admiration of literary England."

May the triumphs of the second year of this Dictionary equal those of the first; they could not well exceed them!

VERGISEMNICHT—(Forget-me-not)—a collection of verses and passages suitable for Autograph Albums, etc. This is the only collection of this kind that is published that we know of and it is very convenient when a friend asks you to write in his album when you have a collection in which you can find something suitable without any trouble. The selection is a very good one, free from all objectionable matter, and contains verses both in English and German, bound in cloth. Price by mail 10 cts per copy.

CORRESPONDENCE.

WEAVERLAND, LANCASTER CO., PA., Dec. 2nd, 1895.—We thank God that we are again permitted to have in our midst Bro. J. M. R. Weaver, wife, and little child, Nettie. Bro. Weaver came into his own old neighborhood and as many as received him were benefited through him, for he, being full of the Holy Ghost and in the power of his might he faithfully brought to light the hidden things of darkness. On the afternoon of Thanksgiving Day we had a meeting at the home of Bro. Levi Zimmerman, who is lying on the bed of affliction. Bro. Weaver was present and ministered unto us, and we had a joyful meeting. On Sunday, Dec. 1, he attended services in the new Martin M. H., but did not preach there. In the evening we were again permitted to be together at the home of his uncle, Bro. Henry B. Weaver, where we met his brother Reuben and sister Anna who had just come from Kansas, and we had a joyful time together singing the beautiful and soul stirring hymns of Zion. Bro. Weaver admonished us plainly out of the 12th chapter of Romans, and we had a meeting that will not soon be forgotten. We fully realized that we are not yet what we ought to be and that it is time for us to go to work more earnestly. Brethren, you who are spiritual, pray for us that are weak, and that the word of God might have free course with us. The brother is deeply concerned about the spiritual condition of the church, and we see and feel the results. He intends to be home by Christmas. His children and friends will no doubt be as glad to meet them again as we were here. May God bless him and his family. D. S. W.

FROM ST. JOSEPH CO., MICH.—A series of meetings were held at the Barker Street meeting house in Michigan by the brethren J. P. Smucker and Noah Metzler during the week ending Dec. 3. These meetings were well attended considering the weather and while there were no direct results, there was a good interest manifested in the meetings. COR.

FROM AUGUSTA CO., VA.—There are two more applicants for membership at the Spring Dale church. They will be received by water baptism probably on the 1st day of Dec. COR.

FROM HOPEDALE, TAZEWELL CO., ILL.—On the 24th of November, our dear brother, Bish. Jonas C. Yoder, of Huntsville, Logan Co., Ohio, came to us. While here he delivered three very interesting sermons on Christian living. God bless him in all his labors everywhere. COR.

TROUSDALE, KANSAS, DEC. 1, 1895.—"He said unto them, have ye received the Holy Ghost since ye believed?" Acts 19:2. This was the text used today by Bro. M. Horst at the Pennsylvania meeting house in Harvey Co., Kansas. Many beautiful thoughts were presented by him and Bro. Zook. It was especially urged that Paul had a right to ask this question, and that God desires every Christian to ask Him for the Holy Ghost and that He has promised to give the same more willingly than we are to give good gifts unto our children. It was urged upon us that we may know if we have received the Holy Ghost or not because Paul would not have asked a question of which they could have no knowledge. We were earnestly entreated to self examination on the subject and plead with God in faith, believing if we were not in possession of the Holy Ghost that we might obtain the same and that the Lord then might show His mighty power amongst us here to the saving of lost souls. What a wonderful text for every Christian! "Have ye received the Holy Ghost since ye believed?"

R. J. HEATWOLE.

FROM LOGAN CO., OHIO.—The new meeting house in Logan Co., Ohio, will be opened for worship on Dec. 25th (Christmas Day). All brethren and sisters, Mennonite and Amish, are invited to be with us at that time. Those coming from the West over the "Big 4" Ry. will stop off at D. Graff. Should any come from the North or South over that branch of the "Big 4," they will stop off at West Liberty. COR.

FROM CUMBERLAND CO., PA.—On Nov. 24th, 1895, at what is known as the Diller's Mennonite Church, Cumberland Co., Pa., communion services were held. Bishop Benjamin Zimmerman of Shiremanstown, Pa., officiated. He ably expounded the truth and impressed on our minds the duties and necessity of observing these ordinances. Bro. Zimmerman also preached a Thanksgiving sermon Thursday night, Nov. 28th, to a large and attentive congregation. The Lord bless the dear brother in his labor and ever lead, guide and direct him in the path of righteousness. COR.

VINELAND, ONTARIO, DEC. 4th, 1895.—On the 28th of November, the brethren Amos Mumaw and Jonas Loucks of Elkhart Co., Ind., came to this place from Markham, Ontario, where they had been spending some time with the brotherhood. On the 30th, Bro. S. F. Coffman of Elkhart, Ind., also arrived here. Five meetings were held, alternating, at the Moyer meeting house and at Camden. The attendance was very good,

considering the unpleasant weather. On Tuesday, Dec. 3d, Bro. Mumaw and Bro. Loucks left here, returning to their homes. May the Lord bless their labors in Canada. COR.

FROM THE HOWARD AND MIAMI CO., CONG.—On Nov. 27th, 1895, Bro. J. S. Coffman came to us and stayed until on the morning of the 30th. He left for his home after a few days' stay. We hope the Lord granted that he could meet his family in good health. During his short stay he preached five very interesting sermons. We all wish him God's speed in all his labors and travels, and we wish that many more of God's ministers would give us a call in the near future. COR.

FROM JASPER CO., MO.—Our little church here in Jasper Co. has had quite an addition in membership during the past summer and fall. During the summer six were received by water baptism. Then this fall several families moved here with the intention of making their future home here, namely, Pre. Andrew Shenk's and Christ Good's from Allen Co., Ohio, which makes quite an addition and help to our little flock here. As we have been desiring help here in the ministerial work, so it appears that through the wisdom of God our desires have been granted to us, which we highly appreciate. There is yet room for others. J. G. GOOD.

FROM TISKILWA ILL.—On the 25th of September we were favored with a visit from Pre. J. P. Schmitt of Flanagan, Ill., who preached the word very acceptably to us. On the 29th we received into church fellowship nine young souls by baptism on confession of their faith. May God bless them. Later, Bish. J. P. Smucker stopped here on his way home from the West, and preached a very interesting sermon in the evening. On the 20th the aged Bishop Stuckey of Danvers, Ill., conducted the funeral services of Deacon Joseph Albrecht (see death notices in HERALD No. 22). JOSEPH BUECKY.

MARKHAM, ONT., DEC. 5TH, 1895.—On Friday evening Nov. 22nd, the brethren Amos Mumaw and Jonas Loucks of Wakarusa, Indiana, came here and on the same evening preached in Wideman's meeting house. Text Rom. 1:16. "For I am not ashamed of the Gospel of Christ, etc." and on Saturday evening at the same place. Sunday morning Bro. Mumaw preached at the Almira meeting house and Bro. Loucks at Altona. Bro. Mumaw gave a very interesting talk in our S. S. to the children on temperance, and admonished the older ones too. Then the brethren preached every even-

ing up to Wednesday evening. They very earnestly admonished all to be more faithful and have our lights shine brighter than ever, and those who are yet without the ark of safety were made to feel the danger of delaying and putting off salvation for some more convenient season. Thursday at 11:30 the brethren left for Jordan, Ont. May the power of God be with our dear brethren that sin-sick souls may be led from darkness unto light. God bless them as they go. A. B. R.

BIRMINGHAM, KANS., NOV. 27, 1895.—Brethren and sisters in Christ:—Having expected to hear from Bro. J. M. Shenk of Elida, O. through the HERALD, who was in our midst the latter part of August, we have delayed to give an account of our little band here in Jackson Co. During Bro. Tillman Erb's labors with us here last January a number confessed their faith in Christ, but no authorized person being sent until Bro. Shenk and Bro. Tillman Erb of Harvey Co., came into our midst, none were received into church fellowship until August. The brethren held a series of meetings in which the doctrine of the Mennonite church was held forth. This being the first time that our doctrine was fully taught here, Bro. Shenk in his firm but pleasing way taught implicitly by the Word why we believe in modest apparel, non resistance, etc., to the astonishment of many. He taught, in order that we obey these ordinances we must be born again and without this they would be as dead works. On Sunday the 25th, baptismal services were observed, when five were baptized and received into church fellowship. In the evening communion and feet-washing were observed. The Methodists are kindly giving us the use of their church. We work with them in Sunday school work. Our Bro. Jacob Winey preaches to us every two weeks. He is a man alive to God, and full of the spirit, and is casting a good influence on the people of our neighborhood by example as well as by precept. Though there are only a few of us we expect by the grace of God to press onward and work for the Master until He calls us home. Brothers and sisters remember us in your prayers. We are very thankful for the labors of Bros. Shenk and Erb here, and may God richly bless them in all their labors.

Your brother in Christ,
 IRVIN LONGENECKER.

FROM GERMAN SPRINGS, OKLAHOMA TERRITORY.—Thinking it advisable to let the brotherhood hear from this part of the country, we can say that all is peace and harmony with us. On the 1st of Nov., Bro. S. C. Miller of Monitor, Kansas came to us; we had several

good meetings, and we had the opportunity to partake of the sacred emblems of the broken body and shed blood of our adorable Redeemer. Thirteen participated (all that were at home). I was south of here twenty-four miles last month where are located eight members of our faith; two more will locate there soon, but they have no minister. We had three meetings and left an appointment to be with them once a month. Brethren, remember these isolated ones. Our ministers are invited to give them a call. We would also inform the brethren that so bountifully remembered us in our destitute condition last winter and spring that we have been blessed with rain and the people have harvested a fair crop of corn, kaffir corn, broom corn, cane, and potatoes. We have a good Sunday school every Sunday and three meetings a month in our sod church house. The evangelizing ministers are invited to visit us.

SIMON HETRICK.

REPORT

of resolutions adopted at the North Western Mennonite District Conference held in the Bruderthal meeting house, Mountain Lake, Minn., Oct. 28, 29 and 30, 1895.

QUES 1.—How great and important is the work of the Lord which Jesus entrusted to His disciples, and how can the same be carried on?

Resolved, That the work is so great that its limits can not be expressed in words, for it includes the whole human race, and yet also so small that each individual can do something. 1 Pet. 4:10.

2. What can Christian parents do to guard their children against the sins and iniquities of their surroundings, and lead them to Christ?

Resolved, That we urge parents to take their children only to such places where good instruction is given, viz., good schools, Sunday schools and meetings for public worship and edification (Luke 2:40), and that they rear them in love and pray for them often.

3. In what manner may the church aid the young in the matter of true repentance and conversion? Acts 20:20, 21.

Resolved, That all must ever meet and treat them with true kindness, and that special prayers are conducive and necessary to this end, and that in this work the congregation and ministers must labor together.

4. How should family devotions be conducted that they may be pleasing to God and beneficial to man? Col. 2:6-8.

Resolved, That they should be brief, appropriate and never be neglected, and that all neglect or interruption of their regularity are detrimental. Above all,

however, they must not be conducted as a matter of form or custom, but with true purpose of heart.

5. The apostle Paul admonishes to soundness in faith, Tit. 1:13; 2:2. What constitutes a sound faith, or in what way is it recognizable? James 2:22; Heb. 11.

Resolved, That a sound faith shows itself by the works, which are brought forth by love to God, and that in these, hatred, envy and the like will be utterly absent, and that from him who is sound in faith will therefore flow "rivers of living water." John 7:38.

6. The Savior teaches His disciples to pray in His name, John 14:14. How is this accomplished?

Resolved, That above all things the petitioner must acknowledge Jesus as the Mediator and advocate between himself and God the Father, and that the petition must be the desire of the heart, and that in prayer the promulgation of the cause of Christ must be kept in view and must be therefore directed by the Holy Ghost. 1 Cor. 12:3.

7. How can we reconcile worldly conversation in and out of the house of God on Sundays and days of religious observances? Col. 4:6; 3:1, 2; Phil. 3:17.

Resolved, That such conversation is in opposition to God and God's will, according to the passages already referred to.

8. What things or practices constitute what is expressed by "worldly conformity?"

Resolved, That although it would seem difficult to draw the line accurately, such things as unnecessary display in dress, conveyances, harness, houses, etc., evidently constitute worldly conformity. The custom of adopting the military fashion of wearing the lone mustache was likewise looked upon with much disfavor and was placed under the same head. Rom. 12:2.

9. How can the church best minister to the needs of widows, orphans and afflicted ones?

Resolved, That several brethren in each congregation should be elected, whose duty it shall be to see that all such persons be properly cared for and aided. James 1:27.

10. When the desire is expressed in the congregations to have an evangelist, what shall be done to accomplish the desire?

Resolved, That it is pleasing to God that so important a matter be first made the subject of earnest prayer in all the congregations interested in the matter and that he upon whom the lot will fall shall then be considered as chosen of God for the work. Acts 13:2.

11. When a congregation feels the necessity of ordaining a man to the office of ministry or bishop, how, according to Gospel teaching, shall the election be conducted?

Resolved, That when the church is in proper spiritual condition, i. e., when the Holy Spirit rules and directs, it cannot be doubted that the Lord will then designate the man, either by the majority of votes, or by the lot, whom He has chosen.

12. Is it in accordance with or contrary to the Gospel to hold meetings to consider the establishment of schools or improvements to be made on the house of worship, etc., on the Lord's day or other days of religious observances?

Resolved, That such deliberations should be left for week days, for it is to be feared, they might counteract the good impressions which the soul may have received from the word of God. Nor would such things be pleasing to God, because the day belongs to God.

13. What is to be done and how must one deal in order to be a faithful steward over the temporal things which God entrusts to man?

Resolved, That the earthly treasures should be used only in a way which heavenly treasures and riches can be gathered. Matt. 6:20; Luke 16:9.

THE EVANGELIZING BOARD.

REPORT FOR NOVEMBER.

Christian Bomberger, Lititz, Pa.,	\$ 1 25
A Friend, Hopedale, Ill.,	1 50
E. K., Clay City, Ind.,	5 00
E. J. Berkey, Chicago, Ill.,	2 00
Bequest of Christian Kratz (deceased), by Barbara Kratz, Vineland, Ont.,	100 00
Jackson Co. congregation, Minn.,	5 10
S. H. Musselman, Blue Ball, Pa.,	5 00
Clinton, Amish, Congregation, Ind.,	17 20
Sterling Congregation, Ill.,	10 00
Longenecker Congregation, Winesburg, Ohio,	1 80
A. R. Miller, Leacock, Pa.,	4 00

Gratefully acknowledged,
C. K. HOSTETLER, Treas.

REPORT OF HOME MISSION, NOVEMBER.

DONATIONS.	
W. B. Page,	\$ 1 66
Fanny Tschantz,	1 00
Bethel Congregation, Mo.,	3 25
A Sister, Pa.,	1 00
Money for Mission Work, Friends, Ohio,	26 50
E. J. Berkey,	2 50
Friends, Ind.,	13 00
S. F. Coffman,	15 00
Walnut Grove Y. P. M.,	3 38
Lena Eby,	4 50
	25

EXPENSES.	
Postage	\$ 90
Oil,	16
One half ton coal,	2 25
Rent (2 months to Dec. 1.)	80 00

\$83 31

Amount in Treasury Nov. 1,	\$37 53
Amount Received	72 04
Total,	\$109 57
Expenses Nov.,	83 31
Bal. in Treasury Dec. 1.,	\$26 26
E. J. BERKEY, Treas.	

THE ROMANCE OF THE HOVA BIBLE.

As the heart makes the theology, so, it is to be feared, it often makes the history, or at least misreads it. Because amid the four millions of Madagascar nine-tenths still remain heathen, there is on the part of some no little proneness to depreciate the grand results of Protestant missions there, and to disparage the magnitude of the work begun in 1820.

We have thought well to reproduce, from the panorama of these seventy-five years, one scene which is at once full of romance and reality, pathetic and poetic, vivid in its contrast and intense in its interest—the story of the Malagasy Bible. Christian missions have many such pictures, which need no retouching by human hands to make them brilliant with historic lustre, and fascinating with romantic beauty; but this story of the Hova Scriptures will bear to be put beside any similar narrative of this missionary century.

Seventy-five years ago, two humble Welshmen landed on the coast of Madagascar—David Jones and David Griffiths. But one year apart in their arrival at Antananarivo, they were the pioneers of Protestant missions on this great island, which has been called the Britain of the Dark Continent.

They found the French mission, which had preceded them by more than a century and a half, had scarce left even a permanent footprint to mark its twenty years of experiment. Madagascar was still virgin soil; the people lacked all true knowledge of Christ, and had not even a written language. It was still a pioneer work that was to be done; and a score of years of teaching, discouragement, and hardship had failed to even lay the foundations for a Church of Christ.

The reason was obvious. Roman Catholics had made there, as in so many other places, the fatal mistake of not giving to the people the Word of God. God has ordained that no mission work shall be lasting which does not magnify the Holy Scriptures as the corner-stone of Christian education. These two Welshmen recognized the cause of the failure of Naquaunt and Gondree, and they began, as soon as they learned the Malagasy tongue, and when, in fact, they were as yet novices in this strange language, to translate into it the Word of God. Distrusting their own imperfect acquaintance with the vernacular, they selected from

their more promising scholars some as assistants, and they are still honored in Madagascar as "The Twelve." So faithful was the work done, that by March, 1830, only ten years after David Jones had reached the capital, the first edition of three thousand copies of the New Testament was completed; and considerable portions of the Old Testament had likewise been translated.

The devil now came down, having great wrath, as though he knew that, with an open Bible, his time would be short. Already the Word of God had begun to turn the little world of the Hovas upside down; and we need no greater proof of the mighty power and influence it had begun to wield among the people than the organized opposition it now encountered.

Soon after King Radama I died, in 1828 clouds began to gather on the horizon, and lurid lightnings played amid the darkness. These were threatenings of a coming storm, and seven years later the violence of a malicious and cruel persecution burst upon the infant church. Queen Ranavalona I—the Bloody Mary of Madagascar—issued her famous edict against the religion of the Christian's Bible, March 1st, 1835.

At that time a part of the Book of Job, and the whole of the Old Testament from Ezekiel to Malachi, remained yet to go through the press. Uncertain how soon, by expulsion or martyrdom, they might have to leave the young church to itself, the missionaries prayed for time and strength to complete the Malagasy Bible. It was like attempting to gather up household goods and put them in a place of shelter when a volcano was belching out lava and ashes overhead. Undismayed by danger, undaunted by difficulty, deserted by timid converts, and watched by a suspicious government, they toiled without resting, and prayed without ceasing.

Unable to secure native aid, they had to do the work of printing, and even of composing type; but by the end of June, four months after the edict of intolerance had peeled out its thunders, the first bound copies of the complete Bible were ready for the Hova Church.

And now the next question was how to prevent this whole edition from destruction by the Satanic queen and her servile minions. Most of these new Bibles were secretly scattered among the converts in whose piety and loyalty they could repose most confidence. But, for greater security, and so that, if all these were discovered and consigned to the flames, as many of them were, a precious remnant might survive, they buried seventy copies in the earth—precious seed for a future harvest when the storm should have spent its fury.

They had done their work none too soon or too speedily; and now their

expulsion was decreed, and for twenty-five years Protestant missionaries were exiles. The translators of the Bible were driven from Madagascar, but the Bible they had translated was not so easily driven away. In the story of that martyr church two facts stand out like opposing mountain peaks on a landscape—like Gerizim, the mount of blessing, and Ebal, the mount of curse, at the gateway to the plains of Sychar—the intense hatred of the persecuting queen and her court toward the new Bible, and the equally intense love and devotion of the Hova martyrs toward that hated and proscribed book.

History furnishes few more pathetic tales of heroism, even where touched with the pencil of romantic fancy, than is found in the martyr church of Madagascar. The blessed book had to be treasured in secret, and in secret read and studied. Discovery meant the sure destruction of the book, and the almost equally sure death of the possessor. Every copy of the Bible was therefore kept and read at risk of life. A quarter of a century is a long period of testing, but they stood the test. When some of the Bibles were found, as they were, and committed to the flames, they hid the rest in trunks of trees, and in rock caves, and many of them committed large portions to memory, that at least one imperishable record might be preserved which no fire could destroy. And when the missionaries once more found welcome at Madagascar, very few complete Bibles were left: perhaps not more than a dozen or so survived; and with these were associated a most pathetic interest. They were thumbed and worn into shreds, or patched and so preserved, but treated as precious relics that no price could buy, and he was counted specially happy who could produce even a few leaves of the sacred word, however soiled or ragged through much use, or miled with the mold of the damp place where they had been secreted.

The revision of this early translation supplies in its way a story scarcely less romantic. On December 1st, 1873, eight foreigners and three natives began a work, not completed until thirteen years later, of retranslation. When the first Bible had been prepared, the knowledge of the language had been so imperfect that, as in all other similar cases, errors had inevitably crept in, and it became necessary to prepare another version embodying all the results of later and more accurate scholarship. On that new revision committee five denominations of Christians were represented, all working in loving harmony during all the years of work, though only two Europeans and one native, who were members at the inception, remained on the committee until its completion.

The meetings were held on Wednesdays, and two sittings of three hours each were given to the task. So slowly and carefully was the work done that a day was sometimes spent on a dozen verses, though sometimes from sixty to eighty were covered. But what a beautiful sight in God's eyes it must have been, when, for nearly fourteen years, Anglicans and Lutherans, Presbyterians, Independents, and Friends sat every week studiously seeking to make a new and complete Bible for the people, forgetting all minor differences in one absorbing aim and work! And as Mr. Cousins beautifully says, even Mr. Richardson's Malagasy Dictionary lying comparatively unused on the table, because at one end was a living lexicon of the native language in the person of three native helpers, to whom, in fact, the final revision was mainly intrusted.

When the labor of these long years reached completion, and the prayers of more than six hundred successive sessions had been answered, it was felt that a thanksgiving service should signalize the close of such a gigantic task. And the place chosen for such a praise service—there could be none so appropriate—was the stone memorial church at Ambonin' Ampamarinana, the sanctuary reared on the verge of the precipice over which, thirty-eight years before, fourteen Malagasy martyrs had been flung, because they loved that Bible, and would not disown the Christ it revealed!

But in what different circumstances that thanksgiving service was held! When that earliest edition had been completed, a storm of pitiless persecution was beating on the heads of native Christians, before which even the translators were driven away. Now it was eighteen years since the public burning of the idols, and at the thanksgiving meeting behold His Excellency, Rainilaiarwony, the Prime Minister, sent by a Christian Queen, Ranavalona II, the first Christian sovereign of Madagascar, to represent her and convey to all who had aided in this great work the thanks of the queen. With what emotions must they who remembered the horrors of the reign of the first Ranavalona have heard this noble premier, the queen's consort, as he told of the profound personal interest his royal wife had taken in the work of revision, and how in her jealousy for its perfection she had herself often suggested to the revisers certain suitable words and phrases to convey the sacred sense. And so in more than two thousand congregations, and nearly as many schools, representing more than three hundred thousand Protestant Christians, this revised Bible is to be used.

If facts have any force, surely no one who candidly surveys this panoramic scene can doubt that a Divine artist has

been at work. The hand of God has drawn these outlines, and there is a touch of celestial coloring. The rainbow round about the throne reflects its sevenfold beauty in the history of the Hova Church; there is something which arches this whole seventy-five years, in sight like unto an emerald. Shall we question the Divine sanction upon missions when seventy-five years among the Hovas work such changes and reveal such fruits?—*Rev. Arthur T. Pierson, D. D., in The Missionary Review.*

Married.

HORST—SHANTZ.—On the 29th of November 1895, at the residence of the bride's parents, near Waterloo, Ont., by Bish. Elias Weber, Bro. Benjamin Horst to Sister Lydia Ann Shantz.

NISSLEY—HERR.—On the 21st of November 1895, by Pre. A. M. Witter, Christian N. Nissley to Barbara N. Herr, all of Lancaster Co., Pa.

PFALTZ—STONER.—On the 28th of November 1895, by Pre. Benjamin Hertzler, Jacob L. Pfaltz of Rothsville, Pa. to Mary S. Stoner of Murrell, Pa.

ROYER—SWARR.—On the 26th of November 1895, by Pre. Brubaker, Dr. J. W. Royer of Terre Hill, Pa. to Nettie Swarr of Lititz, Pa.

WITMER—LANDIS.—On the 28th of November 1895, by Bish. H. Brubaker, Benjamin K. Witmer to Emma R. Landis, all of East Lampeter, Lancaster Co., Pa.

HERSHEY—MUSSELMAN.—On the 28th of November 1895, by Bish. Isaac Eby, Christian H. Hershey of Bareville, Pa. to Muselman of Earl, Lancaster Co., Pa.

HERSHEY—LEAMAN.—On the 28th of November 1895, by Bish. Isaac Eby, Isaac Hershey of Paradise, Pa. to Ida Leaman of Kitzler, Pa.

GABLE—BUSER.—On the 1st of Dec. 1895, at the home of the bride-groom's mother, by Pre. Theodore B. Forry, Franklin M. Gable to Ida May Buser, both of Tilden, York Co., Pa.

"So may they live as truly one;
And when their work on earth is done,
Rise, hand in hand, to heav'n and share
The joys of love forever there."

KREHBIEL—MARTIN.—On November 28th, 1895, at the home of the bride's parents, near Clarence Centre, N. Y., by Jacob Krehbiel, Fred S. Krehbiel and Eliza J. Martin, both of Clarence, Erie Co., N. Y.

DIED.

ROTH.—Amanda, only daughter of Joseph W. and Annie Roth, was born on the 27th of June, 1895 and died on the 16th of November, 1895, aged 4 months and 19 days. Buried in the Fairview cemetery on Sunday afternoon Nov. 17th, 1895. Services by Joseph Rediger.

POWELL.—On Dec. 4th, 1895, of liver and kidney trouble, John Vernon, infant son of Bro. Henry J. and Lydia Powell, aged 6 months and 19 days. Buried on the 5th in the presence of many sympathizing friends.

Services by H. H. Good from Job 1:21. This was rather a sad occasion, as it was the third son that was taken from the mother's bosom to the grave with the same disease, within 4 years; but the Lord alone knows why and truly all things work together for good to them that love God. H. H. Good.

WHITMER.—Bro. Daniel Whitmer died Nov. 29th, 1895, at his home in Mangesville, Md., aged 63 years, 4 months and 22 days. He was a faithful member of the Mennonite church for many years. He is survived by a wife, one brother, John Whitmer, and one sister, Lizzie Neiswander. Buried Dec. 2nd at Reiff's church. Services by Bish. Michael Horst, Henry Baer and George Keener.

I. W. Eby.

SHANK.—Harvey Daniel, son of Bro. Amos and Sister Catharine Shank, died Sept. 20th, 1895, at State Line, Washington Co., Md., aged 4 years, 10 months and 12 days. Funeral Oct. 1st, 1895. Services by the brethren Henry Baer and George Keener.

"Sleep on our darling, take thy rest,
God called thee home, He thought it best."
I. W. Eby.

ESHLEMAN.—On Nov. 16th, 1895, near State Line, Washington Co., Md., Sister Nancy Eshleman, wife of Abraham Eshleman, aged 71 years, 6 months and 28 days. She was an invalid for over 25 years, yet in all these years of severe afflictions she never murmured or complained, but bore it with Christian fortitude. She was buried at Miller's M. H. Services by the brethren Henry Baer and Adam Baer. I. W. Eby.

PEACHEY.—On Nov. 18th, 1895, near Belleville, Mifflin Co., Pa., after an illness of three weeks of the grippe, Christian B. Peachey, aged 71 years, 7 months and 2 days. Funeral services on the 20th by John Yoder and S. W. Peachey.

GARBER.—On the 24th of November 1895, near Walnut Creek, Holmes Co., Ohio, of consumption, Sister Martha, daughter of Amos and Sarah Garber, aged 19 years, 10 months and 19 days. Funeral services on the 26th at the Walnut Creek A. M. meeting house by David Beachy and Moses A. Mast, from 2 Cor. 5:1-8, to a large concourse of people who came to pay the last tribute to a loved sister and friend and to sympathize with the bereft family. The deceased was a faithful and beloved member of the church and bore her suffering with much patience. May we all be ready to meet that death messenger and pass from this world into a world of joy and glory and be with those that have gone before us.

REDIGER.—Elizabeth Rediger died in Hartford, Kans., November the 13th, 1895. She and a part of the family came here from Colorado 4 weeks before her death. She was 39 years, 8 months and 6 days old. She was mother of 13 children of which one went before her. She leaves 12 children and husband to mourn their loss, but they need not mourn as those that have no hope. What was most sad, Bro. Rediger and part of the family did not arrive here until the day after her death. She was buried on the 16th. Funeral services in the Hartford Christian church by John Steckley and D. D. Kauffman in German, and Joseph Schlegel in English. Text, Psalm 90:12. She was a member of the Amish Mennonite church.

JOSEPH SCHLEGEL.

TROYER.—Died in Cass Co., Mo., of diphtheria on the morning of Nov. 22, 1895, and buried the same evening, Elsie M., daughter

of Jacob M. and Mattie Troyer, aged 8 years, 10 months and 4 days. Funeral services by John Hartzler in German, and by Levi Miller in English, from Luke 23:24. Dear parents, grieve not overmuch for Elsie, but rather praise the name of the Lord who has taken her from this troublesome, sin-cursed world to meet her little sister, together with her 3 little cousin sisters, who so recently have preceded her into that incomprehensible spirit world to be forever with Jesus.

YODER.—Oct. 13th, 1895, near Johnstown, Pa., Lizzie Armita, daughter of Daniel and Polly Yoder, aged 3 months and 28 days. Buried at the Weaver church. Services by Bish. Jonas Blouch assisted by Alex. Weaver.

WINGARD.—On the 23rd of Sept. 1895, near Johnstown, Cambria Co., Pa., Morris, son of Peter and Lizzie Wingard, aged 7 months and 25 days. So soon his mission was accomplished and the lamp of life went out. Father and mother, 2 sisters and 2 brothers are left to mourn his death. Buried at the Weaver church. Services by Jonas Blouch assisted by Alex. Weaver.

DILLER.—On the 26th of Nov. 1895, in Franklin Co., Pa., suddenly, of heart failure, Sister Mary, widow of Francis Diller (who preceded her some 10 years ago), aged 60 years, 4 months and 1 day. She leaves a bereaved family of 6 children, 2 daughters and 4 sons. One of the daughters has been an invalid for some years, and is almost entirely helpless. The family have the sympathy of the entire community. "What God does is well done." Funeral services by Philip Parret, Philip Wadle and Pre. Bricker. Bro. Parret spoke at the house from 2 Cor. 15. The deceased was buried at the Chambersburg M. H., where further services were held.

Death has borne from us our mother,
We have taken our last farewell
From our loved and loving parent—
Why it was we cannot tell.

God saw fit to call her higher,
From this world of toil and care
To her home beyond the river;
And we hope to meet her there.

KRAIL.—Mary Krail of Kraltown, York Co., Pa., died on the 18th of November 1895, aged 95 years, 5 months and 29 days. Buried at the Red Mount church on the 20th.

BRANT.—On the 29th of October, 1895, near VanWert, Juniata Co., Pa., of the infirmities of old age, Mollie Brant, aged 91 years. She was a sister in the Mennonite church the last four years of her life. She leaves one sister to mourn her loss. Buried in the Lost Creek graveyard. Funeral services by Samuel Gayman and William Graybill. Text, Psalm 90:10.

ZANER.—On the 30th of October, 1895, near McAllisterville, Juniata Co., Pa., Andrew Zaner, aged 73 years, 9 months and 3 days. His sickness was rheumatism, and for two years he bore his afflictions with patience. He was a consistent member of the Mennonite church for many years. His seat was seldom vacant when health permitted him to go to church. He leaves one son to mourn his departure. The remains were buried in the Lost Creek churchyard. Services were conducted by William Graybill and Samuel Gayman. Text, Heb. 6:4-6.

HRISMAN.—Veronica Ehrisman was born on the 20th of July, 1824, in Baden, Germany. She came with her father to America in 1837, was married to Christian Ehrisman in 1843. This union was blessed with 9 children. Eight children and 24 grandchildren survive. Sister Ehrisman died of heart disease on the 24th of

November, 1895, at her home near Goodfield, Woodford Co., Ill. Although suffering of heart disease for some time her sudden death was unexpected by the family. Her remains were laid to rest on the 27th in Mt. Zion graveyard. Funeral services by Michael Kinsinger from 2 Cor. 5, Peter Shantz and others from 2 Kings 20:1 and 1 Cor. 15. Sister Ehrisman was a faithful member in the Amish Mennonite church.

MICHAEL KINSINGER.

NAFZIGER.—Sept. 23d, 1895, at her home near Hopedale, Tazewell Co., Ill., of typhoid fever, Anna, beloved wife of Andrew Nafziger, aged 27 years, 6 months and 1 day. A husband and one son, besides a large circle of relatives and friends are left to mourn her untimely death. She was buried on the 25th inst. The funeral services were held by Daniel Griesser, Joseph Egli and Joseph Litwiler.

NAFZIGER.—Sept. 26th, 1895, near Hopedale, Tazewell Co., Ill., of typhoid fever, Joseph Nafziger, aged 35 years, 8 months and 22 days. He leaves a sorrowing wife and three children, beside a large number of relatives and friends to mourn his departure. The funeral services were held by John Egli, Joseph Egli and Daniel Nafziger.

BRUBACHER.—November 29th, 1895, near Mechanicsville, Lancaster Co., Pa., Benjamin H. Brubacher, aged 44 years, 1 month and 3 days. Funeral on Dec. 2d; texts, Prov. 27:1; James 2:14. Buried at Petersburg meeting-house. A sorrowing family mourns his death. A very large congregation assembled to sympathize with the bereft family, and as a token of respect for the deceased.

WEAVER.—In Elkhardt Co., Ind., on the 29th of Nov. 1895, of typhoid fever, Jonathan Weaver, aged 67 years and one day. He was buried on Sunday following at the Yellow Creek meeting house, where services were held by John F. Funk from Rom. 6:33. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

HESS.—Of pneumonia, Lizzie Minerva, daughter of Amos and Elizabeth Hess, of Hesston, Kansas, aged 2 years and 10 months. Buried Nov. 28th. Funeral sermon by D. Zook from Job 5:6-8, dwelling especially on the thought that afflictions have the hand of God in them and as a result we should seek God, and unto Him commit our cause.

SHEETS.—November 30th 1895, near Petersburg, Lancaster Co., Pa., Bro. Frederick Sheets, aged 80 years, 9 months and 14 days. Funeral on Dec. 4th; text, Jer. 6:16. Buried at Petersburg meeting-house. A large congregation assembled in token of respect for the beloved brother. May the Lord sanctify the bereavement to the family.

KRAEDY.—December 3d, 1895, near Erisman's meeting house, Sister Rebecca Kraedy, wife of Jacob Kraedy, aged 60 years, 4 months and 29 days. Funeral on the 6th; text, Isaiah 38:1. Buried at Erisman's meeting-house. Sister Kraedy made a profession of religion shortly before her death. She led a virtuous life but was not satisfied until she entered into the covenant of the Lord. May the Lord sanctify the affliction to the bereaved family.

YODER.—Sister Polly Yoder, daughter of Sister Catharine Yoder, near Shore, LaGrange Co., Ind., was born Jan. 4th, 1870, died Nov. 4th, 1895, aged 25 years and 10 months. She was afflicted with consumption and bore her sufferings with patience. Being conscious

that her race would soon be run she accordingly set her house in order, and awaited her Master's call, being fully resigned to His will. Her remains were laid away on the 6th in the Isaiah Hostetler burying ground, near Pashan, Ind. Services at the Shore church by Y. C. Miller in German and A. S. Cripe in English from Matt. 5:3, 4, selected by the relatives.

"Dear mother, don't think of me as in the tomb,
For I shall not fear its dark shadows and gloom,
You'll follow me home to the land of the blest,
Where sighs are not heard, and the weary ones rest."

I'm going to live with the angels so fair,
I'll look for you, mother, and wait for you there."

GARN.—Fanny May Garn was born in Hancock Co., Ohio, Nov. 23d 1894, died near Rittman, Wayne Co., Ohio, Nov. 25th, 1895, aged 1 year and 2 days. Funeral at the Pleasant Hill church, conducted by J. K. Yoder and Pre. Weimer.

KROFF.—Near Oak Grove church, in Wayne Co., Ohio, Sister Anna Kroff, aged 28 years, 8 months, 2 days. Sister Anna was the last member of a family of eight persons. Her father died of small pox in France, and after his death her mother, together with six small children, emigrated to this country and located in Wayne county. Some years ago her mother died of consumption and the children all followed with the same disease. Sister Kroff made her home with Fred Wenger, west of Orrville, for thirteen years. The funeral took place from Oak Grove church, the services being conducted by John K. Yoder and David Garber, the text being taken from Heb. 10:23, the one she had chosen.

GINGRICH.—On the 22d of November, 1895, in Walker township, Juniata Co., Pa., Sister Nancy, widow of John Gingrich (dec'd), aged 80 years, 8 months and 9 days. She was a sister in the Mennonite church for many years. She was sick only 5 days with inflammation of the bowels; she was conscious until death. She leaves one son and one daughter, four grandchildren, and four great-grandchildren to mourn their loss. We hope through the grace and mercy of God she has found a resting place in the blessed mansions prepared for the children of God. Buried at Lost Creek. Funeral services by Samuel Gayman and Samuel Leiter, text, Matt. 6:33.

YODER.—Our aged mother, Elizabeth Yoder, widow of Jacob N. Yoder of Holmes Co., Ohio, has gone to rest. On the 28th of Oct. she went to Wayne Co. to visit her daughter Sarah Hudson and family, expecting to stay two weeks, and with her daughter to visit other friends. In about ten days she took sick with inflammation of the bowels in a severe form, causing paralysis of the bowels, and she lay in a semi-conscious condition until the 15th of November, she passed quietly away. Her children were all summoned to her bedside and all remained until her death, except the youngest son, who was called home to New Lisbon, Ohio, by the serious illness of his wife who died just one week later of diphtheria, leaving a little son only 9 weeks old. The funeral services of Mother Yoder were held on the 21st at the home of her daughter by D. Garber. The remains were then taken to Millersburg and from there to the Martins Creek meeting house, where by her request the services were preached from a passage of Scripture selected by her, found in 2 Tim. 4:7, 8. Her maiden name was Mast. She was born in Berke Co., Pa., July 21st,

1824, daughter of Jacob and Frances Mast. She moved from Pennsylvania to Ohio near the year 1826, was married to Jacob N. Voder Sept. 16th, 1845, died Nov. 18th, 1895, aged 71 years, 3 months and 27 days. There were born to them nine children, eight of whom are living.

Farewell, dear children, I am now at rest,
My voice no more you will hear;
Live faithful, you shall then be blest,
And death you need not fear.

Lonely are we and sad are the hours,
Since thy sweet smiles are gone,
But we meekly say, "Thy will be done,"
Since heaven is now thy home.

HER CHILDREN.

DINTAMAN.—On the 26th of Nov. 1895, at the residence of her son, George, in Jasper Co., Mo., of old age, Louisa Dintaman, (maiden name Coleman), aged 77 years, 11 months and 11 days. She was the mother of ten children, two of whom, together with her husband, preceded her to the spirit world. She was a member of the "Holdeman" church and her devoted, exemplary Christian life gave abundant evidence that she had "risen with Christ," and that she had "set her affections on things above." We have therefore reason to believe that she has gone to enjoy that for which she lived. Buried on the 28th. Funeral services by the writer and Henry Herr, from John 11:25, 26.

ANDREW SHENK.

NAFFZIGER.—On the 12th of October 1895, at Columbus, Kansas, Sister Magdalena Imhoff, widow of Valentine Naffziger. She was born on the 18th of September, 1825 in Ermerhausen, Bavaria, Germany; was married to Valentine Naffziger the 15th of March 1846. From Hesse Darmstadt they moved to Kleinzimmern and after eleven years' residence there they returned to her parents' home in Ermerhausen, where her husband died on the last day of the year, leaving her with 6 children of from 4 to 14 years of age. Four children had already preceded him. In her 33 years of widowed life she endured many hardships and trials. In 1870 her only daughter, Babetta, died, which was a heavy blow to her. As some of her children had moved to America, and her mother had passed away, she decided to accompany her son who with his family had been living with her, to America. They arrived in Aug., 1889, and the joy of a family again reunited was great indeed. She was a faithful member of the Mennonite church since her fifteenth year, and in all the various trials of her life she put her trust in God. Her bible and her hymn book were her constant companions and she seemed to live in very close communion with God. Her last sickness was of but 8 days' duration being mostly the infirmities of old age, and at last she calmly fell asleep in Jesus. Her remains were laid to rest on the 13th in the Edgmont graveyard. Samuel Mishler conducted the funeral services. She leaves 4 sons, 13 grandchildren and 5 great-grandchildren to mourn her death. Many friends followed her remains to the grave.

OBITUARY.

MARTIN A. HOOVER was born near Apple Creek, Wayne Co., Ohio, Sept. 20th, 1834, where he lived until 1854, when, at the age of 20 years, he moved with his parents to Clinton Twp., Elkhart Co., Ind.

In 1860 he was married to Margaret Musser and settled in Clinton Twp. To this union were born ten children, three daughters and seven sons, of whom Catharine Witmer, of Mahoning Co., Ohio, William A. Hoover, of Harrison Twp., and Enos Hoover, of Bangs Twp., Elkhart Co., Ind., are the only survivors.

In 1870 he removed from Clinton to Harrison Twp., where he resided to the time of his death.

His first wife Margaret Musser died in 1882, and in 1884 he married as his second wife Elizabeth Hartman, whose maiden name was Good. To this union were born three children, two sons and one daughter, all of whom are still living.

He united with the Mennonite church thirty-six years ago, and in 1875 he was chosen and ordained to the ministry. He was a faithful member of the church, and discharged the solemn duties of his office as a minister to the best of his ability until the Lord called him away from the trials and the toils of this earthly life to the realities of the life to come. He died Nov. 26th, 1895, aged 61 years, 2 months and 6 days.

During his last illness he suffered very severely from a complication of diseases for a number of weeks, all of which he bore with patience and resignation to the will of the Lord, and looked forward to the hour of his departure, having a desire to depart and be with Christ which is far better. He was buried at the Yellow Creek M. H. on Nov. 20th, where funeral services were conducted by C. Bear, Michael Shirk and Martin Ramer, from the text, Rev. 14:13.

How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves th' expiring breast.

Life's labor done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies.

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